An Epiſtle to the Reader.

Amongſt all the Tractates *in* Divinity *written by* Engliſh men *in* Engliſh (*which are very many, and many of them* very excellent, *and highly eſteemed even by* learned *men of other* Nations) *there are none more uſeful* (*in ſome reſpects*) *or more ſerviceable to the Church of Chriſt, then ſuch of them which are* Commentaries *and* Expoſitions *upon the* holy Scriptures. *Witneſs* Ainſworth *upon the Pentateuch*, Willet *upon Geneſis, Exodus, Leviticus, Daniel, Romans and Jude.* Perkins *upon the Galatians.* Biſield *upon the Coloſſians.* Taylor *upon Titus, & many others. Inſomuch that if we had ſuch like* Engliſh Commentaries *upon every Book in the Bible, I doubt not but it would very much tend to the right underſtanding of the* Scripture, *& thereby to the further propagation of* Truth & Godlineſs *throughout the whole Nation.*

The Reverend, Learned *and* Religious Author *of this enſuing Treatiſe hath undertaken to give us a* Practical *and* Polemical *Expoſition upon the third and fourth Chapters of the latter Epiſtle of* S. Paul *to* Timothy; *of which it may truly be ſaid, That it is both* elaborate *and* judicious. *And* that he doth not ſerve the Lord with that which coſt him nothing. *There is in this excellent Commentary the ſum of nigh* 30 years ſtudies, *and the* Epitome *of all thoſe choice things which this* worthy Miniſter of Chriſt *hath ever either* heard *or* read. *And therefore I doubt not but it will fully anſwer expectation, and be gladly entertained by the godly learned* Readers.

Eſpecially if they conſider, That the Author *of this Book is the ſame Perſon who hath by former Books* guarded *the* Pulpit *from unordained Preachers, The* Font *from Antipædobaptiſts, The* Schools *by the defence of humane learning; And the Miniſtery and their maintenance in a Latine Treatiſe called* Sal Terræ. *His abilities are already ſufficiently known to the world by theſe, and many other of his works, and therefore there is no need to add any thing more in way of commendation,* Vinum vendibile non opus habet hederâ ſuſpensâ.

My prayer to God is, That this large and yet pithy and learned Expoſition may obtain the end for which it was written, That it may do good to future Generations and ſpeak to the world, when the Author is gone out of it, to enjoy the Kingdom provided for him from all Eternity.

Thy ſervant in the work of the Miniſtery,

EDM. CALAMY.

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1793

A Practical and Polemical

COMMENTARY

Or,

EXPOSITION

UPON

The Third and Fourth Chapters of the latter Epistle of Saint *Paul* to

TIMOTHY.

WHEREIN

The Text is explained, Some Controversies discussed, Sundry Cases of Conscience are cleared, Many Common Places are Succinctly handled, and Divers Usefull, and Seasonable Observations raised,

By *THOMAS HALL*, B. D. and Minister of *Kings-Norton* in *Worcester-shire.*

Versatur ob oculos nostros profanus ille Christianismus Ævi extremi, quem præsaga *Pauli* mens ante tot Secula penicillo Spiritûs Sancti depinxit, *Scult.* in 2 *Tim.* 3. 1.

Psal. 119. 72.

The Law of thy mouth is better to me then thousands of gold and silver.

Rev. 12. 12.

Wo to the Inhabitants of the Earth and of the Sea, for the Devil is come down unto you having great wrath, because he knoweth that he hath but a short time.

Imprimatur EDMUND CALAMY.

LONDON,

Printed by *E. Tyler*, for *John Starkey*, at the Miter at the North door of the middle Exchange in Saint *Pauls* Church-yard, 1658.

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TO

THE RIGHT WORSHIPFUL

Richard Hemming Mayor, *Richard Vernon* Sheriffe, with the Aldermen, the Reverend Miniſters, the Common-Council, and the reſt of the Inhabitants of the City of

WORCESTER;

T. H. *Dedicateth this* Practical *and* Polemical COMMENTARY, *as a Teſtimony of his* unfained Love and beſt Reſpects to that *his Native* CITY.

Dearly beloved in the Lord,

MY hearts deſire and Prayer for you is that you may be ſaved, And ſince God ſaveth none ordinarily but by means, I here preſent you with a *Practical Book*, which by the bleſſing of God may be a means to lead you ſafely through this Wilderneſs to the heavenly Canaan. Here you will finde Directions for all ſorts, for Magiſtrates and Miniſters, for Superiours and Inferiours. Here you have Antidotes againſt thoſe nineteen ſinnes (of theſe laſt and worſt times) which are ſo rife both in City and Countrey; for, where can a man goe but he ſhal finde ſuch as are Self-Lovers, Covetous, Boaſters, Proud, Blaſphemers, Falſe-accuſers, Covenant-breakers, Vnholy, &c. So that

the Treatiſe is very ſeaſonable, the good Lord make it profitable.

To this end, Firſt, You that are * Rulers muſt Rule for God, *you muſt not bear the ſword in vain*; but you muſt be a Terror to Drunkards, Swearers, Sabbath-profaners, Whore-maſters, Seducers, Blaſphemers and all the rabble of Hell. 'Tis an old complaint that *England hath golden Lawes, but Leaden Executioners*. Be * *Zealous* therefore for God, we never loſe by venturing for him. Remember that at the laſt day you muſt give an account of your *Steward ſhips*, of thoſe Offices, Talents and Opportunities which you have received, and what good ye have done in your yeare, what Vices have been puniſhed, what Goodneſſe hath been promoted, and what diſorders rectified.

* *Magiſtrates may ſee their duty in the Treatiſe it ſelf, on* 2 Timothy 3. 2. p.26.27.

* *The excellency of a zealous Magiſtrate: you may ſee on* 2 Tim. 2.4.

A Zealous Magiſtrate is the beſt Common-wealths-man, ſuch a *Nehemiah* is a means to keep off wrath from the City and Place of his abode. When Men puniſh, God ſpareth; but when men ſpare then God ariſeth to execute judgement on the wicked. Miſtake me not, I plead not for *Cruelty*, or rigour, but for *Iuſtice*; as Magiſtrates muſt be Clement and Merciſull (as occaſion requireth) diſtinguiſhing of ſinners, obſerving who offend through weakeneſſe, and who of wilfulneſſe; So he muſt be juſt and ſharp againſt incorrigible and incureable Offenders, leaſt they infect others. Be Men of publicke Spirits, caſt off all ſelf-ſeeking and private-ſpiritedneſſe; I could wiſh that every Magiſtrate had Maſter *Jacombs* Sermon, on *Acts* 13.36. it is an excellent piece, and will teach you how to ſerve God in your Generations.

2. You that are Under-Officers muſt (in your ſpheere) be alſo active for God, little Birds we ſee ſometimes ſet the greater on ſinging: your zeale may quicken others, Doe, but doe not over-doe your duties, leaſt you bring an *Odium* upon Religion by your Phariſaical rigour and auſterity, but doe all in a Spirit of Wiſedome, Love and Meekneſſe, elſe you may ſinne in over-doing, as well as in Under-doing.

3. You

3. You whom the *Lord* hath ſet as Spiritual *Watchmen* in the City, it concerneth you to promote his work with one ſhoulder and one conſent. Unanimity is the glory of Societies, and maketh them * invincible. The Primitive Chriſtians were of one heart and one ſoul, they had a holy conſpiracy in the wayes of God, *Acts* 4. 32. When the ſhepherds are divided, the flock muſt needs be ſcattered, and Gods work hindred: If there be four Oxen in a Team, and theſe four draw foure ſeveral wayes, the worke muſt needs go backward; but when all draw jointly together, how comely, pleaſant and eaſie is the work? The Application is eaſie. Take heed of that Rock of offence, and Roote of diviſion, *The gathering of Churches out of Churches*, which is indeed the deſtruction of Churches. 'Tis an uncharitable, and an unſcriptural Practice, There is no Precept nor Preſident for it in all the Book of God. The Diſſenting Brethren were not able to produce one example out of Gods Word for the gathering of Churches out of Churches, though they were preſſed to it by the Reverend Aſſembly of Divines.

* *Si eritis inſeparabiles, eritis inſuperabiles.*

Erat fidelium cor unum, & anima una, non Phyſicè, ſed Moralitèr, q. d. *Ita animis & ſenſibus erant concordes, ac ſi omnes unum idemque habuiſſent cor.* à Lapide, in locum, Ubi plura.

See Motives to Unitie, *Burroughs Irenicum*, Chapter 31. *&c. Gournall* on *Epheſ.* 6. 15. c. 13. p. 422.

Fenner on *Rev.* 3. 1. p. 10. to 21. folio.

V. Mr. *Blake* on the Covenant, Chap. 31. p. 240.

V. The Anſwer of the Aſſembly to the diſſenting Brethren. *In fine*, p. 60. 61.

We read in Scripture of Gathering Churches from amongſt Heathens, but never of gathering Churches out of conſtituted Churches. Were *England* a land of Heathens, and no Church planted amongſt us, it might be proper enough to gather Churches here, but to put a planted, conſtituted, ſetled Church into the condition of *Heathens*, ſavours ſtrongly of Pride and Cenſoriouſneſs. Parochial Aſſemblies (if the Pariſhes were but regulated and made more uniform and compact) are the beſt both for Paſtor and People; when this gathering of Churches breedeth as many Diviſions in Families, almoſt as there are perſons; *e. g.* The husband is a Presbyterian, and goeth to his Church, the wife

See Maſter *Gage* his Defence of Pariſh Churches.

See Maſter *Cawdry*, Independency a great Schiſm.

Wife an Independent, and goeth to her meetings; the Sonne an Anabaptiſt, and goeth to his meetings, the Daughter a Quaker, and ſhe hath her meetings, &c. What Rents this kind of gathering maketh, let the Reader judge: Beſides the great inconvenience of having Church-members at ſuch a diſtance; one at *London*, another at *Dover*, a third at *Weſt-Cheſter*, a fourth at *Yorke*. I know ſome that dwell nigh an hundred miles off him whom they call their Paſtor, ſuch ſheep are like to be well fed and looked to that are at ſuch a diſtance from the Shepherd. Moreover, it is a kinde of Sacriledge to rob godly Miniſteres of the firſt-born of their Prayers and pains, of the creame of their flockes, and the Crowne of their Miniſtery. If they will gather Churches out of the world (as they call it) let them firſt plow the world, and ſow it, and then let them reap with Gods bleſſing, elſe he is but a *hard man that reaps where he hath not ſowen*. There is ſuperſtition on the right hand as well as on the left, and the Devil cares not on which hand we miſcarry ſo he can but get us out of the right way.

To call out ten or twenty and make them the Church, excluding two hundred or two thouſand (in ſome places) as dogs and ſwine, doth exceedingly puffe up the one (ſo that Miniſters can ſcarce tell how to pleaſe them, but in a ſhort time they picke quarrels and fall all to pieces) and diſcourageth the other, and ſo prejudiceth them againſt their Miniſtery that it loſeth the operation it ſhould have upon their hearts.

Be not over-righteous in making the Gate of the Church narrower then God hath made it, ſhut not out thoſe whom God admitteth. Better be too Charitable, then too cenſorious. Pitty the many hundreds of poore, ignorant, profane, uncatechized ſouls that are in your City, the great (I had almoſt ſaid the greateſt) part of a Miniſters worke lieth out of the Pulpit.

I have experimentally found more good by week-dayes Catechiſing, then by many yeares Preaching, condeſcend to the Capacities of the weakeſt, by workes of mercy, and by all good means labour to win them to Chriſt: Be not high nor ſupercilious, be not harſh and cenſorious in caſting off the greateſt part of your flocke as dogs and ſwine; if they be ignorant, you ſhould inſtruct them; if ſcandalous,

lous, by all wiſe means you ſhould labour to reclaim them. This rigorous caſting off them and their *Infants* doth but harden them, and make them out of love with Religion; when a tender and compaſſionate carriage towards them, might have brought them into better order.

4. You that are *Tradeſmen* be juſt in all your dealings; *Plain honeſty is the beſt Policie*, though it gain but little, yet it keepeth the credit and the cuſtome, when he that overreacheth and cozens me once, ſhall never cozen me a ſecond time.

Much of religion is ſeen in our dealings with men (*Pſalm* 15. 2, 3, 4) Let a man profeſſe like an Angel, yet if he be faulty here, all his religion is vain. Piety towards God, and Righteouſneſſe towards man are the beſt Walls and Bulwarks of a City.

It is true, your walls are razed, but it is not the want of walls; but the * wickedneſſe of the Citizens that ruines a City. If Piety be within, God himſelfe will be a wall of fire round about you to defend you, and offend your Enemies, and your glory in the middeſt of you, *Zacharie* 2. 5. *Iſay*, 26. 1. Good Citizens are the beſt fortifications. God hath bleſt you with the Nether-ſprings and given you a South-land, you have a rich and fruitful Soile, a River that bringeth you Treaſure from farre, doe you as *Achſah* the Daughter of *Caleb* did, begg for a better bleſſing, even the Upper-ſprings alſo, for Grace and Glory, which will refreſh you to Eternity, *Joſhua* 15. 19.

* *Civitatis everſio, morum non murorum caſus.* Aug.

Boni cives civitatis mœnia. Spartanis multis ſeculis Civium virtus Urbis mœnia fuit. Pezel. Meliſſ. Hiſtor. P. 1. p. 234. *edit ult.*

The Riches of your City lieth much in *cloathing*, Oh get your Soules cloathed with the robes of Chriſt his Righteouſneſſe for your juſtification, and the White Robes of *Innocency*, *Integrity* and Sanctification; theſe are the onely true riches of a Chriſtian, which can never be taken from him.

5. You that are *young* lay your foundations low if ever you would build high; with * *Timothy*, give up your ſelves

* See 20. conſiderations to quicken you in 2 *Tim.* 3. 15.

to God betimes, fly the luſts of youth, mortifie the fleſh with its affection and luſts, *Redeem the ſeaſons of Grace, know the day of your Viſitation and improve it, remember your Creator betimes*, the ſooner the better, ſince the ſealoning of our youth hath a great influence upon the remaining part of our dayes God hath bleſt you with many able & laborious Miniſters, who are ready on all occaſions, in ſeaſon and out of ſeaſon to diſpenſe the Myſteries of ſalvation to you, (ſo that you cannot ſin at ſo cheap a rate as formerly) happy are you, if you have hearts to improve the mercy, ſtoring up in theſe dayes of Spiritual plenty, Truths againſt times of Errour, Light againſt times of darkneſs, and comforts againſt times of diſcomfort. *If Philip* King of Macedon rejoyced that his ſon *Alexander* was born in that time when *Ariſtotle* lived, that ſo he might be inſtructed by him, how ſhould we then rejoyce who are born in ſuch a time when the Goſpel is ſo fully and freely publiſht to the world, which is able to make us wiſe unto ſalvation.

Laſtly, you that are *Governours of Families*, ſet up Religion in the Power of it there, let them be *Bethels*, Houſes of God; and not *Beth-avens* houſes of Vanity & iniquity, leſt God make them *Beth-anys* houſes of ſorrow and affliction. Lay injunctions on your Children and Servants, that they keep the way of the Lord, So did *Abraham* (*Geneſis* 18. 19.) as you would partake with him in bleſſedneſſe, ſo follow him in Obedience. Let not the greatneſſe of your Families make you neglect the Dutie, *Abraham* had a great Family, above three hundred that could bear Arms, yet he Catechized them, and inſtructed them in the wayes of God, *Geneſis* 13. 14. The houſes of the Primtive Chriſtians were as ſo many little Churches, *Romans* 16. 5. 1 *Corinthian*, 16. 19. *Coloſ.* 4. 15. *Philem.* 2. *Solomon* (in all probability) had thouſands in his Court, for he had ſeven hundred Wives which were Princeſſes and their retinue muſt needs be great, he had fourtie thouſand ſtalls of Horſes, and theſe required many ſervants, beſides the dayly proviſion for his houſe, ſheweth the greatneſs

To incourage you to the Dutie; See an excellent little Tract of Maſter *Cawdry*, called *Family-Reformation*, and of Mr. *Philip Goodwins* Treatiſe on the ſame ſubject.

neſs of his houſhold, 1 *Kings* 4.22, 23. yet it was ſo well ordered, that the Queen of *Sheba* was amazed to ſee it, 1 *Kings* 10 5,8,9. yea his ſervants were ſo ſeaſoned with Religion, that about five hundred yeares after their Children are recorded by the Spirit of God to be the moſt eminent of their times for Religion, *Ezra* 2.58. *Nehemiah* 7 60. How will this ſhame us that have ſo few to looke to, and yet neglect them!

I am now come to my laſt Stage, *I* have no better Legacy to bequeath to you, Gold I have none, and ſilver I have but little, but ſuch as I have I give unto you. Now the good Lord bleſſe you and keep you, he purge out of your City every thing that offendeth, that the name of your City from henceforth may be, *Jehovah-Shammah* (*Ezekiel ult ult.*) *The Lord* (in his ſpecial love and preſence) *is there.* This is and ſhall be the Prayer of

Kings-Norton in *Worceſter-ſhire*, Jan. 1. 1657. 58.

Your Servant in the Lord

THO. HALL.

To the Reader.

THou maist wonder to see me once more in Print, and no wonder, for I wonder, (all things considered) at it my self. I was fully resolved to rest, and never to trouble the world any more in this kind; yet having finisht my other works for the Press, and finding experimentally that I had best health when I was most strongly imployed, and that my work was to me instead of Physick, I chose rather to spend my self with labour, then consume with rust and sickness. I saw that Master Barlow had finisht the two first Chapters of the second Epistle to Timothy, and perusing the two last Chapters of that Epistle I perceived the handling of them would be very useful and seasonable (both in respect of Practicals and Polemicals) for these present times. Hereupon I would have had some abler Pen to have undertaken the work, and that failing, I would have got some assistance, but that would not be, I was constrained if I would have any thing done to do it my self. Upon this I buckled to the work, and in less then two years space (notwithstanding my double imployment) by the strength of God compleatly finisht both Chapters for the Press. I confess it hath cost me much pains, and more then at first I imagined, but if it may be profitable to Gods Church, I have my desire.

It is observed that many Posthumous work have had Supplements excelling their Predecessors; this cannot be expected from me: All that I can promise thee is this; That there is not a Text, nor a word (of any consequence in the Text) but I have as plainly, faithfully and fully explained it as possibly I could; I have broken every clod that I might find out the golden Oar, *though such labour may seem small, yet the profit is great; a good foundation is the strength of the building.

*In tenui labor est Vocum & Phrasium enodatio, tenuis gloria, at non tenuis Utilitas. Scultetus.

:. Many

2. *Many* common-places *are ſuccinctly, yet fully handled. I have couched as much matter in as little room as poſſibly I could, being Naturally averſe to tediouſneſs.*

3. *Where any* Controverſies *occurre, they are handled* Pro *and* Con, *the Truth is confirmed, and falſehood confuted; ſo that if thou art ignorant, this will help to inſtruct thee; if erroneous, to reclaim thee; if wavering, to ſettle thee; if poore, to enrich thee; if rich, to humble thee.*

4. *Where I am too ſhort in the cloſe of a Point, I give you references to ſuch Authors as will ſatisfie thoſe who will be ſatisfied with Scripture and Reaſon. The Quotations are entire, I have ſcarcely ſo much as touched any of thoſe which I refer to, becauſe I ſtudie brevitie; beſides many of them are Sermons and ſuch Books as have no* Indexes.

I Quote the more Authours, *that if any miſſe of one, yet happily he may have another to conſult with,* ſtore is no ſore. *They may ſerve alſo as a* Directory to young Divines in the choice of their Bookes, *it hath coſt me a conſiderable ſumme, before I could know them. For the perfecting of the work: I have peruſed the choiſeſt* Authors *that could be gained for love or money.*

If any aske what meaneth the Citation of ſo much Humane Learning?

I Anſwer, that I have been larger (in this Particular) with my Pen, then I was in the Pulpit, and have added many things here, which I omitted there.

2. *Being verſed in Humane Learning (by reaſon of my imployment amongſt my Nurſery) I have made ſome uſe of it, if any diſlike it he may paſſe it over, it may pleaſe ſome, ſparinglie, and as I uſe it, it can juſtlie diſpleaſe none.*

I remember it is the wiſh of a Learned man, That every one of S. Pauls *Epiſtles, Yea, every Booke of Holy Writ might have a* Davenant *to draw forth its Lineaments, nor do I know any work that would be of more general and ſingular uſe then a Practical Commentarie upon the whole Bible. Many have done worthily on a great part already;*

As, *VVillet* and *Babington* on the [*Pentateuch,*] *Atterſol* on [*Numbers,*] M. *Richard Rogers* on [*Judges,*] *Topſel* and *Fuller* on [*Ruth,*] *Caryll* on [*Job,*] *Dickſon* and *VVilcox* on [*Pſalms*] *VVilcox*, *Dod* and *Taylor* on [*Proverbs,*] *Cotton* *Robotham* and D. *Guild* on [*Canticles,*] *Udal* on [*Lamentations*] *Greenhil* on [*Ezekiel,*] *VVillet* on [*Daniel,*] *Hutchinſon* and *Trap* on [All the 12 leſſer *Prophets*] *Burroughs* on [*Hoſea,*] *Topſel* on [*Ioel,*] *Marburie* on [*Obadiah,*] *Abbot* and *King* on [*Jonah,*] *Pemble* on [*Zacchariah,*] *Stock* and Doctor *Slatyr* on [*Malachie,*] *Ward* and *Trap*] on [*Matthew,*] *Hutchinſon* on [*John*] *Perkins* on [*Galatians,*] *Bain* on [*Epheſians,*] Doctor *Airy*, on [*Philippians,*] *Davenant*, *Byfield* and *Elton* on [*Coloſſians,*] Doctor *Slatyr* on 1. and 2. to [*Theſſalonians,*] *Barlow* on [the 2 Epiſtle to *Timothie,*] Dr. *Taylor* on [*Titus,*] *Atterſol* and *Dyke* on [*Philemon,*] Dr. *Gouge* and *David Dickſon* on [*Hebrewes,*] *Manton* on [*James,*] *Byfield* and *Rogers* of *Dedham* on [1 Epiſtle of *Peter*] *Adams* and *Sympſon* on [2 Epiſtle of *Peter,*] *Cotton* and *Hardie* on [1 Epiſtle of *John,*] *Perkins*, *Willet*, *Jenkin* and *Manton* on [*Iude*] *Dent* and *Bernard* on [*Revelations.*]

It were a work well becoming ſome learned Godly Divines to ſet upon the remaining Books which yet want a Practical commentarie on them.

To conclude, thou haſt here mine All, even the Cream and Quinteſſence of many years ſtudies; which I the rather ſend abroad to the Eye, partly to recompence my natural ſwiftneſs in delivery.

2. *As judgeing this way more beneficial in* *ſome reſpects then ſpeaking.*

1. *What is written will laſt longer; what is ſpoken is Tranſient and paſſeth away, but what is written is permanent.* Litera Scripta manet.

* Though the lively voice more pierce the heart, and be apter to move affection, yet men ſeldome take the paines or time to lay down things in ſpeech, as they doe for publick writings. *Robinſons* Eſſayes, Obſervat. 23. *Ubi plura.* And Maſter *Philip Goodwin* in his Epiſtle Dedicatory to his Family-Religion.

2. *It is a more generall good, and ſpreadeth it ſelfe further*

by

*by farre for Perſons, Time and Place, then the voyce can reach, our Bookes may come to be ſeen where our Voice ſhall never be heard, Speech is onely for preſence, but what we write may be uſefull in our abſence, yea, when we are * dead, yet by our writings we may ſtill ſpeak for the good of others.*

* *Non omnis moriar, multaque pars mei Vitabit Libitinam.* Horat. Ode 30. Lib. 3.

If thou reape any benefit give God the Praiſe, and let him have thy Prayers, who deſireth to live no longer then he may be ſome way ſerviceable to the Church of God in his Generation.

THO. HALL.

To

To the Reader.

IT is not long ſince the Learned Author of the Elaborate Commentarie on the two laſt Chapters of the ſecond Epiſtle of *Paul* to *Timothie*, preſented the World with a Latine Booke, called *Sal Terræ*, *The Salt of the Earth*, which to this larger Volume ſo quickely following, methinkes repreſenteth the ſetting of Salt on the Table, as the firſt Service before a Feaſt.

Of the former he deſired me to be his Taſter, and to atteſt how ſavourly it reliſhed with me when *I* reade it, which *I* have done in the ſame Language. Now he and his Stationer having requeſted my Peruſal and Teſtimony of the latter, *I* was the willinger; firſt to reade it, becauſe the Author hath beſtowed much paines, and given his Reader the ſumme and ſubſtance of nigh thirtie yeares Studies, which beſpake an expectation in me of ſo much ſatisfaction in the Book, as made me think it worthy both to be bought and read. On the contrary, *I* have ever had a contemptuous conceit of ſuch Extemporary ſtuffe, as like *Ionas his Gourd*, groweth up in a night, and thinke it worthy to laſt no longer then it did, which periſhed in a night, *Iona.* 4. 10. I deny not but ſometimes there may be found a man of ſuch a ready faculty as to be able to doe as much, and it may be more as well upon a ſudden, as others upon long deliberation; ſuch a one was * *Lucilius* the firſt Latine Satyriſt, who (as *Horace* ſaith) would dictate two hundred Verſes in an houre,

Emanuel Sa was nigh fourtie yeares in compoſing his Aphoriſmes. *In hoc opus per Annos ferè quadraginta diligentiſſimè incubui.* Em. Sa Præfat. in Aphoriſm. p. 2.

* *Lucilius ſæpè Ducentos verſus dictabat ſtans pede in uno.* Horat. Serm. Lib. 1. Sat. 4.

houre, ſtanding upon one foot; but this is very rare, and out of Rule, nor are there any Examples upon Record to match it. * He liketh that Verſe better which is made with often ſcratching of the Head, and biteing of the nailes to the quicke; and * diſcommendeth ſuch as have not taken up many dayes, and come under many blots, even to a Tenfold correction, and ordinarily it is with ingenious works, as it is with Mechannicke Fabrickes, thoſe are the faireſt which are longeſt in building, as the Temple of *Diana* at *Epheſus*, one of the ſeven Wonders of the World, was the worke of all *Aſia* for two hundered and twentie years together.

* *Sæpè caput ſcaberet, & vivos roderet ungues.* l. 1. Sat. 10.

* *Carmen reprehendito quod non multa dies & multa litura coercuit, atque perfectum decies non caſtigavit ad unguem.* Horat. de Arte Poet.

Ducentis & viginti Annis à tota Aſia factum fuit. Munſteri Geograph. Lib. 5. Page 983.

Secondly, I may be the more willing to deliver my Cenſure of this Worke, becauſe when *I* had acted the part of a ſevere Criticke upon it, the Authour teſtified his ingenuity, by returning me ſo much the more Thankes, as *I* found the more faults in it; which *I* liked the better, when it gave me occaſion to renew the remembrance of a contrary acceptance of the like Office done to *the Biſhop of Coventrie and Litchfield*, a Prelate of as great Reputation for Learning and Religion as any of his rancke in this Nation: who above thirtie yeares agoe, *I* preſenting my ſervice to him at *Eccleſe'l Caſtle* in my return from *London*, to *Great Budworth* in *Cheſhire*, he ſtaid me certain dayes to read over (as a Cenſor) his Book which he entituled, * *The Grand Impoſture*: *I* took it for a great Truſt and confidence in me, and thought it my Duety to be anſwerable to it by free Animadverſions of any thing which *I* apprehended for an errour, and accordingly did ſo; When *I* ſhewed him mine exceptions, at the firſt he ſeemed ſomewhat angry and wrangled with me to excuſe the Paſſage, (which *I* conceived did need Correction) we parted unperſwaded, and *I* returned to my Taske with

* It was Reprinted, 1628.

this Opinion, that he was therefore offended with the fault I found, becauſe on the ſudden he knew not how to mend it; after that, to the *Errata*, I added the correction of the firſt as well as of the reſt, and then bringing my Paper of the whole unto him, he ſhewed himſelfe ſo well pleaſed, that he would needs faſten twenty ſhillings in Gold upon me for my pains, beſides other courteſies.

Thirdly, I am content that my judgement of this Book ſhould be Printed, not ſo much to gratifie the Author or the Stationer, as for other reaſons.

1. Becauſe the whole frame of the work doth not onely fully anſwer the Frontiſpiece, (though it promiſe much) and ſo is not lyable to the * Exception taken up againſt a great Writer, which is, That there is more matter in the Title Page, then in the Book it ſelf.

* *Sanderſons* Hiſtory of King *Charles*, page, 1116.

Secondly, Becauſe though I were well ſatisfied with the matter of it while I read it in his Manuſcript Original, yet *I* deſire better ſatisfaction by a review of it when in a fairer Character from the Preſſe, *I* may reade it with leſs difficulty and more delight.

Thirdly, *Becauſe* it is not onely the * better halfe of the beſt Expoſitory Treatiſe that I have ſeen upon the Second Epiſtle to *Timothy*, but *I* believe (for Congruity with the Truth of the Holy Text; pertinency and fulneſſe of profitable matter deduced from it or conſonant to it) is the beſt that hitherto hath been extant in the Church of Chriſt. The Lord give the Pious and Painfull Pen-man of it the Returne of his Holy labours herein, in the Prayers and Proficiency of his People, for whoſe edification chiefly it was undertaken, continued, and by Gods gracious aſſiſtance is now thus compleated.

* *I mean the better half not in Quantitie onely as bigger, but in Qualitie as better done then the former part by Mr. E. who though he were a good man, a good Scholler, and a good Preacher, was yet in Scholaſtical faculties and furniture, ability of body, and ſtudiouſneſs of mind to make uſe of both, inferior to his follower. I ſay thus much not by conjecture, but by my certain knowledge, and good acquaintance with them both, for I was M. B. ſucceſſour for Preaching the Friday Lecture in the City of Cheſter, as Mr. M. my near neighbour is his Succeſſour in writing this Commentarie now Printed.*

John Ley.

Bookes formerly publiſhed by the AUTHOR.

1. THe Pulpit Guarded in quarto.
2. The Font Guarded in quarto.
3. The Schools guarded or a defence of Humane Learning.
4. The Beauty of Holineſs; Octavo.
5. A Treatiſe againſt long Hair, Painting, Powdering, and Periwigs, ſpots, Octavo.
6. Wiſedomes Conqueſt, A Tranſlation of the thirteenth Book of *Ovids Metamorphoſis*, Octavo.
7. *Phaetons* folly, A Tranſlation of the ſecond Book of *Ovids Metamorphoſis*, Octavo.
8. *Homeſius Enervatus*, or a Treatiſe againſt the Millenaries, Octavo.
9. *Sal Terræ*, or a Guard to the Miniſters and their maintenance, Octavo.

Errata.

In ſuch a Volume as this we cannot but expect ſome Errata, thoſe of greateſt conſequence, are here corrected; ſuch as are obious I leave to thy own correction.] *Page* 9. *line* 1. *read* Laylanders.p.21.*l*.37.*r*.ſtay *p*.33 in Marg. *r*.Glutinant.*p*.37.*l*.40.*r*. Cap.*p*.48.*l*.20. *r*. All.*p*.49.Marg. *r*.*Ignaviſſimus*.*p*.49.Marg.*r*.Stor.*p*.52.*l*.7.*r*. *John p*.52.marg.*r*.*Infamia p*.53.marg. *non alius. p*. 53. *l*.28.*r*.Shew.*p*.56.*l*.1.Prudence.*p*.28.*l*.40.Obſerve.*p*.19.*l*.25. Vniverſal.*p*.60.*l*.10. *r*.irreſiſtible.*p*. 71.*l*.25.*r*.promiſes. *p*. 76.*l*.20.*r*.Apoſtaſie.*p*.86.*l*.5.*r*. *Ipſo.p*.87.marg.*r*.*quum.p*. 88.*l*.14.*r*. Pſal.10. *l*.16.*r*.theres.*p*.91.*l*.46.*r*. *Amos*. *p*.98.*l*.12.forget.*p*.105.marg. *Ægyptus.p*.106. marg.*r*.*Prædicta*. *p*.10,103.*l*. 22. *r*.13.*p*.147.*Gravatas*.marg.*p*.168 *l*.37.*r*.*Dorcheſter*. *p*.171.*l*.21.*r*.Apoſtles & 15.*p*. 174. *l*.27.*r*.Practical.*l*.28.*r* Oeconomical.*p*.197.*n* arg.*r*.*requiroo*. *p*.217.*l*.35.*r*.mirror. *p*.219.*r*. *deteſtatione.p*.222 *l*.14.*r*.Pillar.*p*.231.*r*.Polypteron.*p*.234.*l*.5 dele All.*p*.259. *l*.17.*r*.Queſtion.*p*. 267.*l*.12.*r*.*Eos.p*.28,4.*r*.*ultrà*.in.marg.*p*.311.*l*.40.declaration.*p*.131. *l*.20 *arrei.p*. 339. *l*. 6. *Reapman*. *p*.366.*l*.26. add *David* had 3 enemies,*Saul*,*Goliah*, and *Abſalom.p*.375.*l*.38.*r*.reproaching. *p*.380.in marg.*liberam* for *liberalitatem ex parte dantis*.

AN EXPOSITION

Of the third Chapter

OF THE

Second Epiſtle of *PAUL*

TO

TIMOTHY.

2 TIM. 3. 1. &c.

This alſo know, That in the laſt dayes perilous times ſhall come.

THE Apoſtle, having in the two fore-going Chapters fore-warned, and ſo fore-armed, his dear ſon *Timothy* againſt thoſe Schiſmaticks, Hereticks, Hypocrites, and falſe Teachers which were then ariſing and creeping into the Church; he comes now, by a Propheticall inſtinct, to fore-tell of greater evills, and of more falſe Teachers and Seducers, which ſhould yet ariſe, eſpecially towards the end of the world. *Præmonitus, præmunitus.*

In this Chapter we have 1. A Prediction, or prophetical narration, of the men and manners of the laſt times, from verſe 2. to verſe 9. *Eſt Prophetia quâ prævidet & denotat Apoſtolus quanta mala imminerent ab inimicis fidei, viz. Hæreticis & Pſeudo-chriſtianis.* Eſpencæus.

2. The better to avoyd them, we have here the marks whereby the Seducers and Impoſtors of the laſt times, may be knowne.

1. They are glozing Hypocrites, verſe 5. they have a form, and but a form, of godlineſſe.

2. They are of an inſinuating diſpoſition: they ſlily and ſecretly creep into houſes, verſe 6.

3. They are ſubtle: they ſet firſt on the weaker veſſel, like the devil their father, that firſt ſet on *Eve*, that he might by her the better deceive *Adam*, v. 6, 7.

4. You may know them by their oppoſing the Truth, and the faithfull Miniſters thereof, verſe 8.

5. By their corrupt principles and practiſes, verſe 8.

6. By their Apoſtaſy: they fall away more and more, and grow worſe and worſe, verſe 13.

3. Leſt *Timothy* ſhould be diſcouraged, here is firſt a conſolatory promiſe for the bounding and breaking of the follies, and fopperies, of the malice and madneſs, of theſe Impoſtors, verſe 9.

2. The better to encourage him, *Paul* ſets before him his own Example, and ſhews him what troubles and perſecutions he under-went, and how the Lord delivered him out of all, verſe 10, 11. and withall tells him that perſecution

was not peculiar to him, but that it was the common lot of all the godly, whilst they live in this world.

4. He exhorts *Timothy* to constancy and perseverance in the doctrine which he had received, verse 14,15,16,17. and withall to a diligent study of the holy Scriptures, which he adorns with a most elegant *Encomium*, drawn

1. From their divine Authority.
2. From their singular Utility.
3. From their compleat Perfection.

This also know.] *q. d.* O *Timothy*, my dearly beloved Son whom I have begotten in the faith, I have armed thee before against present dangers, and against those enemies to the truth, which are already risen up in my life time; such as *Alexander*, *Hermogenes*, *Hymenaus*, *Phyletus*, &c. I come now by a spirit of Prophesie to foretell thee of future troubles, which shall befall the Church of God, not only immediately after my death (for even then from amongst your selves, shall ravenous Wolves arise, *Act.* 20.29,30. such as *Menander*, *Carpocrates*, *Cerinthus*, &c. who shall have a form of godliness, but will deny the power of it) but especially towards the end of the world: those last dayes will be the worst, iniquity will then abound, and the love of many shall wax cold. Be not therefore, my son, discouraged, neither let any of Gods faithful Ministers, thy Successours, be dismayed, or take offence at the Sects and Schismes, at the Heresies and Blasphemies, which shall in those last and loose dayes arise; do not wonder at them, as if some strange and new thing were come into the World; for this also you must know; That *in the last dayes perilous times shall come.*

V. Mr. *Vines* on the Sacrament, *cap.* 2. §. 6 *p.* 29. *Epiphanius in Haref.* 26. Thinks the Apostle aymes at the *Gnosticks* in this place, who were a most vile sect wholly given up to the lusts of the flesh.

Ἐν ἐσχάταις ἡμέραις, *in extremis diebus.* Beza.

In the last dayes.] That is, all the time from Christs first coming in the flesh, till his second coming to Judgement. In scripture the latter or last times, are taken two wayes: 1. More generally for all Gospel-times, from that time since Christ came in the flesh and published the Gospel; this is called the Gospel-time in opposition to the Legal administrations: and this is frequently in scripture phrase called, The last time, and, The last dayes. This appeares by those parallel Texts. *Ioel* 2. 28. compared with *Acts* 2. 17. *Heb.* 1,2. 1 Pet. 2.20. & 2.3.3. *Isai* 22. *Hos.* 3.5. *Mich.* 4.2 & 33. Thus we may understand that saying of *Jacob* to his sons. *Gen.* 49.1. *Gather your selves together; that I may tell you what shall befall you in the last dayes.* (i.) at the coming of the Messiah, or when *Shiloh* comes, v. 20. Hence Gospel-times are called, The end of the world, 1 *Cor.* 20.11. *Heb.* 9.26. and the last houre. 1 *Iohn* 2. 18.

See Doctor *Gouge* on Heb. 1.2. and *Weems. Vol.* 1. *p.* 1.

Now these are called The last dayes.

1. Because all was then consummated which was prophesied concerning the work of mans Redemption, and so is the perfection of all times, or, as the Apostle cals it, *The fulness of time. Gal.* 4.4. Nothing now remains but a looking for the day of judgement, which how soon it may come, we know not.

2. Because the whole time of the worlds continuance being distinguished into three great Periods, the Gospel-time is the last of The three. The first was from the creation to the giving of the Law upon Mount Sinai. The second from the giving of the Law, till the Appearance of Christ in our nature. The third from that Appearance in Humility, till his Appearance in Glory; and this is that which in scripture is oft called the Last time, because after it there shall be no more.

Tanto pejora sunt tempora futura, quanto fini hujus mundi & extremo ævi dicto fuerint proximiora.

3. Comparatively, in respect of the precedent times which have past since the beginning of the world, those times were longer than these Gospel-times are like to be.

4. By the last times more especially is sometimes meant the times that are somewhat near the end of the World, which are the latter times of these last dayes; when people shall give themselves to luxury, and security

rity, and all manner of vices. *Mat.* 24. 24, 37, 38. and thus it hath relation to the times we live in, wherein iniquity aboundes, and love to God, his people, his Miniſters, and Ordinances abates. A poſtolicall times were bad, but theſe dregs of dayes, and this dotage of the world will be far worſe. *This alſo know, That in the laſt days perilous times ſhall come.*

Καιροὶ χαλεποὶ, *Tempora moleſta*, Beza, *Periculoſa Vulg. Dura*, Tremel. *Difficilia. Caſtalio, ſæva, gravia, infeſta, acerba, aſpera, atrocia, noxia.* Eraſmus, *et alii. Omnia ſunt generaliter intelligenda, niſi ubi aliquid ſpecialiter urgent circumſtantiæ.* Mercer.

Perilous times ſhall come.] That is, hard, hurtfull, hateſull, heavie, pernicious, perilous; troublous times ſhall come.

On this clauſe there are almoſt as many Opinions, as there are Writers; and as many Interpretations, as there be Interpreters. Yet in all this Variety there is no contrariety, they may eaſily be reconciled, tending all to one and the ſame end. I ſhall therefore take them in all; for it is a Rule in expounding Scripture, That when a Text admits of many (but not contrary) ſenſes, it is a ſafe way to take in all, leſt we miſſe the meaning: where no reaſon doth conſtrain, we are not to reſtrain the words, but may take them in the largeſt ſenſe; eſpecially when neither matter, phraſe, context or ſcope do hinder us.

See more in my *Schooles Guard*. Rule 24.

1. The laſt dayes are called perilous, becauſe of thoſe perilous, peſtilent, wicked men, and wicked manners that ſhall then abound. This ſenſe is genuine, if we conſider the context; The laſt dayes ſhall be perilous: and why ſo? not ſo much becauſe of the ſword, plague, famin, perſecution, or any corporal diſtreſſe that ſhall moleſt men, but becauſe of thoſe perilous ſins which ſhall then over-ſpread the face of the Church. This Reaſon is clear, verſe 2. *For men ſhall be lovers of themſelves, covetous, boaſters, proud, blaſphemers, &c.* Theſe, even theſe are the things which make the times truly perilous, and really pernicious: And therefore *Grotius* and his followers are much miſtaken, who place the perill of the times onely in affliction and ſharp perſecutions, citing *Gen.* 47. 9. *Pſal.* 49. 5. whereas the Context clearly evinceth the contrary.

Periculoſa & perniciosa. Periculoſa ſunt tempora, quia ſub ſpecie pietatis falſi doctores occultant omnia, ad perdendas animas.

2. They ſhall be troubleſome times, becauſe of the predominancy of ſin, which will create much trouble to the godly: for there is nothing more grievous to a gracious ſoul than ſin; as nothing is dearer to ſuch a man than the glory of God, ſo nothing affects him more, than Gods diſhonour; and as the laſt dayes will be troublous to all the godly in generall, ſo eſpecially to Gods Timothies, to his faithfull Miniſters, who are bound, by their place and calling, to witneſſe againſt them. 2 *Cor.* 12. 26.

Moleſta & infeſta Meton. Effecti. Hinc χαλάω, *à* χαλάω, *laxo, infeſto, lædo, labefacto, everto.* Scapula.

3. The laſt times will be ſharp and ſad times to the godly, who are the light of the world, and ſo hateſull to theſe Owles, as the light is to the thief, which diſcovers him.

Aſperba & aſpera.

4. Cruell and outragious times, becauſe of thoſe outragious ſins and ſinners, which ſhall then be rife. Thus the Devils are called [χαλεποὶ λίαν, *Sævi valdè*] *Mat.* 8. 28. exceeding fierce, The men of the laſt times ſhall reſemble this their Father; for, as the godly are holy becauſe God their Father is ſo: ſo theſe ſhall be fierce and furious, becauſe the devill their father is ſo. Hence the way of tranſgreſſours is ſaid to be harſh and hard, *Prov.* 13. 15. they are men of fierce and furious ſpirits, full of malice, hatred, envie, and all manner of cruelty. 2 *Tim.* 3. 3.

Sæva & atrocia.

5. Difficult and dangerous times, wherein it will be very difficult to diſcern what counſell or courſe to take, and how to behave our ſelves amongſt ſuch monſters rather than men, as ſhall ariſe in the very boſome of the viſible Church.

Difficilia & dura, quia homines illis temporibus futuri erunt difficiles & moleſti, imo peſſimi. Chryſoſt.

2. They may be called hard times, in reſpect of the men that ſhall live in thoſe dayes: they will be hard-hearted, impudent, impenitent ſinners, theſe are called [*duri facie, & duri corde. Ezek.* 3. 7.] brazen-faced men; hence Tyrannicall government is called hard and cruell government: *Dan.* 2. 40.

So *Terence* uſeth the word, *Adiòne ingenio es duro atque inexorabili, ut neque miſericordiâ neque precibus mollîri queas?* Terent. in Phorm.

becauſe Tyrants uſe to rule with rigour and cruelty. Hard things cannot be bowed or bended: you may break them ſooner than bend them; a hard Adamant no fire can melt it, no hammer break it: So the laſt dayes ſhall be perilous, becauſe men will be ſo hardened in ſin, that all that mount Sinai, or mount Sion, can afford, neither the curſes of the Law, nor promiſes of the Goſpel, can work upon them.

3. They ſhall be hard times, in reſpect of the proud, boaſting, blaſphemous ſpeeches, which men ſhall utter; theſe are called hard words in Scripture, as 1 *Sam.* 2. 3. talk no more ſo exceeding proudly, let not arrogancy [or hard words] come out of your mouth: thus blaſphemous Atheiſts are ſaid to utter hard things. *Pſal.* 94. 4. Thus in the laſt dayes men ſhall be proud, boaſters, blaſphemers, exalting themſelves, and their own By-wayes as the only way, blaſpheming God and his Ordinances, and ſlandering his faithfull meſſengers. For theſe hard ſpeeches they muſt one day anſwer, *Jude* 15. 'tis theſe ſins that make theſe laſt times ſo hard, 2 *Tim.* 3. 2.

4. They will be hard times, becauſe it will be hard for a man to keep himſelf free from the infection of the ſins of thoſe times: all that live in them will be in danger of being partakers of the ſins of thoſe about them, either by complying with them, or conniving at them, or not mourning and witneſſing againſt them. It will be very hard to keep our ſelves pure in the midſt of ſuch an impure generation.

Tempora triſtia. Cujus ſpiritus ſive animus durè affligitur. Piſcat. † *Koſath ruach* (i.e.) *Mulier duri ſive amari Spiritûs.*

5. They will be ſad times, and therefore hard times: for ſad things in Scripture are called hard things. Thus thoſe that are ſad and troubled in ſpirit, are ſaid to be of an hard ſpirit, 1 *Sam.* 1. 15. thus *Hannah* is ſaid to be a woman [† *duri ſpiritûs*] of a ſorrowfull ſpirit. So a ſad meſſenger is called an hard meſſenger, 1 *Kings* 14. 6. I am ſent to thee with hard tidings (i.e.) with ſad newes. In this ſenſe alſo the laſt times will be hard times, by reaſon of thoſe ſad tentations and oppoſitions, which the godly will meet withall from that degenerate generation; and becauſe of thoſe abounding ſins and errours, which will much ſadden the hearts of Gods people.

Tempora gravia.

6. They will be grievous times: grievous things in Scripture are called hard things. Thus the grievous ſervitude of Iſrael in Egypt, is called a *Hard* bondage, *Exod.* 1. 14. and 6. 9. and the yoke of Tyrants is called a hard and grievous yoke. 1 *Kings* 12. 4. So the laſt times will be hard and grievous times; not onely in reſpect of the oppoſition of Tyrants on the one hand, who like wilde boars will endeavour to root up the Lords Vine-yard, *Pſal.* 80. 14. but alſo in reſpect of ſubtle ſeducers, and pernicious Hereticks, who like Foxes will endeavour to deſtroy Chriſts Vine. *Cant.* 2. 15.

Ἐνεστῶτα, Inſtabunt, ut inſtare dicitur quod jam præſens eſt. V. Pluta apud Grotium in 2 Theſ. 2. 2.

Thus thoſe perilous times which then were inſtant, are now extant; no ſooner do the laſt times come, but perilous times are preſently come. *This alſo know, That in the laſt dayes perilous times ſhall come.*

There are yet two Queſtions to be anſwered, and then I come to the Obſervations.

1. Queſt. *How can the times be ſaid to be perilous, hard, hurtfull, &c. ſince Time in it ſelf is good, being given us by the God of goodneſſe, for good Ends and Uſes?*

Metonim. Subjecti. Non dies nec tempora, ſed homines qui tunc futuri ſunt, carpit. Chryſoſt.

Anſw. 'Tis a Metonymicall ſpeech, the times being put for the men that live in thoſe times; a Trope very frequent in Scripture. *Pſal.* 49. 5. *Epheſ.* 5. 16. the dayes are evill (i.e.) the men living in thoſe dayes. So in our common ſpeech we cry; *O tempora!* O wicked times! when we mean the wicked men that live in the times. [See more in my *Schooles Guard*, p. 172.] So *Amos* 5. 12, 13. the Prophet calls the time wherein many crying ſins reigned, *an evill time*, by reaſon of an evill and ungodly generation which made it ſo.

2. Queſt. *How can the laſt dayes be called perilous, when the Scripture ſo frequently*

frequently proclaimes them glorious? Iſay 2. 2, 3. & 11. 9. & 60. 6, 7. 10. 18. & 62. 5. &c. *Hoſea* 1. 11. & 3. 5.

Anſw. The laſt dayes may be ſaid to be both glorious and perilous in different reſpects. 1. They may be ſaid to be glorious, in reſpect of the great light, liberty, knowledge, company, commentators, encouragements, clearer manifeſtation of the Goſpel, and many other glorious priviledges, which former ages never enjoyed.

2. Yet they will be perilous times in reſpect of the ſad abuſe of thoſe glorious priviledges, and ſinning againſt ſuch great light and love. *John* 3. 19. the higher we are lifted up with priviledges, the greater will our fall be if we abuſe them, *Mat.* 12. 23. we cannot ſin at ſo cheap a rate in theſe laſt times, as formerly men did. The ſinners of the laſt times will have the loweſt place in hell.

Beſides, they will be perilous times, in reſpect of the ſwarmes of ſinners and ſeducers, which will then over-ſpread the face of the earth, going up and down (like the Devill their Maſter, that grand Peripatetick) ſeeking whom they may devoure; Vermine of this kind will then abound every where: weeds grow no where ſo rank, as in a fat ſoyle.

So that if we take the words in the largeſt conſtruction, yet the Text is ours; as our Saviour ſaid ſometimes of a Text in *Iſay*, ſo may I ſay of this Text in *Timothy*; This day is this Scripture fulfilled in our eares: our times are a Comment on this Text. I appeale to all that know them, whether they be not perilous, pernicious, troubſous, hurtfull, hatefull, hard times.

I come now to ſome practicall Obſervations.

1. Obſerve from theſe words, [*This alſo know*] That it is our duty to take notice of the Prophecies delivered to us in the word of God. As they are not ſealed by him, but left open for our uſe; ſo they muſt not by our negligence be as a ſealed Book to us. *Deut.* 29. 29. we muſt not barely read, but ſearch out the meaning of the word. *John* 5. 39. So did *Daniel* [9. 2.] though he were a great and excellent Prophet, yet he doth not diſdain to read: and when by reading the Prophet *Jeremy* he underſtood that the time was come for the accompliſhment of Gods propheticall promiſes, then *Daniel* begins to pray for the fulfilling of the promiſes. The Book of the *Revelations* is an excellent prophecie of the downfal of the Churches enemies, and of the great things which in the latter dayes God will do for his people, even to the end of the world; and therefore the Lord would have us attentively to conſider, and humbly and accurately to weigh what is written there; that ſo our faith may be ſtrengthened, and we may be quickened (by remembring his promiſes) to ſerve his providence, acting and praying for the downfall of *Babylon*, which God hath ſo clearly promiſed ſhall come to paſſe. And to encourage us to read, the Lord hath pronounced them bleſſed that read the words of that prophecie, *viz.* with attention, affection, application and practice, *Revel.* 1. 3. God takes it ill when he ſhall write to us the great and glorious things of his Law, and we ſhall count them as ſtrange things, that concern us not, *Hoſ.* 8. 12. this makes people (eſpecially in the Churches diſtreſſes) ſo faithleſs, prayerleſſe, comfortleſſe, and careleſſe. The Evangeliſt gives this as a Reaſon why the Jewes committed that great ſin in crucifying Chriſt, it was becauſe they knew him not to be the Meſſias, nor did they underſtand the propheſies of him, [*Acts* 13. 27.] though they were read to them every Sabbath day.

This ſhould ſtartle us, and make us not only to enquire into the precepts and promiſes of God, but alſo into the propheſies which he hath publiſht for our good: for this is one great reaſon why ſo many ſtumble and take offence at Gods wayes, becauſe of the Hereſies and Apoſtaſies of many: they forget

this propheſie of the Apoſtle, *viz.* That the laſt days ſhould be perilous times; and therefore *This alſo know.*

2. Obſerve. The people of God, and ſpecially his Miniſters, his Timothies, ſhould be ſo prudent as to know and obſerve when perilous times are approaching: as the prudent man foreſees the evill of puniſhment before it comes, [*Prov.* 22. 3.] ſo he more eſpecially improves his ſpirituall prudence in foreſeeing the evill of ſin and error; and having by certain ſins and ſignes diſcerned a tempeſt in the clouds, he hides himſelf in the chambers of Gods ſpecial protection and providence. *Iſay* 26. 20.

Hora noviſſima, tempora peſſima ſunt, vigilemus.

This ſpiritual prudence can hurt neither Paſtor nor People, but will advantage us much. This pre-viſion is the beſt meanes of prevention; in vain is the ſnare laid in the ſight of a bird. It will make us pray more fervently, watch more diligently, gird on our armour, and walk more humbly: and this ſingular priviledge we ſhall have, that we ſhall more quietly and calmely undergo theſe trials by falſe Prophets, which God ſhall be pleaſed to exerciſe us withall; we ſhall not fret and fume as the wicked do, but in an holy ſilence we ſhall ſubmit to the hand of God, conſidering this, that which we have long ſince foreſeen, and prepared for. *Foreſeen* evills come no whit ſooner, but far the eaſier to us when prepared for, *Acts* 21. 13. Darts foreſeen are dintleſs: that which ſuddenly falls on a man, may trouble a conſtant mind, but that which is long expected, is more eaſily borne; and therefore *This alſo know*, that you be not offended at it. It was a good reſolution of *Peter* (had he not taken it up in his own ſtrength) Though all men ſhould be offended at Chriſt, yet would he never be offended. *Matth.* 26. 33. Let us take up the like in the ſtrength of divine aſſiſting grace, Though many be offended, though all ſhould be offended at Religion, yet ſo will we not be: though never ſo many ſcandals be given by others, yet ſhall they not be taken by us, ſo as in the leaſt to diſtaſt the wayes and truth of God. To this end God would have us acquainted with theſe things before hand, that we may not be offended when they come, nor think it ſtrange when we hear of Errors, Schiſmes, Hereſies, falſe Teachers: thus it hath been, thus it is, and thus we ſee it foretold in the Text, it ſhall be. There was of old a *Jannes* and a *Jambres* to reſiſt *Moſes*; an *Hananiah* againſt the Prophet *Jeremy*; 400. falſe Prophets againſt a good *Micajah*; an *Alexander*, chief Prieſts, and Phariſees againſt *Paul*. Where ever God hath his Church, the Devill will have his Chappell; where God hath his true Prophets, the Devil hath his falſe ones to oppoſe them. From hence we may yet gather this encouragement, That we have the true Church of Chriſt amongſt us, becauſe the Wolves are ſo buſie: where there are no Sheep, the Wolf ſeldome appeares; but where the folds are full, there the Wolves are buſie. *John* 10. 12. and therefore think it not ſtrange, but this know, and know for certain, That the laſt dayes will be perilous: we think it ſtrang to hear of Arrians, Arminians, Socinians, Anabaptiſts, &c. but they are not new nor ſtrange to *Germany*, no, nor to the primitive Church; for in S. *Auguſtins* time we read of many old Hereſies which now go under the name of new light, when 'tis neither light nor new, but onely old error new vamped, an old Hag put in a new dreſſe.

Quicquid expectatum eſt diu, levius accedit. Sen.

Præviſa tela minùs ladunt.

Ordo ſeculi, tanquam pulcherrimum carmen, conſtat ex quibuſdam quaſi antithetis; antitheta verò ſunt elocutionis ornamenta. Auguſt. de civit. Dei. lib. 11. cap. 18.

Ubi ovile, ibi lupus.

Ἴνα γνῶτε, certò ſciro.

Conſule Danæum *in* Auguſtin. *de Hæreſibus.*

3. Obſerve Gods ſingular love unto his people, in that he warnes them of perilous times long before they come. He will do nothing againſt his Church and people, but he will firſt reveale it to his Prophets, that they may reveal it to his people. *Amos* 3. 7. Not that the Lord is bound to obſerve this Method: for he may execute corporall and ſpiritual judgements when and how he pleaſeth, without revealing it to men or Angels: onely it pleaſeth him out of his tender love and gracious condeſcenſion to his people, ordinarily to obſerve this Method: Firſt to ſhoot off his warning pieces, before he

ſhoot

ſhoot off his murdering-pieces, Hence he tels *Abraham*, *Joſeph*, *Noah*, *Lot*, *Daniel*, &c. of dangers before hand; he makes them of his privy Counſel: and as Gods Love appears in fore-warning us of corporal judgements; ſo his tender care over us eſpecially appeares in fore-warning and fore-arming us againſt ſpirituall judgements, and ſpirituall enemies, which hunt for the precious ſoule. Now, that we might prepare for the battell, and fear no dangers nor difficulties; that we might not be deſpondent, Chriſt foretells us thrice in one Chapter of falſe Prophets, and admoniſheth us to beware of them, *Matth.* 24. 4. 11. 24. 25. So *Matth.* 7. 15. *Mark* 13. 23. *John* 16. 1. And that we might not be ſeduced by ſuch Impoſtors, the Apoſtle alſo is frequent in admoniſhing us againſt them. *Acts* 20. 30. 1 *Cor.* 11. 13. 2 *Tim.* 2. 17. 18. & 1. 4. 1. *Phil.* 3. 2. *Rom.* 16. 17, *Gal.* 1. 7, 8, 9. and *John* frequently in his Epiſtles admoniſheth us to beware of deceivers that ſhould ariſe in the laſt times, 1 *John* 4. 1. 3. 5, 6. *Peter* doth excellently characterize them; that we might the better know them and avoyd them. 2 *Pet.* 2. 1. 10. 13, 14, 15, 18, 19. ſo doth *Jude* 4. to verſe 20. he ſpends almoſt his whole Epiſtle (it being an Epitome and ſummary of the ſecond of *Peter*) in deſcribing falſe Teachers, and counſelling us againſt them. This muſt inlarge our Love and Thankfullneſſe to our God, who is thus carefull, over and over to caution and counſell us, and to fore-tell us of perils long before they come; with a *This alſo know*.

In the laſt Dayes.

Whence obſerve, That the dayes we live in, are the laſt dayes. Our times are the laſt times, they are oft ſo called in ſcripture. This is the laſt hour, 1 *John* 2. 18. and upon us the ends of the world are come. 1 *Cor.* 10. 11. the Coming of the Lord is ſaid to draw nigh. *James* 5. 8. and the Day of the Lord approacheth, *Heb.* 10. 25. 'tis but a little while ere Chriſt come to judge the World; hence he's ſaid to come quickly, *Rev.* 6. 11. & 22. 12. and the time is at hand: *Rev.* 1. 3. and our full Redemption draweth nigh. Luke 21. 28. and the end of all things is at hand, 1 *Pet.* 4. 7. If the Apoſtle thought the day of the Lord was at hand 1600. yeares agoe, we may well conclude that it is neer now. The Apoſtle, ſeeing Chriſt come, all the Propheſies of him fulfilled, the Gentiles called, and the Myſtery of iniquity beginning already to work, he concludes the day of the Lord was near, and ſo it was.

1. Comparatively, in reſpect of the times before Chriſt: it was nearer than to thoſe under the Law.

2. In reſpect of the certainty of it: the day of the Lord will as ſurely come as if it were come this day. 2 *Pet.* 3. 9, 10.

3. In reſpect of God; to whom a thouſand years are but as one day. *Pſal.* 90. 4. 2 *Pet.* 3. 8.

4. In reſpect of Eternity: a thouſand yeares, or two thouſand yeares, are as nothing, being compared with the time to come; 'tis but as a little drop of water to the whole Ocean. So that this great day of the Lord which was near in the Apoſtles time, is much nearer now: then began the laſt time, but now is the end thereof. It cannot then be long to the day of judgement; for all the Signs and Fore-runners of it are accompliſht, excepting the ruine of Rome, which falls apace; for, as Rome was not buil't in a day, ſo ſhe ſhall not down in a day: but as ſhe roſe gradually, ſo ſhall ſhe fall gradually; in *England*, *Scotland*, *Ireland*, *Poland*, *Holland*, and *France*.

2. There wants but the deſtruction of the Turk, and the calling of the Jewes, and then comes the End.

Now, ſince the time is ſhort, and we live in the laſt dayes, this ſhould wean us from the world, and take off our hearts from theſe fading, periſhing things, and

and make us labour for grace, which is durable riches. 'Twas an aggravation of their ſin, *Iames* 5. 3. *That they heaped up treaſure for the laſt dayes.* When they were going out of the World, then they were drowning themſelves in the World. We ſhould labour to do much good in a little time: and as at all times we ought to be carefull and conſcionable in fitting our ſelves for our Maſters coming; ſo then eſpecially when we ſee the day of the Lord draw nigh: then we muſt double our diligence, as a ſervant will when he knowes his Maſter is at hand. They that lived a thouſand yeares agoe were bound to lead holy lives but we that live in the cleareſt times, and the neareſt to judgement, ought to lead more holy and heavenly lives; that our Lord when he comes, may find us prepared.

2. It may teach us patience under all tentations and afflictions: 'tis but yet a little while, and he that ſhall come, will come, and he will not tarrie. *Heb.* 10. 36, 37. Let therefore your moderation and equanimity be not only in your breſt, but let it be viſible and knowne, not to one or two, but to all men, both friends and foes; why ſo? for the Lord is at hand, ready to help you, and to judge your enemies. *Phil.* 4. 5. *Iames* 5. 7, 8. [See in *Sangar, his morning Lect. p.* 225, 226.]

Perilous times ſhall come.

Hence note, That the laſt times will be the worſt times.

Though in reſpect of the clear light of the Goſpel, (which ſhall then abound) they will be glorious times: yet, in reſpect of the contempt and abuſe of the Goſpel to Libertiniſme and profaneſſe, they will be inglorious and perilous times; ſo bad that it will be † dangerous ſaying how bad they be; hence *Bernard* long ſince called them, The laſt and worſt times. Theſe laſt dayes will be the common ſink and ſewer, the very receptacle of all the vile abominations and hereſies of former ages. As all the creatures met in *Noahs* Ark, and all the waters meet in the ſea; ſo all thoſe prodigious enormities, and flouds of error, which have appeared in former ages, will meet in this Ocean. They will come forth in a Third Edition, *Auctiores, non Emendatiores*: enlarged, but nothing bettered. The Sinners of former times were but children in wickedneſſe, the Sinners of the laſt times ſhall be men. As that old Serpent the Devill, the older he growes, the more ſubtle and experienced he is; ſo it is with the wicked who are the Seed of the Serpent, the elder they grow, the more skillfull Practitioners they be in ſin; they are wittily wicked, and underſtand more how to contrive Sin, and defend Errours by the improved experiences of their own, and former times. As it is in every Art, by length of time, cuſtome, and experience, it is improved to a greater degree of fineneſſe and exactneſs: ſo it is in this of ſinning; time and experience make men more cunning in wayes of ſin, and more ſubtle to defend them. Thoſe Sins and Errors which formerly were dammed up, ſhall, in theſe laſt and looſe times, break forth with greater violence. Now Hereſie, Blaſphemy, Envy, Pride, Atheiſme, Hypocriſie, Apoſtaſy, contempt of the Goſpel, prophanation of holy things, &c. will exceedingly abound. The Devill is broke looſe, and now there appeare amongſt us with open face; Arrians, Arminians, Socinians, Anabaptiſts, Familiſts, Separatiſts, Mortaliſts, Perfectiſts, and (a *compendium* of all theſe in one) Quakers. The common crying Sins of other nations, are riſe amongſt us: here you may find the Drunkenneſſe of the *Dutch*, the Luſt of the *French*, the *Italians* Ambition, the *Spaniards*

† *Omne tempus* Clodios, *non omne* Catones *feret.* Seneca *ep.* 98.

In his ultimis & peſſimis temporibus. Bern.

Sicut in ſentinam profundi maris colluviones omnium ſordium; ſic in mores noſtrorum, quaſi ex omni mundo, vitia fluxerunt Salvian.

(In this third age of the World.

Ætatem parentum pejorem eſſe ſeculo avorum, & ſubſequentem Ætatem progeniem daturam vitioſiorem. Horat.

Adhuc in proceſſu ſunt vitia; invenit luxuria aliquid novi inquod inſaniat. Invenit impudicitia novam contumeliam ſibi. Invenit delitiarum diſſolutio aliquid tenerius, molliuſque quo pereat. Seneca *l.* 7. *Nat.* 2. *cap* 31. &c.

niards Treachery, the *Laplanders* Witchcraft, the Covetouſneſs of the Jew, the Cruelty of the *Turk*, and the Monſters of *Munſter*.

The Reaſons are obvious. 1. In reſpect of Satans rage, the laſt times will be the worſt. The Devills time now growes ſhort; and therefore his wrath grows great. *Revel.* 12, 12. Satans malevolence is a Spur to his diligence; and he labours to ſupply the ſhortneſs of his time with the ſharpneſs of his aſſaults: inſomuch that the Devills themſelves ſeem to be poſſeſt of far more violent Devills; they rage above their ordinary rate, ſince their Kingdome is ſo near an end: Dying creatures bite moſt fiercely. *Beſiegers* make their laſt aſſaut upon a Town or Caſtle, the moſt reſolute and terrible of all others. Satan now ſets upon Soules by ſeduction moſt furiouſly, becauſe when theſe Times are at an end, his Work is alſo at an end, in this kind. He's like a malicious Tenant; who, perceiving that his Term is almoſt expired, doth what he can to ruine the houſe. Or like a bloudy Tyrant; who ſuſpecting the loſs of his uſurped Soveraignty, makes havock amongſt his Subjects. *Morſus morientium beſtiarum maximè ſolent eſſe mortiferi. Ar. ſtot.*

2. This is the Worlds Old age; 'tis its laſt and worſt time; for Old age is the Winter of a mans dayes, the dregges of his life, full of weakneſſe, coldneſs, dizineſs, and virtiginous; all our dayes are few and full of miſery: but Old age (in reſpect of thoſe diſeaſes and infirmities, which oppreſs both Soul and Body) is moſt miſerable, and therefore *Solomon* calls it, *an Evill day*, *Eccleſ.* 12. 2. This evill day (in a ſpiritual ſenſe) is come upon the World, it's come to its *Old age*, I had almoſt ſaid, to its *Dotage*; it drawes upon the Lees, and its dregges are apparent. 'Tis now Winter with the World, it growes old and cold, according to the Propheſy of our Saviour, *Matth.* 24. 12. ſpeaking of the Fore-runners of the end of the World, he ſets down this as one ſpeciall Sign, That *iniquity ſhall abound, and the love of many ſhall wax cold.* That Sin abounds and ſuperabounds, none can deny; that Love waxeth cold, there are many complaints. Where's our fervent love to God, his Ordinances, his Wayes, and People. The World (ſaith one) hath been once deſtroyed with Water, for the heat of Luſt, and ſhall be again with Fire, for the coldneſs of Love. *Latimer* ſaw ſo much lack of Love to God and goodneſs in his time, that he thought verily Doomeſ-day was then juſt at hand; what would he have thought, had he lived in our age, wherein it were farre eaſier to write a Book of Apoſtates, then a Book of Martyrs? yea ſo groſsly degenerate ſhall the laſt dayes be, that Chriſt makes a queſtion whether he ſhall find Faith in the Earth, when hee comes. *Luke* 18. 8. falſe Prophets will ſo abound, (in thoſe laſt and looſe dayes) that if 'twere poſſible, they would deceive the very Elect, *Matth.* 24. 24. 2 *Pet.* 3. 3, 4. 1 *Pet.* 4. 1. 1 *John* 2. 18, 19. *Senellus mille morbis, tedijs & aerumnis eſt obnoxia.*

3. Old mens Heads, by reaſon of weakneſs, are full of Phantaſies, ſo the World in this its decrepit Old age, and declining time, abounds with fantaſtick fopperies, and follies. The world is crazed in its Intellectuals, and Crazed in Moralls; crazed in its Doctrines, and crazed in its Diſcipline. It hath many gray hayres (Signes of old age, and death approaching) yet ſuch is its Security, that it is inſenſible of them; She knowes it not. *Hoſ.* 7. 9. but as it was in the dayes of *Noah*, ſo it is, and will be in theſe laſt dayes, Men give themſelves to eating, drinking, marrying, &c. and other ſenſual delights, till judgement arreſt them. *Matth.* 24. 37, 38, 39. *Mundus ſeneſcens patitur phantaſiat. Gerſon.*

Yea ſo prolificall and fruitfull are the vaine Fancies of theſe laſt doting times, that they may not unfitly be compared to a Mathematicall

line, which is *ſemper diviſibilis, in ſemper diviſibilia*, and hath no end.

We are ſo divided, and ſubdivided, that Love and Unity are fled the land. *Non enim partes ſolùm ſunt inter nos, ſed partium nova partes.* This ſhould be matter of Lamentation to us, and cauſe ſad thoughts of heart.

3. Old age is teſty and troubled with moroſity: old perſons uſually are froward, and hard to pleaſe. So in this dotage of the World, men are very froward and perverſe; they cannot endure ſound doctrine, but are ready to fly in the face of a Reprover. 2 Tim. 4. 3.

4. In Old age the Senſes decay: Seeing, Hearing, Taſting, are impaired. 2 Sam. 19. 35. So in this decrepit age of the World, it's Spirituall ſenſes are loſt, 'tis ſo blind, that it cannot diſcern between Light and Darkneſſe, Truth and Errour; ſo deaf, that it cannot hear the voyce of the Charmer, charme he never ſo wiſely: ſo ſenſeleſſe, that it cannot ſavour the things of God.

Uſe. Whilſt we complain of the badneſſe of the times, let us not make them the worſe for us; but let us ſo walk, that we may make theſe laſt times, the beſt times; and theſe *Perilous* times, Glorious times. Get convincing lives, be burning and ſhining lights. Walk up unto your Priviledges, anſwer your Goſpel-light, with Goſpel-lives; how oft is this duty preſt upon us? *Eph.* 4. 1. *Phil.* 1. 27. *Col.* 1. 10. 1 *Th.* 2. 12. We ſhould all make the times and places we live in the better, and not the worſe, for us. Magiſtrates ſhould be ſo zealous againſt evill-doers, and Miniſters ſo active againſt Sin and Error, and Governours of Families ſo carefull to Rule for God, that they may live deſired, and dye lamented; that ſo when you are dead, it may be ſaid, We miſſe ſuch a man, he was zealous againſt Sabbath-Prophaners, Drunkards, Swearers, Sectaries, &c. He was forward to works of Piety, and Mercy, and ready to every good work. 'Twas *Davids* commendation, *Acts* 13. 36. that he ſerved God in his Generation; he did not ſeek himſelf, nor ſerve God for a day or two, but he ſerved him his whole Generation, as *Noah* did. *Gen.* 6. 9.

Quo ad fieri poteſt numerum malorum pietate noſtrâ minuamus. Baldwin.

Quia periculoſiora ſunt tempora, eò cautiores ſimus ne communi malorum diluvium nos unà cum impiis abripiat. Baldwin.

God hath abundance of diſhonour done him by profane perſons, and Religion ſuffers much by them; now we ſhould labour to repair the diſhonours done to his name, by being blameleſſe and harmleſſe, ſhining like lights before a perverſe nation. The worſe the times we live in are, the greater will our honour be, if we be faithfull. 'Twas *Lots* commendation that he was good in *Sodom*, and Job in an Heatheniſh *Uz*. The more Sinne abounds, the more our Grace ſhould abound; and the more Sin appears in the World, the more ſhould we appear againſt it.

The Lord hath done more for us of this laſt age of the World, then ever he did for our fore-fathers, and therefore he expects more from us, then he did from them; where he beſtowes much, he looks for much again: where we beſtow double coſt, we look for a double crop. Chriſt is now more clearly preached to us, and we enjoy the helps and advantages of former times. A Pigmy ſet upon a Gyants ſhoulders, may ſee further then the Gyant himſelf. It's a ſhame for us if we do not our work better by Sun-light, then others that have had but Twy-light. God takes it very ill to be wounded in the houſe of his children and friends; for when he hath done ſo much, *Iſai* 1. 2, 3. *Zach.* 13. 6. Will ye alſo forſake me, ſaid Chriſt to his diſciples? will you, whom I have redeemed and loved above all the people of the World, you whom I have brought forth in dayes of greateſt Light and Love, when 'twas free with me to have brought you forth in Mid-night of Popery and Superſtition; will you alſo rebell againſt me? There is nothing renews the Goſpel ſo ſoon as this contempt; it makes the

When *Caſar* was wounded to death in the Senate-houſe, *Brutus* coming for his blow, *Caſar* looks him in the face ſaying, What, & thou my Son? σὺ τέκνον.

the Lord repent of all the kindneſſe he hath ſhewed us.

2. Note. We muſt not look for a Church in this World without its imperfections and corruptions, if ever the Church on Earth ſhall be pure and glorious, it ſhall be in the laſt dayes; yet we ſee the ſpirit of God tells us here expreſly, that theſe laſt dayes ſhall be perilous times, by reaſon of the ſwarms of wicked men, which ſhall be in the very boſome of the Church; who ſhall indeed pretend to much Piety, yet ſhall be full of Impiety, and Hypocriſy; they ſhall have a form of godlineſſe, but they will deny its power. v. 5. There will be to the end of the World a mixture in the Church of God, there will be Tares and Wheat, good and bad in the Church alwayes. *Mat.* 13. 25. One told the Emperour *Frederick*, that he would go to a place where no Hypocrites were, then (ſaid he) you muſt go beyond the frozen Ocean, where there are no Inhabitants; and yet thou wilt find an Hypocrite there, if thou find thy ſelf there. He that looks for a perfect Church in this World, or for ſuch a Church wherein there ſhall be none but Reall Saints, may look till his eyes rot in his head, before he ſee that day. Chriſt had but twelve, and one of them was a Devill; and the reſt that were ſincere, yet had their failings. The Apoſtle tells us that in the boſome of the Church, there ſhall be ſeducers. *Acts* 20. 29, 30. from amongſt your ſelves ſhall men ariſe ſpeaking perverſe things, to draw diſciples after them. All the Churches we read of in the Scripture, have had their failings and blots, as the Church of *Jeruſalem*, *Corinth*, *Galatia*, and the ſeven Churches of *Aſia*: yet Chriſt owned them, and communicated with them ſtill, and ſent his diſciples to them; and therefore be not offended, when you ſee defects, corruptions, and diſorders in the Church; perfection indeed is to be wiſht for, but it is reſerved for Heaven. No Church ever was, is, or ſhall be perfectly free from ſin on Earth.

2. *Obſervation.*

Non de iis qui planè foris ſunt loquitur, ſed de iis qui ſaltem externa profeſſione in ipſa Eccleſia ſint futuri. Æſtius.

A tempore Abel *uſque ad Chriſtum ſemper fuerunt mali permixti bonis, & erunt ad finem ſeculi.* Sasbout. *in* 1 Tim. 3. 1.

Let us not then forſake the Lords Floore, becauſe there is ſome Chaffe in it; nor run from *Sion* inſtead of *Babylon*, as many in our dayes do, that cry out againſt the Church of *England* as a falſe Church (though all the Churches of God in the World own her for a true one) and run from her as from *Babylon*, and ſo run into *Babylon*: from a ſuppoſed, into a Reall; *Babylon*. *Babylon* ſignifieth Confuſion; now amongſt thoſe that ſeparate what ſad confuſion is there? Diviſion upon diviſion; ſeparation upon ſeparation, &c. till they have broken themſelves all to peeces, and at laſt are faine to ſit, like Owles, alone. Theſe are they that abhorre a mixt company, yet flye from Reall Saints. This they call new Light, when it is nothing but an old Error of the *Cathariſts*, and *Donatiſts*, who, out of a conceit of their own exceeding holineſſe, did ſeparate themſelves. [*Perfectionem juſtitiæ & Angelicam ſanctitatem hic ab hominibus requirunt Donatiſtæ; quam etiam ſe, ſuoſque illos impuros cœtus habere jactant, & profitentur; tam ſunt arrogantes, cæci, & à vero ſuæ infirmitatis & rebellionis ſenſu alieni.* Danæus *loco citato, ubi plura.*] Cauſeleſſe Separation (ſaith a learned † Divine) from eſtabliſhed Churches walking according to the Order of the Goſpel (though perhaps failing in ſome ſmall things) is yet no ſmall ſin. Let ſuch conſider.

V. Danæum *in* Auguſtinum *de Hereſibus. cap.* 38. *&* *cap* 69.

† Doctor *Owen's* Rules for walking in fellowſhip. *p.* 53.

1. That the Root of this ſeparation is bad, and therefore the fruit cannot be good. It ſprings from Pride and Cenſoriouſneſſe, as we ſee in the Phariſees, who were great Separatiſts, and have their name from thence.

Phariſæi à Parash, *ſeparare, dividere* *V. Godwin's* Jewiſh Antiquities. *cap.* 10.

2. Such are Schiſmaticks, and in a ſhort time they will be Hereticks; for, Schiſme is the way to Hereſy: they make a Rent in the Church, whoſe Peace ſhould be very dear to us; for, though Peace be not the *Eſſe*

and being of a Church, yet it tends very much to its *bene eſſe*, and well-being: for as a Kingdom, ſo a Church, divided, cannot long endure.

3. The Pretences made for Separation are now removed, there's no Biſhop, Surpliſſe, Croſs, Common-prayer, &c. for them to ſtumble at; and yet ſeparation was unlawfull then, but now its farre more vile, and therefore the Lord puniſheth the Separatiſts of this age more ſeverely, by giving them up to viler opinions than formerly.

4. 'Tis a ſcandall and wrong to a Church: 'tis ill to forſake the ſociety of one good man without a cauſe; but to un-church a whole Church cauſeleſſly, how great is that ſin?

God puniſheth the Separatiſts of our times worſe than formerly. *V. Edwards's* Gangreen. 2 *Part. Carol.* 3. *p.* 195.

5. They cannot eſcape the revenging hand of God. Though men may ſuffer them, yet God will not; one of the ſaddeſt judgements that we read of in the Scripture, befell ſchiſmaticall Corah, and his company: *Numb.* 6. 16. they thought to have levelled all, but God levelled them; they would deſtroy both Magiſtracy and Miniſtery, but God deſtroyes them; they made a rent in the Congregation, and the Earth rent and devoured them: all this is done for a memoriall to ſucceeding Ages, that they take heed how they make rents in the Church of God. verſe 40. So *Cain*, the firſt Separatiſt that we read of, Gen. 4. 16. he went from Gods preſence (*i.e.*) from Gods Church and Ordinances, and then he becomes a Vagabond.

Suave eſt ex magno tollere acervo. Horat. See more on verſe 5.

He that would ſee more againſt this Sin, let him peruſe Mr. *Perkins* on *Jude* 19. Mr. *Robert Bolton's Saints Guide.* p. 126. Mr. *Pagits Arrow againſt Separation.* Mr. *Rutherfords Plea for Presbytery*, p. 120. Mr. *Bernard* againſt *Smith*, D. *Hill's Faſt Sermon*, 1644. on 2 Cor. 6. 17, 18. Mr. *Blake on the Covenant*, chap. 31. p. 228. &c. and *on the Sacrament*; chap. 8. Sect. 3. p. 314. *Camero Prælect. de Eccleſia mihi.* p. 322. and above all, Mr. *Brinſly* of *Yarmouth*, *His Arraignment of Separation.*

A fourth Obſervation.

That the doctrine of the Millenaries is a meer fancy. The Text is clear againſt it; for it ſayes expreſſely, The laſt dayes ſhall be perilous times. Many dream of peace and joy, and, I know not what, golden, glorious, flouriſhing times, wherein they ſhall be free from Sin and Sinners, and live in this World without tentations and troubles. But do not you deceive your ſelves with ſuch vain conceits, for I tell you (ſaith the Apoſtle) the laſt dayes ſhall be very perilous, wherein all manner of Sins, and Sinners ſhall abound; men ſhall be Covetous, Proud, Blaſpemers, &c. verſe 23. Now whether ſhall we believe *Paul*, or theſe Dreamers; that ſay, *Chriſt ſhall come from heaven, and ſhall reign viſibly and perſonally in Ieruſalem a thouſand yeares, as an earthly Monarch, in outward glory and and Pompe, putting down all Monarchy and Empires. Then ſhall the Church of the Iewes and Gentiles live without any Trouble or Enemy, without Sin or Sorrow, without Word, Sacraments, or any Ordinances. They ſhall paſſe this thouſand yeares in great worldly delights, eating, drinking, building houſes, planting vineyards, and eating the fruit of it, Marrying wives, getting children, and enjoying all the lawful pleaſures which all the creatures, then Redeemed from their ancient ſlavery, can afford?* In this earthly happineſs ſhall the Church continue till the end of thouſand yeares, and then comes the day of Judgement. Upon this point I find ſo many men, ſo many opinions, 'tis a harder thing to find out certainly what they hold, then 'tis to conquer them. *Piſcator* ſaith, The Martyrs ſhall riſe a thouſand yeares before others, and ſhall reign with Chriſt in heaven. *Alſteed* comes, and he ſaith it ſhall be on Earth, yet after the day of judgement. Mr. *Mede* with his new light differs from all the reſt, affirming, That this reign ſhall be in and during the day of Judgement,

Mille annos poſt Reſurrectionem in terreno regno Chriſti ſecundum carnales ventris, & libidinis voluptates futuros fabulantur Cerinthiani. *V.* Auguſt *de Hæreſibus. cap* 8. Theſe wild grapes they would gather from *Mat.* 26. 29.

ment, which shall continue a thousand yeares. [*Chimera Chimerissima*] a very fiction without foundation in the Word of God. Thus these builders of *Babel*, are divided and confounded amongst themselves.

Delirium hoc est, non Dogma Theologicum. Spectrum cerebri Anabaptistici.

The first opinion I find to be most generally received by the Millenaries. Indeed such carnal Doctrine, suits well with such carnall Saints, This is some of the new light of our times; being nothing but an old errour broached by *Cerinthus* the Heretick in the first Century, 1500. yeares agoe. He was a loose Libertine, and therefore he invented this loose Opinion, to uphold his riotous practises. *S. Augustin* opposed it. It hath layen dead for a long time, till some some Libertines and carnall Anabaptists of late have revived it, and put a new gloss upon it.

Nullo modo ista possunt nisi a carnalibus credi. August. de Civit. Dei. l. 20. c. 7.

The vanity of this opinion will appear by the arguments in my *Chiliasto-Mastyx* against Doctor *Homes*.

This piece of rich coin (as Mr. *Sterry* calls it) hath been buried in the earth a long time, but of late dayes hath been digged up again.

VERSE 2. *For men shall be lovers of themselves, Covetous, Boasters, Proud, Blasphemers, disobedient to Parents, unthankfull, unholy, &c.*

THe Apostle, having told us, verse 1. in General, that the last dayes should be perilous; he comes now to particulars; verse 2,3,4,5. and lets forth in their proper colours the Sins and Sinners, the Men and Manners of the last times. I wish they were not a true Map of our times. I may truly call these 19. sins, *Englands Looking-glasse*, wherein we may plainly see the true cause of all our miseries, and what it is that hinders the work of Reformation, and turnes away good things from us. These are the 19. Weeds which deface Gods Garden, the Church; the good Lord root them out of all our hearts, that our names may never be found in this black Bill, and cursed Catalogue, to be such as make evill times, bad; and bad times worse.

His verbis κατὰ συναθροισμὸν, seu per congriem 19 enormia recenset vitia Apostolus. Weinrich.

'Tis worth our noting, that the Apostle doth not place the Perill and Hardnesse of the last times, in any externall calamity, or penall evills; as Sword, Plague, Famine, Persecution: but in the prodigious sins and enormities, of such as professe Religion. Let the times be never so successfull and prosperous, in other respects, yet if Sin abound, they are truly perilous and pernicious times: for 'tis Sin that sets God against us, and the Creatures against us, and conscience against us; Sin is the Fundamental & Meritorious cause of all our miseries and perills, as appears, *Deut.* 28. 15, 16, &c. Sin is the evill of evills, and brings all other evills with it. Let the times be never so miserable, and the Church lye under sad persecutions; yet if they be not sinfull times, they are not truly perilous times, but rather purging and purifying times.

From the Connection of this verse with the former, *Observe.*

That nothing is so perilous and pernicious, so hard and heavy to a gracious soule, as the Sins of the times he lives in. [*This I have cleared in the opening of the last clause of the first verse.*] As nothing is dearer to Gods people, than Gods glory; so nothing goeth nearer their hearts, than Gods dishonour; As Gods soul is said to be afflicted, and his heart to be broken with the Idolatries and Apostasies of a back-sliding people. *Ezek.* 6. 9. so 'tis a great grief and heart-breaking to the people of God, to see their God dishonoured; Hence *Lots* righteous soul is said to be vexed [*or tormented, as the word*

ſignifieth] with the abominations of the *Sodomites*, 2 *Pet.* 2. 7, 8. The Mourners ſigh and cry for all the abominations of the times they lived in, *Ezek.* 9. 4. *Jeremy* [13. 17.] weeps in ſecret for the ſins of the people. *Davids* eyes run down with rivers of teares, becauſe men forget Gods Law, and his ſoul was grieved becauſe of the Tranſgreſsors, *Pſal.* 11. 9. 53. 136. 158. Chriſt wept over *Ieruſalem* becauſe ſhe knew not the day of her Viſitation, Luke 19. 41, 42. *Paul* is troubled at the Idolatry of the *Athenians*, *Acts* 17. 16. and weeps to conſider the ſad condition both of the Seducers, and the Seduced; *Phil.* 3. 18. the two Witneſſes mourn to ſee ſo many bewitcht with *Antichriſts* deluſions. *Revel.* 11. 3. 'Tis true, we ought to be ſenſible of the judgements of God, and to be humbled under them; ſo was *David*. *Pſal.* 119. 120. I am afraid of thy judgements. So *Iob* [31. 3. 14.] was awed by ſeeing Gods judgements on the Wicked, and 'tis made a note of a wicked man, that he cryeth not [*in Prayer to God*] when the Lord binds him with the cords of affliction, *Iob* 36. 13. Theſe corrections are harſh and hard to fleſh and blood; but that which ſhould moſt affect us, is Sin: for God is honoured by his judgments on men, but Sin is a deſpiſing and deſpiting of him. 2 *Sam.* 12. 9. 14. and therefore Gods people had rather live in times of judgement and common calamity, when Sword, Plague, and Famine are abroad; than in times of generall and common ſinning: for thoſe are but Penall evills, and may drive us to God; but ſin is the evill of evills, and makes us run from him, as *Adam* did *Gen.* 3. 8. and *Cain*. *Gen.* 4, 16.

In omni peccato voluntario eſt contemptus quidam implicitus Aquinas. *Omne peccatum eſt divinitatis injuria*, Salvian.

Before I can proceed, two Queſtions muſt be anſwered.

1. *Queſt.* Of whom doth the Apoſtle here ſpeak, when he ſaith, *In the laſt dayes men ſhall be Lovers of themſelves, Covetous, Boaſters*, &c.

Anſw. 1. Negatively, he ſpeaks not here of *Turks* and *Tartars*, that are without the Pale of the Church, and do openly oppoſe the Goſpel of Chriſt. But affirmatively, he ſpeaks of ſuch as ſhall live in the boſome of the Church, and ſhall partake of the external Priviledges of it, verſe 5. they be ſuch as will have a form of godlineſs: they will be great pretenders to Piety, though their lives abound with all manner of Iniquity.

1. The Text may have relation to the Phariſaical Papiſts, and Popiſh Seducers, who creep into houſes, and lead captive ſilly women. How do all the Vices, which the Apoſtle doth inſtance in, reign eſpecially in the Popiſh Clergy? In all their doctrine and ſervice, how do they ſeek themſelves? Papiſts are natural men, and ſo muſt needs be full of *ſelf-love*. In their preaching, they cry up the Popes Supremacy, and exalt him above Kings: for the Pope can give them Deaneries, and Biſhopricks, which Kings cannot do, without him.

2. They are exceeding *Covetous*, they cry up Purgatory, Indulgences, Maſſes for quick and dead; all's for money. Rich men have ſtore of *Maſſes* and *Trentalls* ſaid for them, for which they pay dear; but the Poor have none ſaid for them, they may dye good cheap.

Eccleſiæ nomine armamini, & contra Eccleſiam dimicatis.
* *Conſule* D. Downam *de Antichriſto. l.* 4. *c.* 23.
† *V.* Willets Tetr. Con. Pil'. 2. *Synop. p.* 1264. *Edit. alt.*

3. They *Boaſt* of their Holy Mother the Church [*yet fight againſt the true Church*] they boaſt of their holy Relicks, holy Ragges, holy Bones, holy Stones, holy Wood, holy Bloud, holy Blocks, holy Stocks, &c.

4. The * *Pride* of the Pope and his Clergy is known to all the World; how do they inſult over Kings, and Emperours, 2 *Theſſ.* 2. 4.

5. Their † *Blaſphemies* are known to all; they take upon them to forgive Sins, and for a reward can diſpenſe with the manifeſt breach of all Gods Commands.

6. How *diſobedient to Parents* are their Nuns and Friars? amongſt whom many, contrary to their Parents liking, even in their Minority, are ſeduced, and ſo become *unthankfull* to thoſe that bred them. So the Jeſuits, how diſobedient and unthankfull have they been to their Superiours of thoſe Nations that

that entertain them, by plotting their ruine. As for the *unholineſſe* of *Rome*, all the World that knowes her crieth ſhame on her. What is the Pope their head but that man of ſin? 2 *Theſſ.* 2. 3. *merum ſcelus*, a man compounded of Sin, and made up of Wickedneſſe, one that is Sin it ſelf in the Abſtract. Hence *Platina* (one of their own) tells us of 13. Popes that were Adulterers, 3. common Brothellers. 4. Inceſtuous ones, 11. Sodomites, 7. Whore-maſters, and erecters of Stews, where every Whore payeth weekly a Julian penny to the Pope, which many years amounts to 40000. Ducats. Thus by the Rottenneſſe of the Heads of their Church, we may gueſs at the unholineſs of their Members. This made *Mantuan* long ſince bid adiew to *Rome*, telling her He would never return to her again, till he went to be a Baud or Brotheller. 9. They are *voyd of naturall affection*, witneſs their bloudy Inquiſition, and cruell perſecuting of their neareſt Relations, if they be (as they call them) Hereticks, (i.e.) faithfull Servants of Chriſt. A Turk, a Jew, a Pagan ſhall find more favour with them then a zealous Chriſtian. 10. *Covenant-breakers*, they are notoriouſly guilty of this, witneſs their late dealing with the Proteſtants in *Savoy*. No Bonds can bind them, no Oaths can hold them, they deal with them all as Apes do with their Collars, which they can put off and on at pleaſure. The Popes Holineſs can eaſily abſolve them from the faith which they have promiſed to Hereticks.

Hodie cum tanta ſit ſpurcities in Clero Papali, quæ vel ſuo fœtore totum mundum inficit: non deſinunt tamen cum ſua æquitia titulos juraque omnia ſanctorum faſtuosè ſibi arrogare. Calv. in locum.

Roma vale, vidi, ſatis eſt vidiſſe; reverter, cum Leæa, Meretrix, Scurra, Cynædus ero. Mantuan.

11. *Falſe accuſers*, their lying and ſlandering of Proteſtants, is one of the four main Pillars of Popery.

V. Willets *Tetraſtylon Papiſmi Pill.* 1. *Synopſis. pag.* 12. 33.

12. Their *Incontinency* is notoriouſly known to the World: what hath been the practice of their Friars and Nuns, the ſculls of children that have been found there, doth evidence. Corporal whoredome, and Spirituall, oft go together. *Hoſ.* 4. 13.

13. Their *Fierceneſſe* appears by their cruell Maſſacres in *England*, *Ireland* *France*, *Savoy*, and amongſt the poor *Indians*.

Their Heady deſperate *Treaſons* are knowne to the Nations. How oft did they attempt the life of Queen *Elizabeth*, and by Gun-powder would have blown up King *James*.

Their hatred to thoſe that are good, is ſo implacable, that they cannot once name them without ſome opprobrious Title, as *Hereticus Lutherus*, *Impius Calvinus*. Hence *Azorius* the Jeſuite [*Moral. l.* 8. *c.* 16.] affirmes, That the names of Reformed Writers muſt not at all be mentioned, unleſſe it be to their diſgrace. They are *voluptuous* perſons: they love their Senſual delights more then God; and with that prophane Cardinal, they preſer their part in *Paris* before their part in *Paradiſe*.

Laſtly, they, have *a form of godlineſſe*, and that's all. All their Religion is meer formality, lip-labour, and groſſe Hypocriſy. Under the name of Chriſts Spouſe they play the filthy Harlot. Under the Title of the Church, they fight againſt the Church. Under a Shew of godlines they cloak a World of wickedneſs. Under pretence of vowed Chaſtity, they lived in Adultery; under the cloak of profeſsed Poverty, they got the goods of the Temporalty, and under the vizor of being dead to the World, they not onely reigned in the World, but alſo ruled it: creeping not only into mens Purſes, but alſo into their Conſciences; they heard their confeſſions, they knew their ſecrets, and ruled men as they pleaſed. Thus we ſee the whole Catalogue is theirs without any ſtraining; and though we cannot excuſe our ſelves, yet they are the unfitteſt perſons to accuſe us in the World.

2. Yet the Text hath an eye (in my judgment, and in the judgment of betters) more eſpecially and properly to theſe laſt times wherein we live; and to thoſe that ſhall live in the boſom of the true Church; who ſhall have a Form of godlineſs, and ſhall make an extraordinary profeſſion of Piety, ingroſſing the

the Name of Sanctity to themſelves and their party, as if they only were the holy Ones: yet will they deny the Power of it in their lives; being full of Self-love, Covetouſneſs, Pride, &c. creeping into houſes, and ſeducing ſilly women, as our Anabaptiſts and Quakers do. To theſe doth every piece and parcel of this Character of theſe laſt times, moſt properly belong, as will appear in the handling of them.

Queſt. 2. *The ſecond queſtion is this. Have not men in all ages been Covetous, Self-ſeekers, Proud, &c. what wonder then is it, if they be ſo in the laſt dayes?*

Anſ. 'Tis true, in all ages men ever have ben, and will be, Self-lovers, Covetous, Proud, &c. I, but in the laſt dayes theſe Sins will ſuper-abound, they will then appear in a more eminent manner, they will be acted more viſibly and violently then in any Age before. The Sinners of the laſt times will be the vileſt Sinners: becauſe they will ſin againſt the greateſt Light, and the greateſt Love, &c.

The Obſervation.

1. Note, That Self-love is one ſpeciall Sin, and Sign, of the laſt times. In all Ages men will be full of Selfe, but never ſo much as in the laſt Age. This ſinfull Self-love is ſet in the Front, as the Leader of the File, and the cauſe of all thoſe 18. Enormities which follow: 'tis the Root from whence theſe Branches ſpring, and the very Fountain from whence thoſe bitter Streames do iſſue. This is that pregnant, prolificall Mother of thoſe Monſters which follow. Firſt men ſhall be *Lovers of themſelves*, and then they will be Covetous, Proud, Blaſphemers of God, and diſobedient to man. Inſtead of Chriſtian love which takes care for the good of others, men will only conſider, and intend themſelves; they will ſeek their own Profit, Pleaſure, Eaſe; they will admire themſelves, and all their own Opinions; they Deify themſelves, and Vilify others. Thus all men [*comparatively*] ſeek their own, *Phil.* 2. 20. contrary to that Apoſtolical precept, 1 *Cor.* 10. 24. Let no man ſeek his own, but every man anothers Wealth. Moſt men enquire after nothing elſe, but Who will ſhew us any good? (*i.e.*) Goods and Riches. *Pſalm* 4. 6. referring all to themſelves with the King of *Babylon. Dan.* 4. 30, bleſſing and approving of others in that way. *Pſal.* 49. 18. This is made one ſpeciall Mark of a wicked man. *Pſal.* 36. 2. he flatters himſelf in his owne Eyes (*i.e.*) he hath a good Opinion of himſelf, though he be never ſo nought; the Phariſees were ſo ſtuft with Self-love, that they thought themſelves righteous, *Luke* 5. 32. when they were moſt unrighteous. Thus *Simon Magus* was a great man in his own conceit, when indeed he was a Sorcerer, a very limb of the devill. *Acts* 8. 9, 10. So *Paul* before his Converſion was alive. *Rom.* 7. 9. he thought himſelf in a good Condition, being full of Preſumption, and Self-confidence. So the Church of *Laodicea* had too good a conceit of her ſelf; in her own conceit ſhe was ſpiritually rich in Knowledge, Faith, Obedience; but Chriſt tells her ſhe was indeed blind and naked, wretched and miſerable, *Rev.* 3. 17. and this is the Sin; not of one or two, but of every man by Nature, he is apt to think himſelf ſomething, when indeed he's nothing, and ſo deceives himſelfe. *Gal.* 6. 3. as a good man in a deſertion may think he hath no Grace, when indeed he hath it: ſo a natural man in his preſumption may think he's full of Grace, when he hath none at all. *James* 1. 22. So *Prov.* 13. 7. ſome make themſelves rich when they have nothing; of the two extreames, its far better and ſafer to under-value, than to over-value, our ſelves. So did *Agur*, *Prov.* 30. 2. I am not a man. *Paul* in his own apprehenſion was the chief of Sinners, and leaſt of Saints. This

φίλαυτοι ſunt nimii ſui amatores, qui nimis ſibi placent, ſuiſque commodis impenſè ſtudent. Eſpencæus.

Sui amantes dicuntur ſua quærentes (i.e.) *qui privatis ſtudent commodis poſthabitâ ſalute & utilitate aliorum.* Æſtius.

φίλαυτος ἀνθ' ὧν ἴσως πάντα πράττει χὴ τὰ αὑτοῦ τιλεῖ. Ariſtot.

V. M. White on *Gen.* 3. 12. *Obſervat.* 3.

is

is not ſo dangerous, not ſo common, for where one thinks too ill of himſelf, there's ten thouſand thinks too well of themſelves; like thoſe *Levites*, that really thought themſelves true Prieſts, till the Records were ſearched, and they not being found there, were diſcarded, and put from the Prieſthood. *Ezra* 2. 62. This is the Root of much ſin, and miſery.

Iſte mali fons eſt, tam ſum Miſer, ut miſer ipſe
Cum ſim, me miſerum non tamen Eſſe ſciam.

Quæſt. *But ſome may demand, is all Self-love unlawfull? are not we commanded to love our Neighbour as our ſelves; and is not the Proverb,* Quiſque ſibi proximus, *Charity begins at home, and every man is next Neighbour to himſelf?*

The love of a mans ſelf is (at beſt) a good pattern, but an ill boundary; to love another as one ſelf, may be a good Level, but to make it ones mark too, and love another, but for ones ſelf, 'tis to make a mans ſelf not only the Epitomy of the World, but the whole Volume. *Herb.*

Anſw. We muſt diſtinguiſh of Self Love, it is three-fold, 1. Ordinate. 2. Religious. 3. Inordinate.

1, There is an Ordinate, honeſt; and natural Self, ſpringing from an inſtinct in nature, whereby a man loves himſelf, and ſeeks the preſervation of his life; this is commanded. *Eph.* 5. 28, 29. Men muſt love their own bodies, for no man [in his right wits] ever yet hated his own fleſh, but nouriſheth and cheriſheth it. Thus a man may love himſelf as Gods creature, for God hath planted in all men the Love of themſelves, which in ſubordination to God and the common good, is warrantable: ſo that Love of a mans ſelf is one thing, and Self-love is another: in the one love guides the man to make him love whom he ought, and as he ought; in the other, the man ſwayeth his love to make it ſerviceable to himſelf, and to love as he pleaſeth: ſo that the Scripture doth not ſimply condemn Self-love, which is planted ſo deeply in our natures by the God of Nature; but ſinfull and inordinate Self-love.

Qui ſibi malignus, cui bonus erit? Aug. *Ordinata charitas incipit à ſe, non deſinit in ſe.* Aquinas. *Homo poſt Deum debet ſeipſum primò & maximè amare in rebus quæ ſpectant ad æternam ſalutem.* Alſted.

2. There is a Pious and Religious Self-love, conſidered in relation to God and the common good; thus a man may love himſelf as an Inſtrument of Gods glory, and as a ſervant for the good of others: elſe our Saviour would never ſet our love to our ſelves before us, as a Pattern of our love to our Neighbours. Now upon theſe grounds, and in relation to theſe ends, we may not only love our ſelves, but ſeek our ſelves too. This love ſpreads, and dilates it ſelf, for God and the good of others. The more noble and excellent things, the more communicative and diffuſive they are of themſelves; the Sun is herein a more noble thing then a Torch, and a Fountaine then a ditch. Chriſt emptied himſelfe of his Glory, not for his owne, but for our, benefit, *Phil.* 23, 6. it will make us part with our own right for Peace. *Geneſis* 13. 8, 9. 1 *Cor.* 6. 7. it will make us condeſcend to thoſe of the lower ſort. *Rom.* 12. 16. not ſeeking our own profit, but the profit of many. 1 *Cor.* 10. 33. yea, and though they be Free, yet Love will make them Servants to all, 1 *Cor.* 9. 19. On the contrary, Self-love contracts the ſoul, and hath an eye ſtill at Selfe in all its undertakings. 'Tis the very Hedg-hog of converſation; that rolls and laps it ſelf within its own ſoft down, and turnes out briſles to all the World beſides: much like the fat Monk, who when the Abbies were

Bonum quò communius eò melius.

Sicut ex charitate omne bonum, ſic è Philautia omne malum; nam charitas eſt lata & undique effunditur: Philautia *vero latitudinem ejus in arctum conſtringit, & in unum tantummodò contrahit.* Soto.

going down, and he had gotten his penſion for life, ſtroaked his belly, and cryed, *Modò hîc ſit bene*, if all went well there, 'twas well enough. This is, with the silly bird, to mind nothing but the building of our own neſts, when the tree is cutting down; and to take more care of our private Cabin, then of the ſhip it ſelf, when it is a ſinking.

φίλαυτοι ſunt, qui plus de ſeipſis ſentiunt, quàm recta ratio ipſáque veritas admittit, qui que omnia ad ſua referunt commoda. Baldwin.

3. There is a carnall, corrupt, inordinate Self-love; when a man admires himſelf, his Wayes, his Works, his Opinions, Contemning and Vilifying others: When a man ſo loves himſelf, that he loves neither God nor man truly, and as he ought, but prefers himſelf and his own private intereſt, before Gods glory, and his brothers good. Now this vitious and inordinate Self-love, is the great and Maſter-ſin of theſe laſt and worſt times. 'Tis an evill diſpoſition that is naturall to us all, and ſo moves us ſtrongly, delightfully, conſtantly, as naturall things uſe to do, and this makes it ſo hard, even where there's Grace to ſubdue it, and keep it within its bounds. Hereditary diſeaſes are hardly cured, Self-love is hereditary to us, we are apt to have high conceits of our ſelves from the very birth; till Grace humble and abaſe us, all our Crowes are Swans, our Ignorance Knowledge, our Folly Wiſdome, our Darkneſs Light, and all our owne Wayes beſt, though never ſo bad. Even the Regenerate themſelves are in part tainted with it, and have fallen by it. *David* to ſave himſelfe, acts a weak part, and counterfets before *Achiſh*. *Peter* to ſave his life, denies his Saviour. Let us therefore ſet our ſelves with full purpoſe of heart againſt this Epidemical, Soul-deſtroying, Land-ruining ſin. To this end take theſe few conſiderations.

Morbi hæreditarii graviores habentur adſcititiis. Keckerm.

1. Conſider, this Inordinate, Vitious Self-love, is the Root of many great evils, Covetouſneſſe, Contention, Unthankfulneſſe, &c. are all Virtually, Seminally, Originally, Fundamentally in this curſed Self-love. This is *morbus, complicatiſſimus*, a diſeaſe that hath many other diſeaſes included in it, and ſo is more hard to cure. Hence ſpring all thoſe Errors and Hereſies, which are ſo rife in theſe laſt dayes, men have too high a conceit of themſelves, and their own opinions, they imagin they can ſee more then all the Churches of God in the World. There's more hope of a poor ſilly fool, then of ſuch Self-conceited perſons. *Prov.* 26. 12. This made the *Donatiſts* think themſelves ſpotleſs; and the *Pelagians* to cry up Nature, and cry down Grace. As a man that is in love, doth think the very blemiſhes in his love to be beautiful; ſo thoſe that with *Narciſſus* are in love with themſelves, and doat on their own opinions, think their Hereſy to be Verity; and their Vices Vertues. This will bring Vexation at laſt, it troubles us to be cheated by others in petty matters, but for a man to cheat himſelf wilfully, and that in a matter of the higheſt concernment, is the trouble of troubles to an awakened conſcience.

Morbi complicati difficillimè curantur. ut loq. Medici.

Multi ſapientes eſſe potuiſſent, niſi ſe jam tales eſſe falſo fuiſſent opinati.

This makes many take Morality for Grace, when Morality is but Nature refined. Old *Adam* put into a better dreſs. A Moralized man is but a Tame Devill. Mr. *Watſons* Serm. on *Phil.* 2. 12. *p.* 20. *Ubi plura.*

2. 'Tis a Sin that blinds men ſo that they cannot ſee the Truth. Let a Miniſter never ſo clearely convince them, yet they will not be convinced; their deceitful hearts have a thouſand evaſions, no Jugler in the World hath ſo many tricks to deceive, as they have; many are blinded and deluded by Satan, he perſwades men that they are in a good condition, and highly in Gods favour. Where he dwells, he labours to keep all in Peace, by himſelfe, by falſe friends, and by falſe Prophets who are his agents. Thus deluded *Ahab* by falſe Prophets who bid him go up and proſper.

Hoc ad crimina noſtra addimus, ut cum in omnibus rei ſimus etiam bonos nos & ſanctos eſſe credamus, ac ſic in nobis cumulentur iniquitatis offenſa, præſumptione juſtitiæ. Salvian. *de Gub. Dei. l.* 2.

Philautus qui ſe amat cum ſeipſum magis quàm veritatem honorandum putet, quid juſtum, bonum, pulchrum ſit malè judicat. Plat. *de Legibus. l.* 5.

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when they might more truly have ſaid, Go up and periſh, but uſually men deceive themſelves wittingly, and willfully. 2 *Pet.* 3.5.

No wiſe man will truſt a known Cheater, yet ſuch fooles are men that they truſt too much to their own deceitfull hearts, which is the Grand Impoſtor of the World. * *Ier.*17. 9,10. the heart of man (*i.e.*) the whole Soule, the Underſtanding, Will, Affections, &c. is *Guacob*, crooked, crafty, deceitfull, and deſperately wicked. It tells men of gold, but gives them counters; it makes them dream they are Kings, when they are beggars; like a hungry man that dreams he eates, but when he awakes he is hungry. *Iſay* 29. 8. This makes men ſo indulgent to themſelves, their ſins and errors muſt not be toucht; theſe, *Abſolon*-like, muſt be dealt gently withall; and which is the height of miſery, it makes men inſenſible of their miſery; they think themſelves at the gates of heaven, when they are in the Suburbs of hell. This Self-indulgence ſpreads a vaile over the eyes, and blindes the judgement that it cannot ſee what is amiſs in it ſelf. *Iſai* 44.20. *a deceived heart hath turned him aſide, that he cannot deliver his ſoul nor ſay, Is there not a lye in my right hand?* A Self-conceited heart, is a ſelf-deceiving-heart; it cannot endure any Self-Examination, Self-reflection, Self-judging; it cannot endure to put the queſtion to it ſelf concerning it ſelf; he cannot, he dares not, ſay, Is there not a lye in my right hand? What have I done? *Ier.*8.6. a gracious ſoul reflects upon himſelf, and cryes, Lord, is it I? *Mat.* 26. 22. and 'tis I that have ſinned and brought this judgement, ſaith *David*, 2 *Sam.* 24. 10. but let a wicked mans ſins be never ſo viſible, yet he pleads innocency, and Not-guilty ſtill, *Ier.*2 34,35. The Prieſts and People in *Malachies* time were very corrupt, yet when the Lord by the Prophet tells them of it, ſee how impudently they cry three times together, *Wherein have we done amiſſe?* *Mal.* 1. 6. and 2. 6. and 2.17. and 3.8.13. See to what a height of ſhameleſneſſe Self-excuſation of the heart of man may tranſport him, even then and in thoſe things when and wherein he is moſt guilty! and though we think this prodigious in them, yet it is but an inſtance of the over-weening partiality that is in us all by nature towards our ſelves. This makes ſo many to pervert the Scriptures, and to apply the promiſes to themſelves inſtead of threatenings,

See Doctor *Hall*, and Mr. *Daniel Dyke* on that Text; and Mr. *Daniel Rogers* on the Hiſtory of *Naaman*. Mr. *Ant. Burgeſſe* ſpirituall Refinings the 7. firſt Sermons.

Bis miſeri qui ſe non ſentiunt eſſe miſeros.

Ignorantia quæ à Philautia & à cupiditate malâ proficiſcitur, omni excuſatione vacat. Fayus.

3. This ſinful Self overthrows Chriſtian Society and Community, if one member be ſick, the reſt of the members will ſympathize with it; we are members one of another, *Rom.*12.4. and ſhould be ſenſible of the afflictions of *Ioſeph*. Like Bees, when one is ſick, the reſt are ſad. But Self-love hardens the heart, and makes it cruell to Father, Mother, Wife, Children, and Neighbours; whereas true love ſeeketh not her own, but the good of others. 1 *Cor.*13.5. it makes us love our neighbours as our ſelves, now every man wiſheth (or at leaſt ought to wiſh) his own eternall good heartily and ſincerely. 'Tis therefore an ungodly Proverb which is uſed by too many, Every one for himſelf, and God for us all. But where every one is for himſelf only, there the Devill is for all. We muſt therefore change the Proverb, every one for his own, and for his Brothers eternall good, and then God will be for us all. *Pſal.*133. *ult.* There God commands the bleſſing, where Brethren dwell in ſacred amity and unity together.

Ægrotante unâ, lamentantur omnes: Sicut te, non quantum te. Every man ought to have a greater care of his own ſoul, then of his brothers. *V.* Doctor *Andrews*, on *Con.* 5. *cap.*7. *ubi plura.*

Sibi placentes, multum tibi diſplicent. Auguſt. *Confeſ. l.* 10. *c.*39.

4. Such are odious to God. The more lovely we are in our own eyes, the more loathſome in Gods; but the more we loath our ſelves, the more God loves us. *Ier.* 31. 18, 20.

2. They are odious to men. As a publick ſpirited good man (as much as in him lyeth) doth good to all, and ſo is beloved of all, inſomuch

Multi oderint, ſi te diligas nimis. Suidas.

that ſome would even venture their lives for him, *Rom.* 5. 7. though for a rigid righteous man; ſcarce any will dye, yet for a good man who hath been uſefull and ſerviceable in his generation, whoſe life and labours have benefitted many; for ſuch a one (ſaith the Apoſtle) ſome would even dare to dye. So on the contrary, a private ſpirited man, that is all for himſelf, and for his own intereſts; is ſlighted and abhorred of all.

Homines ſupra modum ſe amantes, à multitudine malè audiunt, quippe qui ſuâdo infamique cognomine, vocantur ολαστοι. Ariſtot. Eth. l. 9 c. 4. 8. *Perge ſecundum petram* Salvian.

3. This inordinate Self-love is in effect Self-hatred. We never looſe our ſelves more, then when we ſeek our ſelves moſt. He that loves any thing better then Chriſt, ſhall looſe it. *Luke* 9. 14. 17. *John* 12. 25. *Henry* the Third, King of *France*, forſaking God and turning to Idols, he became a Catholick, and loſt all: for thinking to get the Monks on his ſide, by affecting their devotion; a Monk killed him, and he became contemptible to his People; *Paris* and all his great Towns revolting from him. That we may not ruine our ſoules, let us deny our ſelves, and all that's dear to us for Chriſt; this is the onely way to ſave all. As we muſt deny our Regenerate Selfe, *viz.* all our Graces, Services, and Sufferings, in point of Juſtification: ſo we muſt deny our Corrupt ſelf in point of Mortification. We muſt deny our own carnall Reaſon, and ſubmit our ſelves to Gods counſell: in all our Wayes we muſt acknowledge him. *Prov.* 2. 5. 2 *Cor.* 10. 5. being ready to deny our ſelves in any thing, and to do what ever he commands us. *Act.* 9. 6. We muſt be content to be ordered by Chriſt, as well as to be ſaved by him. Chriſts Mind now muſt be our Mind, and his Will our Will; now we deſire to be men according to Chriſts heart: now we are Friends to all his Friends, and Enemies to his Enemies; for ever. Now we hate our ſelves for hating him, and take a godly revenge on our ſelves for our former rebellions.

Qui diligit ſe ſtultum non proficiet ad ſapientiam, nec fiet quiſquam qualis eſſe cupit, niſi ſe oderit qualis eſt. Auguſt. *Eſt genus quoddam pietatis in hac re crudelem eſſe.* Hieron.

[If any would ſee more of Self-deniall, which is directly contrary to that curſed Sin of Self-ſeeking; let him peruſe D. *Preſton, His Treatiſe on Self-deniall.* D. *Reynolds Serm. on* Matth. 16. 24. *Pinks three Serm. on Self-deniall* Mr. *Jer. Burroughs, His Treatiſe of Self-deniall.* Mr. *Ambroſe his Media*, Edit ult. *Fenner on* Luke 9. 23. *Fol. p.* 151. D. *Taylor in Folio, in fine p.* 1. *Mocket on* Mat. 13. 45.

6. Conſider, that 'tis a great blemiſh to Religion, when the Profeſſors of it are Self-ſeeking men; the Lord layes this as a blot on *Ezekiels* hearers, *Ezek.* 33. 31. they gave him the hearing, *but* their hearts were ſet upon Covetouſneſſe. That *But* ſpoyled all; ſo we may ſay of many, They are eminent Profeſſors, but they are Self-ſeekers, they are Knowing men, but Hard, Worldly, and love their own private intereſts too much. Away with theſe Buts, they are great blemiſhes, and cauſe Religion to ſtink in the noſtrills of the men of the World. Labour therefore for Self-deniall, whereby we may advance Gods glory, and our Brethrens good, before our own private ends, and intereſts; and let that good mans Prayer be thy daily Prayer. Deliver me O Lord from that Evill Man *my Self.*

Libera me Domine à malo homine meipſo, à me, me ſalva. Bern.

[Againſt Self-ſeeking, ſee two excellent Semons. *Viz.* Mr. *Jenkyn on* Phil. 2. 22. Preached *Aprill* 9. 1645. and Mr. *Calamy* on the ſame Text, at *Pauls*, 1654. Mr. *Daniel Rogers, Naamans* Hiſtory. p. 98. &c. Mr. *Iacombs Publick Spirit*, A Sermon on *Acts* 13. 36.

Covetous, Boaſters, Proud, &c.

See here what a Concatenation of Sins there is, and how they are link't together. Self-Lovers, Covetous, Boaſters, Proud, &c.

Hence

Hence *obſerve*, That Sins (eſpecially great Sins) ſeldome go alone. As great men have great attendance, ſo great Sins have many followers; and as he that admits of a great man into the houſe, muſt look to have all his ragged Regiment, and black Guard, to follow him; ſo he that admits but one great Sin into his heart, muſt look for Gad, a Troop of ugly luſts to throng in after. Sin is like a Tyrant, the more you yield to it, the worſe it Tyrannizeth over you. 'Tis inſatiable, and knowes no bounds. *E. G. Davids* great Sin of Idleneſſe, brings forth Adultery, Murder, Lying, Drukenneſſe, Inhumanity, Cruelty. So *Lots* Drunkenneſſe brought forth Inceſt; *Peters* Self-confidence brought him to a deniall of his Maſter, & every deniall was worſe then other. *Mat.* 26. 72, 74. *Adams* eating of the Forbidden fruit, brought with it a breach of all the Commandements (as Divines obſerve) and if it be thus with Gods children, who Sin with Reluctancy, oh how violently will Satan drive on his ſlaves, who give themſelves up to Sin! Thus *Iezabell* covets *Naboths* Vineyard, but doth ſhe ſtay there? no, but ſhe ſubornes falſe witneſs againſt him: and takes away his life. *Judas* at firſt was a Hypocrite, then a Covetous Caitiffe, and at laſt ſells his Maſter; ſo that what we ſay of Errors in Opinion, is moſt true in matters of Practice; *Conceſſo uno abſurdo conſequentur mille*; Grant but one, and many will follow. As there is a Concatenation of Vertues, ſo that he who hath one in Truth, hath all. As 2 *Pet.* 1. 5. 6. 7, 8. adde to your Faith Vertue, Knowledge, Temperance, &c. there is a golden chain conſiſting of eight Vertues, as ſo many Links; for the compleat adorning of a Chriſtian. Here Faith hath the Precedency, it being the Root and Mother of all Grace, then ſee how many Maids of Honour attend her.

Res immoderata Cupido. Ovid.

V. Capel on Tentat. l. 4. c. 1. p. 45. and *Weems. Vol.* 1. c. 3. p. 126. *in fine Vol. Fides eſt una copulativa.*

7. Vertue, no true Faith without Vertue, no true Vertue without Knowledge, no true Knowledge without Temperance, no true Temperance without Patience, no true Patience without Godlineſſe, no true Godlineſſe without Brotherly kindneſſe, no true Brotherly kindneſſe without Love, This is that golden chain which God beſtowes on thoſe whom he doth more eſpecially honour. As Chriſt was adorned with variety of Graces. *Iſai* 11. 2. ſo is every Chriſtian in his meaſure, he receives Grace for Grace. *Iohn* 1. 16. So *Mal.* 4. 2. *Rom.* 8. 30. there is Vocation, Juſtification, Sanctification, and growth in Grace, all linked together. So *Luke* 1. 74, 75. *Titus* 2. 12. *Phil.* 4. 8. So there is a Concatenation of Vices, they are ſo linkt one in another, that as in a chain, the drawing of one link cauſeth the following of the reſt; ſo the admittance of one notorious Sin, brings with it another, and that a worſe, unleſſe God ſtay it and reſtrain it: *e.g.* admit of Covetouſneſſe, then follow Uſury, Bribery, Boaſting, Lying, Forſwearing, Murder, &c. So true is that, *Iames* 2. 10. *He that breaks one Commandement, is guilty of all.* He that makes no conſcience of breaking one, will, when a temptation comes, make no conſcience of breaking any one; ſo that albeit he do not Actually break them all, yet Habitually and Diſpoſitively, he doth.

Virtutes morales ſunt ad invicem connexæ. Aquinas, 1. 2ᵃ. q. 65. *art.* 1. *Una virtus ſine aliis aut omninò nulla eſt, aut imperfecta.* Greg. *Omnes virtutes ita ſibi connexæ concatenataque ſunt, ut qui unicâ caruerit omnibus careat, & qui unam habuerit, omnes habeat,* Hieron. in Iſai. 56.

Oh then ſtop Sin betimes, reſiſt the very beginnings of it, kill theſe Cockatrices in the ſhell, daſh theſe brats of Satan againſt the ſtones, fly the very appearance of evill, elſe you will grow worſe and worſe, and fall away more and more, till you be ruined; for Sin is like to Water, give it a little paſſage, and it will eat a way for it ſelf, till it become irreſiſtible. *Prov.* 17. 14. as little Thieves, let in at a Window, unbolt the dores for greater; ſo ſmall Sins allowed in the Soul, will ſoon bring greater with them.

Covetous.

This is the ſecond Character of the men of the laſt times; they ſhall not only be Self-lovers, but Silver-lovers, and Money-lovers, ſuch as account gain to be godlineſs, 1 *Tim.* 6. 5. In all their actings be they never ſo Pious, they have an eye at gain. One being asked what was the ſinewes of War? he anſwered Money; being asked the ſame queſtion a ſecond time, he anſwered Mony; and being asked the third time, he anſwered ſtill, Money. So if you ask me what is the moving and primary cauſe that makes ſo many leap out of a prophane courſe of life, into a great profeſſion of Religion, without any proportionable meaſure of humiliation? The anſwer is ready, Money, Money, Money. 'Tis to get an office, or that they may be riſing men; juſt like the *Shechemites*, they would be circumciſed, why ſo? For their cattell and their ſubſtance will be ours. *Gen.* 34. 22. 23. This ſin of Covetouſneſſe, is Self-loves Firſt-born. As all good comes from *Love*, which diffuſeth it ſelf for the benefit of all; ſo all evill, and eſpecially this of Covetouſneſſe, comes from Self and Private ſpiritedneſſe, which contracts the Spirit, and ſordidly makes it all for it ſelf. This Sin is become generall, and ſo the more dangerous; like a Leproſy it hath overſpread the land: as the Lord complained of *Iſrael*, ſo he may of *England*. Jer. 6. 13. *From the leaſt of them to the greateſt, every one is given to Covetouſneſſe.* See what followes. *ver.* 19.

φιλαργυροι, *argenti amantes.*

Rem, rem, quocunque modo Rem. Hor.

Propter oves & boves & pecora campi.

Prima & maximus Philautiæ fœtus, avaritia. Eſpencæus.

2. This ſin is now commited againſt very great Light, which aggravates it much. The Miniſters of Chriſt have teſtified againſt this ſin by Preaching, Printing, Light, and Life, (however we are beſpattered by the Libertines of theſe degenerate times) and yet men deſperately break forth into it. The men of *Nineveh* ſhall riſe in judgement againſt the men of this generation, for they had but one *Jonah* to preach unto them, and they repented: but we have had many *Ionahs*, *Ieremies*, *Daniels*, *Ezekiels*, and yet we abide impenitent.

2. They had but one Sermon, and that a ſhort one, yet they repented of their Covetouſneſſe and cruelty; but we have had many large ones, and yet we continue the ſame men ſtill. Let ſuch know that if Preaching will not mend them, Judgements will end them. If the old World will not return at the Preaching of *Noah*, the flood ſhall drown them: if *Pharaoh* will not hearken to *Moſes* voyce, the ſea ſhall ſwallow him: if *Elies* ſons will not hearken to the voyce of their Father, 'tis a Sign God hath a purpoſe to deſtroy him.

This Sin of Covetouſneſſe is a ſin that the Scripture teſtifies againſt very much; there is ſcarce any ſin that is branded with fouler Titles, and all to make us out of love with it.

1. 'Tis called Idolatry, *Epheſ.* 5. 5. *Coloſ.* 3. 5. which is one of the greateſt ſins, and breaks the marriage knot. God bears with other ſins, but this is a God-provoking, and a Land-deſtroying Sin. When people once chuſe new Gods, war and judgement will ſoon be in the gates, *Judges* 5. 8. when Idolatry comes in, God goes out. Now the Covetous man is a groſſe Idolater, for he loves his money above God, he truſts in it, and ſaith to the wedge of Gold; Thou art my hope. *Iob* 31. 24. He thinks himſelf more ſafe with his money in his bagges, then all the Saints who have Gods promiſes for their Portion, and the loſſe of his money grieves him more then the loſs of Gods favour. Hence *Bernard* compares Covetouſneſs to a Lady riding in in a Chariot, whoſe wheeles are four Vices.

Amor tuus, Deus tuus.

Quod elegeris, prætuliſti. Salvian.

1. Contempt of God.

2. Inhuma-

2. Inhumanity towards men.
3. Forgetfulneſs of death, when they muſt part with all.
4. Diffidence and diſtruſt in Gods providence and promiſes.

2. 'Tis called the Root of all evill. 1 *Tim.*6. 10. not money, but the inordinate love of money is the Root of Pride, the Root of Theft, Murder, Bribery, Perjury, Uſury, Hereſy; Apoſtaſy, Oppreſſion, falſe weights, falſe wares, &c. in a word, 'tis the Root not only of one or two, but of *all evill*. Then have at the Root (ſaith Father *Latimer*) and have at all; down with that, and down goes all; Preachers ſhould not ſtand ticking at the branches, but they muſt ſtrike at Covetouſneſs, which is the Root. The Covetous man, whoſe affections are inordinately ſet on money, will not ſtick at the breach of any one Commandement, for gain. Hence *Solomon* ſetting forth the vile practiſes of lewd men, *Prov.*1. 10. to 18. in the nineteenth verſe he ſets down the Root of all that; Murder, Theft, Villany, &c. *So are the wayes of every one that is greedy of gain* Hence *Habbakuk* [2.9.] calls it an evill Covetouſneſs. 'Tis eaſie to lead it through all the Commandements, for although the Covetous man do not actually break them all, yet he breaks them habitually and diſpoſitively; there is an inclination and a diſpoſition in him (when a temptation comes) to break them all. Hence *David* prayes. *Pſal.*119.36. *incline my heart unto thy Teſtimonies, and not to Covetouſneſſe.* Implying, that Covetouſneſſe drawes away the heart, not from one or two, but from all Gods Commandements.

—Quid non mortalia pectora cogit Auri ſacra fames? Hor.

1, The Covetous man is an Unbeliever, he truſts in his riches, and loves them more then God; if they increaſe, he ſets his heart upon them. *Pſal.*62.10.

2. He's a groſs Idolater, *Epheſ.*5. 5. He muſt worſhip *Caſars* Image, and makes a clod of earth his God. *Iob* 31. 24. His Bills are his Bible, his Goods his God, and his Pictures, his Scriptures.

3. For gain, he'l ſwear and forſwear, he'l abuſe the word and works of God.

4. He thinks all time loſt which is ſpent in the Service of God. Hence uſually they keep their Feaſts, go to Faires, ſell their Wares, viſit their Friends, and ſend their ſervants on needleſs errands on the Lords day, they can ſpare no time for the Sabbath before it comes, to prepare themſelves for it; Hence it is, that they come weary, drowſy, heavie to thoſe ſacred ſolemnities, and cry out as thoſe cruell, covetous Jewes. *Amos* 8. 5. *When will the New Moon be gone, that we may ſell corne.*

5. For Money he'l go to Law with his own Father, abuſe his Mother, wrong Magiſtrate, Miniſter, any one for Money. This makes men cruell and unnaturall to their Relations.

6. How many Murders are committed, and all for Money; To get Mony, *Iudas* will ſell Chriſt himſelf; and many Popes give themſelves, body and ſoul, to the Devill. How many Covetous, cruell Land-Lords, by oppreſſion, eat and drink the bloud of their Tenants, and their Families, *Ier.*22.17. *Exek.* 22.13. and many by their exceſſive ſorrow for the loſſe of their money, oft become guilty of their own deaths.

Avaritia Chriſtum vendidit.

7. For Money the Popes Holineſs will erect a ſtew, and tolerate whores, and others caſt off all modeſty and chaſtity.

8. For Money men will rob, cozen, uſe falſe weights, falſe wares, &c.

9. What Lying, Slandering, Back-biting, &c. and all for Money? *Iezabell* will ſuborne falſe witneſs, to get *Naboths* Vine-yard.

10. He's alwayes coveting his neighbours goods, and this Commandement he breaks above all the reſt: for though he cannot get a Kingdome, yet his Covetous heart may deſire a Kingdome.

He that would ſee theſe more enlarged, let him peruſe Mr. *Dykes* Ser. againſt Covetouſneſs. p. 17. &c.

3. Conſider,

3. Conſider 'tis a ſinne which the very Heathen, by the dimme light of Nature have contemned and condemned. *Bion* calls it the Metropolis of all evill. *Cicero* could ſay, 'tis a ſign of a ſordid ſpirit to love money. *Themiſtocles* could ſay, take up that gold, for I regard it not; *Seneca* could ſay, 'tis the property of a Noble mind to contemn thoſe earthly things.

Animi parvi & anguſti eſt amare divitias. Cicero.

Tolle tu, ego ſum Themiſtocles.

Magni eſt animi magna contemnere, & mediocria malle. Granatenſis & Seneca.

That little Book hath the flowers of *Seneca, Plutarch*, and other choyce Moraliſts, and may be very uſefull for young Students.

Hence μέγας, *magnus*; *quaſi* μὴ γῆ, *non terræ filius, non terrenus.* Now ſhall not Faith do that which infidelity hath done? ſhall Nature excell Grace? and ſhall we come ſhort of thoſe that come ſhort of heaven? There is no ſin ſo unbeſeeming a Saint, as this. Hence the Apoſtle would not have them once name it, with approbation, but only with deteſtation. *Epeſ.* 5. 3. 'Tis obſerved, that he never read in all the Scripture, of any Saint that was ever branded for Covetouſneſſe. We read of their falls into other ſins, as *Aarons* Idolatry, *Lots* Inceſt, *Noahs* Drunkenneſſe, *Davids* Adultery, &c. but I never remember any Saint in Scripture that fell by this ſin. That they have the Root of this ſin as well as of other ſins, is clear by that Prayer of *David*, *Pſal.* 119. 36. but that any Saint was ever overcome by it, we do not read. *Luther* ſaid of himſelf, that of all ſins he was moſt free from this, and in this reſpect I could wiſh we were all *Lutherans*. We ſhould anſwer Temptations to this ſin, as Nehemiah anſwered his Adverſaries, when they would have had him flye, *Neh.* 9. 11. *Should ſuch a one as I flye?* ſo, ſhall ſuch a one as I be covetous, that have God for my Father, the Promiſes for my Heritage, that have intereſt in Chriſt, and ſo by him have intereſt in all, I that am under ſuch ſpeciall protection, and have ſuch plentifull proviſion, ſhould I be covetous? Let the Dogges of the World fight for theſe bones, and ſcramble for theſe ſcraps; let *Eſau, Laban, Ahab, Achan, Balaam, Jezabel, Judas, Demas, Simon-Magus*, feed upon theſe huskes: but let the Saints who are cloathed with the Sun, tread the Moon under their feet, *Rev.* 12. 1. they muſt contemn theſe Sublunary, Tranſitory things; counting them all but dung, and dogs-meat, in compariſon of Chriſt, *Phil.* 3. 8, How oft do we read of the Saints bounty and liberality, but never of their rapine, uſury, &c. *Iob* was eyes to the blind, and feet to the lame, he never did eat his morſels alone. *Iob* 31. *David* gave his goods to the Saints, and Millions towards the building of the Temple. The Diſciples forſook all for Chriſt, and the Primitive Chriſtians ſold their houſes and lands for pious uſes, and how careſull was *Paul* to ſhun this ſin! 1 *Theſ.* 2. 5. 1 *Cor.* 9. 12.

V. Burroughs *Serm. on* John 18. 36. *erm.* 3. *p.* 270.

4. It beſots men, it makes them unteacheable, and untractable; none ſo dull and uncapable of the things of God, as thoſe that are beſotted with the World. Theſe thorny cares choak the good ſeed of the Word, *Luke* 8. 14. and blind the underſtanding. *Iſai* 56. 11, 12. greedy dogs cannot underſtand, becauſe their minds run all upon gain. This ſin ſo beſotted the Phariſes, that they derided even Chriſt himſelf, and blew their noſes at him in contempt. *Luke* 16. 14. we do not read of any other ſinners, that they derided Chriſt, as theſe covetous Phariſes did. Thus *Ezekiels* covetous hearers derided him. *Ezek.* 33. 30, 31. So that we may as ſoon expect a crop of corn on the tops of barren Mountaines, as a crop of Grace in the hearts of Covetous Cormorants.

'Εξεμυκτήριζον, *Subſannabant eum quaſi contracto naſo, non poterat avaris non ingrata aut etiam non ridicula eſſe tam ſeveræ liberalitatis præſcriptio.* Grotius.

They ſay, the Mountains are barren, where the golden Mines are.

5. It eates out that love and tenderneſſe, it deſtroyes that Society and ſweet communion which ſhould be amongſt the Sons of men. It turnes men into Hogs, and Chriſtians into Cannibals. It makes men churliſh Nabals, and

and renders them cruel and unnatural to the wives of their boſomes, to their own children, to Friends, Neighbours, and deareſt relations.

6. It creates trouble to men and their houſes. *Prov.* 15. 27. *He that is greedy of gain, troubles his own houſe.* He fires his own neſt, when he thinks to feather it, and troubles all his own houſhold with haſt and hurry to get gain, he overworks both ſervants and cattell, he brings Law-ſuits upon himſelf, and at laſt a curſe upon his poſterity; and ſo Paſſively, as well as actively, he is ſaid to trouble his own houſe: what did *Achan* and *Ahab* get by their covetouſneſſe, but ruine to themſelves and their poſterity? So *Gehazi* by his covetouſneſſe brought a Leproſy upon himſelf, and upon his poſterity. 2 *Kings* 5. 26, 27. and King *Jehojakim* ruined himſelf by this. *Ier.* 22. 17, 18. by this they provoke God to ſell them into the hands of Tyrants and Robbers. *Hab.* 2. 6, 7. and at laſt it robs them of inward peace, and brings trouble of conſcience, which is the trouble of troubles. *Iſay* 57. 17. ſuch p'erce themſelves through with many ſorrowes. 1 *Tim.* 6. 10. they wound themſelves on every ſide, as if one were ſtabbed all over from top to toe: inſomuch that they are ſeldome free from vexing cares, tormenting fears, and toyling labours.

Nulla avaritiæ ſine pœna, quamvis ſit ipſa ſatis pœnarum. Sen.

περιέτρησαν, *circumcirca perfrant.*

7. It makes a man odious to God; however the world may admire ſuch, yet Gods ſoul abhorres them. *Pſal.* 10. 3. he diſlikes all ſinners, but he abhorres theſe. Hence God is ſaid to pun his fiſts at ſuch, as we do at thoſe with whom we are angry, *Ezek.* 22. 13, 14. compared with *Numb.* 24. 10. and cryes Woe to them that load themſelves with thick clay. [*Hab.* 2. 5, 6.] (*i.e.*) with theſe earthly things which burden and oppreſſe the ſoule; therefore when God is angry with a man, and would puniſh him for his other ſins, he gives him up to this ſin amongſt the reſt. *Rom.* 1. 29. This made the Apoſtle ſo carefull to warn all the Churches of God againſt it: as the Church of *Rome*. *Rom.* 12. 8, 13. the Church of *Corinth*. 1. 6. 9, 10. *Gal.* 6. 6, 20. So *Eph.* 5. 3, 5. *Phil.* 3. 18, 19. *Col.* 3. 5. and generally all the Churches. 1 *Tim.* 6. 6, 7, 8, 9, 10, 17. This made our Saviour not ſimply forbid this ſin; but to uſe more Arguments againſt it, then againſt any one ſin whatſoever. *Mat.* 6. 24. to the end of the chap.

8. It hardens the heart, ſo that ſuch men ſeldom Repent. So long as men have any thing to truſt in, they will not care for God: when people are grown to be Lords, they will not come neer God, nor be ruled by him. *Ier.* 2. 31. therefore the Lord outs his of their creature-confidences, and makes them ſenſible of their loſt and fatherleſſe condition, before he ſhewes them mercy. *Hoſ.* 14. 3. other ſins which are carnal and ſenſual, are more eaſily diſcovered, and conquered; but covetouſneſſe is a more cloſe, cloaked [1 *Theſ.* 2. 5.] ſpirituall ſin; and ſo is more hardly diſcerned, and more hardly cured. And this amongſt others is one Reaſon why, for one covetous perſon which returnes there are twenty prodigals: which brings me to that Queſtion, Whether a Covetous man be worſe then a prodigal?

An avarus ſit deterior prodigo? Aff.

Anſw. We muſt diſtinguiſh of prodigals.

1. Some are compounded ones; and have many other foul enormities mixt with them, as Idleneſs, Whoredom, Drunkenneſs, &c. and theſe aggravated by long continuance in them; now there's more hope of a Temperate young Worldling, then of ſuch a compounded Prodigall.

2. There is a ſingle and ſimple prodigal, one that only ſpends beyond his eſtate, and waſtes his means exceſſively, now (*cæteris paribus*) there's more hope of ſuch a one, then of a covetous man; and that for theſe Reaſons.

1. The prodigal man doth good to many; but the covetous man, is not good to himſelf.

2. He gives (though he gives too much) and ſo comes nearer to liberality, whoſe act is giving; & is nearer to bleſſednes, according to that of our Saviour.

Acts 20. 35. *'tis a more bleſſed thing to give, then to receive.* But the Covetous man will part with nothing willingly.

3. The prodigall hurts himſelf, yet benefits others; but the Covetous miſer defrauds both himſelf, and others.

4. The prodigall is more tractable, and ſooner reclaimed by reaſon of his poverty, miſery, and affliction, his eare is opened, to diſcipline, and he more ready to hearken to good counſell. *Luke* 15. But a covetous man, the more he hath, the worſe he is; and the older he growes, the harder 'tis to reclaime him: other ſins, age may bereave a man off the acting them; but covetouſneſs increaſeth by age. How long may we preach to ſuch before we can ſtir them; we ſpeak to ſtones, and call to dead men. Hence our Saviour tells us that a Camel may ſooner go through the eye of a needle, then a rich man (becauſe ſo apt to truſt in his riches) can enter into the Kingdom of heaven. *Mark* 10. 24, 25.

Omnia vitia cum ſenectute ſeneſcunt, ſola avaritia juveneſcit.

9. It unfits a man for any employment, whether it be { Magiſtraticall, Miniſteriall, Martiall, or Domeſtical.

1. He's an unfit man to be a Magiſtrate, ſuch a one will tranſgreſſe for a morſell of bread, any baſe reward will byas him, and therefore *Iethro* deſcribing a right Governour, tells us [* *Exod.* 18. 21.] that he muſt be,

* See this Text excellently opened in Mr. *Sam. Wards* Serm. p. 395.

1. A man of Courage, a magnanimous man, one that fears not the faces or frownes of any, be they never ſo many or mighty; elſe he'l ſoon be daunted and diſcouraged. The want of this made fearful and faint-hearted *Rehoboam* to be branded for a child, *viz.* in heart and courage [2 *Chron.* 13. 7.] though he were then above 40. yeares old, as appears 1 *Kings* 14. 21. therefore God commands *Joſhua* [1. 7.] to be ſtrong and of good courage, and the like counſell *David* gives to *Solomon*, 2 *Kings* 2. 2.

Tantum valent leges, quantum volunt (imò valent) Reges. Beda.

2. He muſt fear God, or elſe he will fear the face of man, *Deut.* 1. 17. the great fear of God will devour all baſe inferiour feares. *Micajah* fear'd not two great Kings ſitting on their Thrones in Pompe, becauſe he ſaw a greater then they, 1 *Kings* 22. 10. 14. 19. no man can be truly valourous, but he that is truly Religious; as we ſee in *Joſeph*, *Nehemiah*, *Daniel*. The feare of God is the Foundation of all Vertue; without it [*non ſunt vera virtutes, ſed Umbra*] they are meere ſhadowes.

3. He muſt deal juſtly and truly, ſifting out the truth, that the poor be not oppreſt.

Even the moſt pretious things are vile and cheap in his eyes, to whom money is dear. He will not ſtick with *Ahab* to ſell himſelf, to work wickedneſs for the compaſſing of what his ſoul loveth. *Ward.*

4. He muſt hate covetouſneſſe. Publick perſons muſt have publick ſpirits, not ſeeking themſelves, but the common good, elſe he'l take bribes, which blind the eyes of the wiſe, ſo that they cannot diſcern betwen a good cauſe & a bad: it makes them partial, & perverts judgement; making men paſſe ſentence on his ſide, from whom he received the bribe. Hence the Lord ſo oft condemnes it. *Exod.* 23. 8. *Deut.* 16. 19. & 27. 25. 1 *Sam.* 8. 3. *Iſai* 5. 23. and 'tis made a note of a wicked man, *Pſal.* 26. 9. his right hand is full of *bribes*. Theſe ſtop the eares, tye the Tongue, and manacle the hands. No Vice ſo foul as this in a Magiſtrate; the bottle and the baſket will make him to do any thing. *So that if a Judge ſhould aske me the way to Hell* (ſaith B. Latimer) *I would ſhew him this way. Firſt, Let his heart be poyſoned with Covetouſneſſe. Secondly, Let him then take bribes, and at laſt pervert judgement: there lacks a fourth thing to make up the Maſs, which, ſo God help me* (ſaith he) *if I were Judge, ſhould be* Hangum tuum, *a* Tyburne *Tippet to take with*

Olim Graci pecuniam bovis ſimulacro ſignabant, hinc Proverb. Bos in lingua; nullum vitium tetrius quam avaritia, præſertim in Principibus & Remp. gubernantibus. Cicero.

with him; if it were my Lord chief Iuſtice of England, *or my Lord Chancellour himſelfe, to Tyburne with him.* As birds are caught with bird-lime, ſo are men with gifts: and therefore men deale with ſuch as we do by dogs, throw them a cruſt, that they may not bark or bite. This was one of thoſe ſins that helpt to ruine Jeruſalem. *Ezek.* 22. 12. *Micah* 3. 11, 12. *Iſai* 1. 23, 24. many build them brave houſes with their bribe, but God threatens to bring a fire on thoſe houſes. *Iob* 15. 34. though bribes may build them, yet bribe-takers cannot protect them, for God hath ſaid it; who is able to performe it, that the Tabernacles of Bribery ſhall be conſumed. This hath made Gods ſervants carefull to keep themſelves pure from this ſinne. 1 *Samuel* 12. 3. *Acts* 20. 33. and the Lord hath promiſed Life and Happineſſe to ſuch. *Pſalme* 15. 5. *Prov.* 15. 27. *Iſai* 33. 15.

Munera non capiant ne iis capiantur, & jus violent.

See *Beards* Theatre of Gods Judgement. *lib.* 2. *cap.* 38, 39, 40

Queſt. *Are all gifts unlawfull, and may a man never take a gift?*
Anſw. We muſt diſtinguiſh of Gifts.

There are ſix ſorts of gifts.

See Mr. *Clerk* Mirror. *cap.* 12

1. Gifts of Piety, to promote Gods worſhip.
2. Gifts of Charity to the Poor.
3. Gifts of friendſhip to preſerve amity.
4. Gifts of duty and gratitude from inferiours to ſuperiours, to teſtify their Obedience, and Thankfullneſſe.
5. Gifts of bounty and favour from ſuperiours to inferiours, to teſtify their love to them. Now there is no danger in ſuch gifts, becauſe they increaſe love, and help to preſerve humane ſociety.
6. There are Gifts of iniquity, that tend to the deſtruction of our Brethren, and the perverting of Iuſtice; and this is that Bribery; and thoſe Gifts which Gods word condemns. It doth not ſimply condemn the taking of a Reward, but the taking of a Reward againſt the Innocent, *Pſal.* 15. 5. So that 'tis not ſinfull by way of Gratitude, either to ſend a gift, or to receive a gift: but to ſend a gift, to the end that Juſtice may be perverted, the eye blinded, and the Innocent condemned; ſo to ſend a gift, and ſo to receive a gift, is both a ſin in the one, and the other.

See Mr. *Clerks* Mirror. *cap.* 15. *Edit.* 3.

He that would ſee more againſt Bribery, let him peruſe Mr. *John Downam's* 4. Treatiſes againſt Swearing, Drunkenneſſe, Whoredome, and Bribery. *Willet* on *Exod.* 23. 8. Doctor *Downam* on *Pſal.* 15. 5.

2. It unfits men for the Miniſtery. Covetouſneſſe is odious in any man, more odious in a Magiſtrate; but moſt odious in a Miniſter: who by his life and doctrine ought to witneſſe againſt it. It troubles us to be abuſed by ſtrangers, but to have our menial ſervants, and ſuch as are near to us, to preferre the traſh and droſſe of the earth before us, that is the higheſt and horridſt ingratitude: inſomuch that a dull Aſſe reproves *Balaam* for it, 2 *Pet.* 2. 15, 16. With what face can a man reprove that in another, of which himſelf is guilty? therefore 'tis made one ſpeciall Qualification of a Goſpell-Miniſter, he muſt not be greedy of filthy lucre. 1 *Tim.* 3. 3. *Titus* 1. 7. 11. 1 *Pet.* 5. 2. The man of God muſt not only go, or run, but *Fly* from this Vice, 1 *Tim.* 6. 10, 11. for a Miniſter to be a Mercenary man, or a Market-man; or by flattery and dawbing, to curry favour, and get riches, this is that filthy lucre, ſo oft cendemned in Scripture. Such are called greedy inſatiable dogges, *Iſay* 56. 11. who for a ſlight reward prophane the Name of God, *Ezek.* 13. 19. *Paul* knew what a blemiſh this would be to his calling, and therefore he was alwayes carefull to ſhunne the very appearance of it. He oft parted with his

Ἀφιλάργυρος, non amans pecuniam; non dicit, non habens, ſed non amans.

Negotiatorem Clericum, & ex inopi divitem, ex ignobili glorioſum, quaſi quendam Peſtem fuge. Hieron.

Look what Liberality loſeth a man in his Purſe, it gets him in a better place; not only in Heaven, but in earth alſo, and the beſt place there, the hearts of men, and their loving affection. *Robinſon's* Eſſayes. *Obſerv.* 31.

his right for Peace, & demanded not what was his due, but laboured with his hands (in the Churches infancy and low condition) that he might not be burdenſome to any. 1 *Cor.* 9. 6,7. 1 *Theſſ.* 2. 5,6,9. We are ſouldiers, and therefore we muſt not entangle our ſelves in theſe low things. 2 *Tim.* 2. 4. Caution, yet let no man accuſe us of Covetouſneſſe, for demanding thoſe dues, which by the Law of God, and the Lawes of the Land, are due unto us. The labourer is worthy of his hire, ſaith Chriſt, *Matth.* 10. 10. this *Paul* proves by many Arguments 1 *Cor.* 9. 7, 8, 9. 1 *Tim.* 5. 17, 18. Many would have us Preach for nothing; when ſouldiers will fight for nothing, and Tradeſ-men work for nothing, we will Preach for nothing. In the mean time let them know, that 'tis one thing to preach for money, and another thing to take money for preaching. Though we receive pay for our paines, and may juſtly demand it for our great labour, yet we do not make that our end. The converſion of ſoules, and not money, is the ultimate end of all our labours, but I have ſpoken fully to this point in another Treatiſe which is now Printed.

Sal terræ, cap. 9.

3. He cannot be a good ſouldier, that minds money more then the cauſe of God; ſuch a one will betray his truſt, or plunder, and uſe violence: This S. *John* foreſaw, and therefore commands ſouldiers to do violence to no man, but to be content with their allowance. *Luke* 3. 14. It's an ill Trade to go up and down killing men for eight pence a day; ſuch fight with an ill conſcience, and ſo will fly in a time of triall. As the man muſt be good, and the cauſe good, ſo his end muſt be good, elſe he marres all.

Finis denominat opus.

4. He's unfit to govern a family, he'l make ſlaves and drudges of his children and ſervants. Better be ſome mens beaſts, then their ſervants, for thoſe reſt on the Sabbath, while theſe are drudging for their covetous Maſters. Theſe men either cannot pray with their Families, or elſe the cares of the World will not ſuffer them; they ſavour nothing but Earth: they are meer Earth, Earth, Earth. *Ier.* 22. 29. They are Earth by Creation, Earth in their Converſation, and return to Earth in their diſſolution. They have earthen bodies, and earthen minds too, and ſo are meer Earth, and have their names written in the Earth, which ſhall be their Hell, as ſome conceive. *Ier.* 17. 13.

Parlow on 2 *Tim.* 2. 18. as the earth hath been the place where all wickedneſs hath been committed, ſo it is moſt meet, that there the actors of ſin ſhould be tormented.

[He that would ſee more Diſſwaſives from this ſin, let him peruſe Mr. *Boltons* Directions for walking with God. *p.* 289. 288. &c. where you ſhall find 12. excellent conſiderations againſt it, and Mr. *Palmers* Memorials. *p.* 10. 3. &c.]

Obſerv. We are free from this ſin (ſay moſt men) though moſt men are guilty of it, yet few will acknowledge it. 'Tis a ſecret, ſubtle ſin, that hides it ſelf under the Cloak of good husbandry, frugality and thrift. 1 *Theſſ.* 2. 5. I ſhall therefore give you ſome ſignes and characters of a covetous man. This ſin may be diſcerned,

By our { Thoughts, Words, and Works.

See more ſigns in Mr. *Capell* of Tentation. *Part.* 3, *cap.* 3. *Sect.* 9, 10. Mr. *Burrows* on *Pſal.* 17. 14. *p.* 341. &c.

1. Try your ſelves by your Thoughts, this is the beſt way to know what you are, for as a man thinketh, ſo is he, *Prov.* 23. 7. By theſe the Lord tries us, *Pſal.* 139. 23. 2 *Sam.* 16. 7. *Iob* 42. 2. and therefore by them we ſhould try our ſelves; they are the peculiar acts of Gods eye, and greateſt in his eſteem; 'tis not ſo much our words and works, as the bent of our hearts and ſpirits

ſpirits which he ponders. *Prov.*16. 2. and if he find them irregular, it diſpleaſeth him, *Gen.*6. 6. *Prov.*6. 18. *Iſai*65. 2,3,5. *Zach.* 8.17. *Ier.*4.14. *Rom.* 2. 2. 21. not only the works, but alſo the Thoughts of the wicked are an abomination to the Lord. *Prov,*15. 26. and though Thoughts are free in reſpect of the Courts of men, yet they are not free from the All-ſeeing eye of God, *Iſai* 66. 18. I know their thoughts.

2. They are not free from Gods word, it takes hold of them, *Heb.*4. 12. *Exod.* 20. 17.

3. They are not free from his revenging hand. *Ier.* 6. 19. *Rom.* 2. 21. *Revel.* 2. 23.

2. We ſhould try our ſelves by the thoughts and devices of our hearts, becauſe they are the more immediate iſſues of our hearts, and cannot ſo eaſily deceive us as words and works may. A man cannot ſo well judge of the goodneſſe of a ſpring by the water which runs 7. miles off, as he may by going to the Fountain head: ſo we cannot judge ſo well of our ſelves, by our actions, which are as ſtreams, as we can by our Thoughts, for there are many Occurrences between the Act and the thought. Theſe are the Maſter-wheeles, and firſt movers in the ſoul, and from them iſſue either life or death. *Prov.*4.23. *Iſai* 59,7. *Mat.*15. 19. if a man be Malicious, Murderous, Covetous, &c. firſt, his thoughts are ſo, and thence come evill acts. Theſe are the Root, and thoſe the Fruit, theſe the Mother, and thoſe her Daughters. In the time of the Law, the Lord required the firſt-fruits, and the firſt-born. *Exod.*22. 39. he calls not now for the firſt-born of our flocks, or bodies, but of our ſoules: theſe muſt be kept more eſpecially for him.

3. They are the Univerſal Acts of the heart, which diſcovers it ſelf moſt clearly by them.

4. They are the ſwifteſt acts of the heart, nothing ſwifter then thoughts, we can think of a thouſand things in a little ſpace.

5. They are the conſciencious things of the heart, *Rom.*2,5. their thoughts accuſing, or excuſing them.

6. They are the freeſt acts of the heart, we do not alwayes as we think, or ſpeak; but thoughts are free, we think as we pleaſe. When *Peter* denied his Maſter, if we look to his words, you would judge him an Apoſtate; but if a man could have ſeen into his heart, there he ſhould have found. *Rabboni*, My Lord, at leaſt,

7. They are the continual iſſues of the ſoul, and ſo we may the better judge of our ſelves by them. There is no judging of a Niggard by one great Feaſt which he keeps, but by his conſtant fare: So obſerve, what thy heart doth conſtantly and habitually run upon, what do'ſt plod moſt upon? as the liberal man deviſeth liberal things, and by them is eſtabliſht; ſo the covetous man deviſeth covetous things, and by them is ruined. *Iſay* 32. 7, 8. their end is deſtruction who mind, *viz.* inordinately, habitually, and exceſſively earthly things. When men can forget God, dayes without number, and he is ſeldome in their thoughts, but their minds run altogether on their Oxen, Farmes, Wives, Money; when their deſires be greedy after thoſe things, and their joy exceſſive in the enjoyment of them, and their ſorrow exceſſive in parting with them; theſe are palpable evidences of a heart that Trades, and is exerciſed in Covetouſneſſe. 2 *Pet.* 2. 14.

[Concerning Thoughts, ſee Doctor *Goodwin*, *Vanity of Thoughts*, Doctor *Burges* his Serm. on *Ier.*4. 14. *Fenner* on *Philip.* 3. 19. *Fol. p.* 43. *P.* 1. and on *Iſay* 55.7. *Fol. p.* 139. Mr. *Angiers's* Treatiſe. Doctor *Preſton* on Rom. 2. 18. Serm. 3. *p.* 69., 70. *Hooker*, *Soules Preparation*. *p.* 64, Church *his Treaſure*, *p.* 353. Mr. *William Burton*, *Anal. of Belial*. Serm. 7.]

By thy Words. Out of the abundance of the heart doth the mouth ſpeak. *Matth.* 12.34. What is in the Ware-houſe will appear in the ſhop, what is in the heart, the Tongue tells you. As is the man, ſuch is his language; as we know what Country-man a man is by his language, a *French-man* ſpeaks *French*, &c. So we may gueſſe at men by their language; a good man hath good language, he ſpeaks the language of *Canaan*; an evill man ſpeaks the language of the World, *Iſai* 32. 6. diſcourſe with him of that, and he is in his Element; he can talk all day of it, and not be weary: but talk to him of ſpiritual things, and he is *tanquam piſcis in arido*, out of his Element, he hath nothing to ſay. It's a ſure ſign men are of the World, when they ſpeak onely of the World, 1 *Iohn* 4. 5. when the ſumme of their talk is, Who will ſhew us any good. *Pſal.* 4. 6. (*i. e.*) who will ſhew us how we may get goods and riches, as they ſaid to *Peter*, thou art a *Galilean*, thy ſpeech bewrayeth thee; ſo theſe are Worldlings, their very ſpeech betrayes them.

Index eſt animi Sermo. Qualis vir, talis oratio.

3. By thy Works, and walking towards { Thy Selfe, Thy Family, Thy Neighbours.

1. When a man lives beſides his Eſtate, and can ſcarce allow himſelfe Meat, Drink, Apparel, Reſt, or things convenient: this argues a covetous ſpirit, for he that is cruell to himſelf, to whom will he be good? *Solomon* eſteemed it a great evill for a man to have riches, and no heart to uſe them. *Eccleſ.* 6. 1, 2. like an Aſſe which carrieth gold for others, when it ſelf feeds on thiſtles. This man is alwayes poor, and wants as well that which he hath, as that which he hath not. Like *Tantalus*, who ſate up to the chin in water, yet died for thirſt. Poor men want many things, but the covetous all things. Theſe are men ſometimes of good *Wills*, but bad *Deeds*; they are ſo farre from being like *Dorcas*, who made coats for the poor whilſt ſhe lived, [*Acts* 9. 36, 37.] that they can ſcarce endure to make any for themſelves.

Avarus nemini bonus, ſibi verò peſſimus. Seneca.

Deſunt inopiæ multa, avaritiæ omnia, Sen. See Mr. *Manton* on *James* 5. 2, 3. *p.* 522.

2. By his walking towards his Family. He's baſe to his wife, and baſe to his children, they are bred like ſo many ignorant wild colts. They are like to be golden calves, and that's all. He's baſe to his ſervants, he ove-worketh and over-watcheth them. He never catechiſeth, or inſtructeth them, he never prayeth with them, or for them. He's cumbred about many things, and can ſpare no time for the ſervice of God, either in his Cloſet, or Family.

3. Towards his Tenants and ſuch as are under him, how cruell is he? he wracks them, he ſqueezeth them, he ſucks them, till he hath got all the bloud out of their bodies, and money out of their purſes. They grind the faces of the poor, as the Milner doth his corne, ſo long as there's any meal to be had out of them. *Iſai* 3. 15. yea ſo exceeding cruell are they, that they do not onely fleece, but flay them; *Micah* 3. 2, 3. *They pluck off their skinne from off them, and their fleſh from off their bones, and break their bones, and chop them for the pot, and ſeeth them again in the Caldron.* Obſerve the Method of theſe cruell Canibals, barbarous butchers, and curſed Cookes.

Pellis, caro & oſſa, hic facultates ſignificant. Grotius.

Tunc oſſa frangunt, cum imponunt ostra graviora quam quæ ab illorum viribus ſuſtineri poſſint. Sanctius.

1. They flay off the skin.
2. They eat the fleſh.
3. Like dogs they fall to gnawing the bones. They break the bones, they'l get ſomewhat out of the bare bones; they ſuck them, they beat them, they heat them again, to fetch out marrow; and at laſt boyle them again, to get out the

the utmoſt drop of fatneſſe. How do the Prophets thunder our Woes againſt unmercifull oppreſſors. *Iſai* 5: 8. *Amos* 1.3. & 4.6, 7. *Habbak.* 2. 11, 12. *Mal.* 3. 5.

Yea, the wiſer ſort of Heathens have abhorred ſuch cruelty. *Philip*, King of *Macedon*, being counſelled to increaſe his Revenew, wiſely anſwered, *I like not that Gardiner which pulls up his herbs by the roots.* The like anſwer gave *Tiberius Ceſar* to one that adviſed him to augment his Treaſure. The Wool (ſaid he) is ſufficient, I will not have the Pelt too: For if the Wool be ſhorne, it will grow again, but if the skinne be pulled off, then fare-well all. *Olitorem odi qui radicitus herbas excidat. Quid? num & pellem vis? lana tantum eſſe oportet. Boni Paſtoris eſt, tondere pecus, non deglubere.*

2. When men are hard-harted to the poor. They have money for Pride, and money for their Luſts; but for the poor ſervants of Chriſt, they have nothing: like Churliſh *Nabal* that hath abundance for himſelf, but nothing for a pious *David*, 1 Sam. 25. 10, 11, 36.

3. It argues Covetouſneſſe, when men are over-reaching and unrighteous in their dealing; when they have falſe Weights, and falſe Wares; when they work upon the ignorance and neceſſities of people.

4. When men murmur at juſt Taxes, juſtly aſſeſt; every penny of pay goes to their hearts, and comes like drops of blood from them. How many excuſes do they invent? they be poor, in debt, have great Families, &c. for Pleaſure, Pride, Purchaſes, they have Pounds: but to preſerve Peace, and the Goſpel of Peace, they have not Pence.

1. Let ſuch know that there are Dues belonging to *Ceſar* which muſt be freely and cheerfully paid: *Matth.* 22. 21. Luke 20. 25. Give unto *Ceſar* (ſaith Chriſt) what is *Ceſars* due, give it as willingly, as if it were a free gift; ſo ſaith *Paul*, *Rom.* 13. 7. render to all their Dues, Tribute to whom Tribute is due. Hence Chriſt, though he might have pleaded Freedom (as being of the blood) yet for Peace-ſake, and to avoid Scandall, he paid Tribute. *Mat.* 17. 29. They have right to their Tributes both by the Law of God, by the Law of the Land, and by the Law of Nature. We enjoy great bleſſings under them, both Temporall and Spirituall; we ſit queitly under our owne Vines: no Plundering, Fireing, Crying, nor Killing in our ſtreets. Now to preſerve all theſe, there is a Neceſſity of Taxes, which are the ſinews of a State, and without which no State can be long, kept in Peace. Nor can the Church, Common-wealth, Armies, Navies, Counſellors, Schooles, Univerſities, Hoſpitalls, &c. be maintained without Taxes, and therefore there is a great deale of Equity, and Neceſſity in their payment. *Non date, ſed debita, reddite, ut juſtè debitum.* *V.* Perkins 2. *Vol.* on Phil. 4. 5. *p.* 445.

2. You that groan before you are ſick, and murmur without a cauſe, muſt know, that your Bleſſings are far greater then your Burdens. We enjoy Houſes, Lands, Wives, Lives, Children, Peace; and above all, the Goſpel of Peace; the Token of Gods ſpeciall preſence amongſt us, for this mercy alone: many of our fore-fathers would have given twenty times our Taxes, and have thought it nothing: if one ſhould give us a 1000 l. *per annum*, provided we would pay a Pepper-corn every yeare, to teſtify our Thankfulneſſe, we would count him unworthy of ſo great a gift, who ſhould deny ſo ſmall a favour, *V.* Burroughs. Hoſ. 8. 10. *Obſerv.* 2. *cap.* 2.

3. Suppoſe ſuperiours ſhould lay unjuſt Taxes on us, yet muſt we patiently undergoe them; remembring that 'tis the ſins of a people which give ſtrength to Tyrants. Things that cannot be remedied, muſt patiently be borne. When the Lord told Iſrael what their King would do to them, all that they muſt do, was to cry unto the Lord, and acknowledge their ſin, 1 *Sam.* 8. 11, &c, not that God approved of ſuch doing, but ſhewing them what the might of a King would draw him to do.

4. Eſpecially when Taxes are impoſed on the Subject by Authority of Parliament,

Parliament, the beſt and higheſt Court in the Land; they ſhould cheerfully be paid. This is the fundamental and moſt proper Government in the Land. 'Tis indeed the glorious priviledge of our Nation, above all other Nations. 'Tis that Government which the Lord hath wonderfully owned in all their ſet battles, and miraculouſly preſerved in deſpight of all oppoſition. 'Tis obſerved by a great Maſter of the Law (Sir *Edw. Cook*) that no Prince ever proſpered, that did oppoſe Parliaments, and thoſe that have been ruled by Parliaments, have flouriſhed wonderfully; as King *Henry* the Eighth, King *Edward* the Sixth, and Queen *Elizabeth*. *Tacitus* obſerves that the *Romans* vanquiſht the ancient *Britains* for want of Parliaments.

Si antiquitatem ſpectes, eſt curia vetuſtiſſima; ſi dignitatem, eſt honoratiſſima; ſi juriſdictionem, eſt capaciſſima; Hæc ego nec metes rerum, nec tempora pono. S. Edw. Cook.

Nec aliud adversus validiſſimas gentes provobis utilius, quam quod in commune non conſulunt, rarum ad propulſandum commune periculum conventus; ita dum ſinguli pugnant, univerſi vincuntur. Tacit. in vita Agricol.

Object. *Parliaments have done very little good, Errors and Diſorders, ſtill abound*, &c.

Anſw. Omne invalidum naturâ querulum. Weak men are full of complaints; when men faint in time of triall, it argues their ſtrength is but ſmall.

1. Know, Parliaments have done much, very much, conſidering the Mountaines of oppoſition which they have met with,

2. Had not my ſins, and thy ſins hindred them, they had done more. We oft murmur at *Moſes* and *Aaron*, when 'tis our own Rebellion that keeps us in the wildernesſe.

3. The Parliament never approved of thoſe Errors and Diſorders, which are now ſo riſe amongſt us. For

1. They did expreſsly Covenant againſt them.

2. They have publiſht Ordinances and Acts in Print againſt them.

3. We hope this preſent Parliament will take further Order for the ſuppreſſing of them.

I have been the larger on this point that I may take off that ſcandal which the wicked (in all ages) have caſt on the people of God, *viz.* That they are enemies to *Caſar*, Factious, Seditious, Turbulent, &c. Thus *Haman* accuſed the Jewes for Breakers of the Kings Lawes. *Heſt.* 3. 8. *Paul* is counted a peſtilent fellow, and a troubler of the State, *Acts* 17. 18. & 12. 26. & 24.5. and Chriſt himſelf was counted no friend to *Caſar*. But this I dare boldly affirm, That Superiours have no better Subjects in the Land, then ſuch as fear the God of heaven. Theſe obey for conſcience ſake, when others obey onely for Self, and out of Fear. Theſe will ſacrifice their Lives and Eſtates, in juſt and Honourable wayes, for their Governours, when thoſe that ſerve them for their own ends, will leave them, & forſake them. Theſe pray, Pay, and Preach for *Caſar*, carefully obeying his juſt commands: whileſt the wicked are Curſing, Swearing, Drinking, Murmuring at Taxes, and Tranſgreſſing their Lawes. The honour of Religion ſhould be dear to us, and we ſhould walk ſo wiſely, that we ſhould give no juſt cauſe of offence to any. *Coloſ.* 4. 5. 1 *Pet.* 2. 12. much leſs to our Superiours but by our wiſe, inoffenſive walking, we ſhould labour to win their hearts to a love of the truth. As a wife and vertuous wife may be a means to win her husband, 1 *Cor.* 7. 16. So holy, humble, wiſe-walking Chriſtians, may be a means to convert, or at leaſt to convince ſuch as are averſe to the Truth. So did the Conſtancy, Courage, Patience, and Piety of the Primitive Chriſtians.

Solenne eſt Chriſtianis ut crimina ſeditionis, & læſæ Majeſtatis à perſecutoribus affingantur, quibus tamen non ſint obnoxii. Centum Magdeb. 2. Col. 430.

2. We ſhall encourage the Lord to continue the Bleſſing of Government amongſt us. 'Tis a great Government amongſt us. Take it away, and you open the Floud-gates to all Licentiouſneſs and Villany; men would be like *Iſhmael*, wild men, every mans hand would be againſt his Brother. *Gen.* 16. 12.

26. 12. when there was no King in Iſrael, every man did what ſeemed good in his own eyes, *Judg. ult. ult.* Without Government, one man would be but bread for another, as in the Sea; the greater fish devoure the leſſer. *Hab.* 1. 14, 15. Take away Government, and what Rapes, Rapines, Tumults, and Diſorders, would there be? every mans luſt would be a Law. *Better have Tyranny then Anarchy*, a Tyrant then no Government. Better live in a State where nothing is lawfull, then where all things are lawfull to be done. 'Tis a very bad Government indeed, that is worſe then none at all, where there is Magiſtracy, ſome may be oppreſt and wronged; but none can be righted, where there's none. Better poor people ſhould ſit under a ſcratching bramble, then have no hedge at all to ſhelter them from the ſtormes of popular fury. Seeing then that the Magiſtrate is the Miniſter of God for our good, both Temporall and Spirituall. *Rom.* 13. 4. Seeing he is a meanes under God to preſerve our bleſſings to us, and to increaſe them in our hands by a Peaceable enjoyment of them: there is all the reaſon in the world that we ſhould freely and fully contribute to his neceſſities in the promoting of ſuch juſt and pious deſignes. And they deſerve to be branded for ſordid Earth-wormes (unworthy to enjoy any Priviledges in a Nation) that ſhall murmur or repine at ſuch juſt Aſſeſſements as tend to the preſervation of the land both in its Being, and Well-being. I have inſiſted the longer on this Point, that the world may ſee, *Religon is no enemy is to* Cæſar.

Piſces majores glutinant minores. Prov.

See the beneſit of Magiſtracy in an elaborate Serm. of Mr. *Gournall* on *Iſai* 1.26.

I come now to remove thoſe more eſpeciall Pretences, and Fig-leaves, under which the Covetous would hide themſelves.

Vitia noſtra quia amamus, defendimus; & malumus excuſare iſta quàm excutere. Seneca epiſt. 117.

1. Obj. *'Tis but a ſmall ſin* (ſay ſome) 'tis Frugality; Thrift, Good-huſbandry, &c.

Anſw. Is Idolatry, and ſpirituall Adultery a ſmall ſin? Is the root of all evill, and the breach of all the Commandements, a ſmall matter? is it a matter of nothing that brought the Leproſy on *Gehazi*, and his poſterity, ſtoned *Achan*, and brought *Judas* to the halter?

2. Know that the Devil puts the fineſt names upon the fowleſt Vices. Hereſy is New-light, Sottiſhneſſe is Sanctity, Pride decency, Drunkenneſſe good-fellowſhip, and Covetouſneſſe good-husbandry; though it brings men to beggery. *Prov.* 11. 24. there is that withholds more then is meet, and it tends to poverty.

V. Brooks. Remedies, Device 2. p. 18, 19.

2. Object. *I do but make the beſt of mine owne, and that is no ſin.*

Anſw. 'Tis true, in juſt and honeſt wayes, we may make the beſt of our own, but if you go about by Uſury, Oppreſſion, &c. to raiſe your ſelf and yours, then you make the worſt of your own. Hereby you get care to your ſelves, envie from your neighbours, become a prey to theeves, bring peril to your perſons, curſes on your children, Law for your Heires, and damnation to your Soules.

3. Object. *We have a great charge of children, and many to provide for, now Parents are commanded to lay up for their children, and he that provides not for his own, is worſe then an Infidell.* 2 Theſ. 4. 12.

Anſw. Some have no charge, but themſelves, yet they drudge, and are never ſatisfied. *Solomon* tells us there is one alone, and not a ſecond, yet there is no end of his labours. *Eccleſ.* 4. 8.

V. B. Halls C. C. chapt. 2. p. 13.

2. Suppoſe thou haſt children, yet how doſt thou know what thine heire may be? he may be a ſpend-thrift, and waſt that in a ſhort time, which thou haſt toyled for all thy dayes. *Eccleſ.* 2. 18, 19.

3. Though Parents may & muſt provide for their own, yet it muſt be in a moderate, prudential manner, not with a carking, vexing, diſtruſtful care; pious education, is the beſt Portion; that can never be loſt. Piety hath the promiſe, & the promiſe virtually is every thing, this is the riches which God commands

En quales divitias Deus diligit, en quas pignoribus recondi exigit opes? fidem ſcil. ac timorem Dei, modeſtiam, ſanctimoniam, non terrena, non peritura, non caduca. Salvian. *Ad Eccleſ. Catholic. lib. 1. p. 345. Edit.* Oxon. *Ubi plura.*

reuts to provide for their children, *Pſal.* 75.5,6,7. *Deut.* 6.6,7. to teach them Gods Statures, and bring them up in his feare. *Epheſ.* 6.4. We may love our children, but it muſt be In, and For the Lord; we may not to raiſe them, ruine our ſelves, nor to make them rich, make our ſelves poore; nor to get Temporalls for them looſe Eternalls for our ſelves.

4. Suppoſe you do get riches for your children, yet how knoweſt thou whether ever thy children ſhall enjoy them? for as riches are uncertain in getting, and uncertain in keeping, ſo when we dye, 'tis uncertain to whom we ſhall leave them. Thine enemies may be thine heires, for ought thou knoweſt; many rich men of late have found it ſo, in many parts of the Land. Many times the riches of the wicked is laid up for the juſt, whom they moſt hated *Prov.* 13.22. as *Nabals* was for *David*, *Hamans* for *Mordecai*, and the *Canaanites* for the *Iſraelites*. Hence Chriſt makes it the note of a foole, ſo to mind Temporalls, as to loſe Eternalls. *Luke* 12.16,&c.

Cum peſte avaritiæ jungitur peſtis deſidiæ. Greg.

Qui ſibi longa tempora promittebat, diem ſequentem non vidit. Greg.

Quarit horrea? habes horrea, ſcil. ventres pauperum. Baſil.

That rich fool, like a ſecure Epicure, ſings a *requiem* to his ſoule, and promiſeth himſelf many years, when he was not ſure of one day. But what ſaith God to this covetous Caitiff with his new Barns, when he might have laid up his corn more ſafely in the poors bellies? v. 20. Firſt he's called a fool for his paines. The World accounts ſuch wiſe men, but in Gods Dictionary their name is Fool, and their folly appeares, in that they never think on the ſhortneſs of their lives, the uncertainty of riches, and the great account which they muſt give for them.

Inſipientis eſt dicere, non putâram. Cicero. *Nihil æquè prodeſt ad temperantiam omnium rerum quàm frequens meditatio brevis & incerti ævi.* Seneca. *Τὴν ψυχήν σου ἀπαιτοῦσιν, animam tuam repetent.*

2. God comes ſuddenly and unexpectedly upon him. *This night ſhall thy ſoule be taken from thee.* Thou dreameſt of many yeares, behold in this night of thy ignorance, and darkneſs, in this night of thy ſecurity and negligence, whileſt thou art glorying in thy riches, Bags, and Barnes, comes a Feaver, Plague, Sword, &c. and ſweepes thee and thine away.

3. The devill fetcheth his ſoul againſt his will; a rich worldling is loth to dye; a good man patiently and quietly commits his ſoul to God, *1 Pet.* 4.19. but a wicked mans ſoul is required of him. This night they, *viz.* the Devills, whom thou haſt ſerved, and obeyed, ſhall require thy ſoule: for as the good Angels do carry the ſouls of the godly into *Abrahams* boſome, ſo the evill Angels carry the ſouls of wicked men into hell. Laſtly, his folly appears in heaping up riches when he knew not who ſhould gather them. *Then whoſe ſhall theſe things be, which thou haſt provided? q.d.* thou laboureſt and toyleſt for thou knoweſt not who, whether for a Friend, or Foe, a Kinſman or a Stranger, a Wiſe man, or a Fool, a temperate man or a waſter; if thy Friends have them, they may do them good, and they may do them hurt; they may help, and they may hinder them; they may be bleſſings, and they be curſes to them. How many have been undone by the eſtates that have been left them, and had been happy, if they had not been ſo happy; they might have been rich in Grace, if they had not been ſo rich in goods.

Infeliciſſime omnium, cogitas quàm bene alii poſt te vivant, non cogitas quàm male ipſe moriaris. Salvian, *ad Eccleſ. Cath. l. 3.*

O miſeranda conditio? bonis ſuis aliis præparat beatitudinem, ſibi afflictionem; aliis gaudia, ſibi lacrymas, aliis voluptatem brevem, ſibi ignem perennem. Idem ibidem.

See more in B. *Uſher's* Method for Meditation. Duty 6. p. 149, &c.

4. Obj. *We are Religious, and therefore not Covetous.*

Anſw. It doth not follow, for a man may practiſe all the duties of Religion, and yet be a covetous wretch, as we ſee in *Judas*, and the Scribes and Phariſees, who faſted, made long prayers, gave alms, & yet Chriſt taxeth them for covetouſneſs. *Mat.* 23.14. So *Ezekiels* Hearers. *Ezek.* 33.31,32. covetouſneſs is a ſecret ſin, and cleaves cloſe to the natures of the beſt. Hence Chriſt warnes

warnes his own Diſciples to beware of it, *Luke* 12. 15. & 21. 34. Yea the more pious any man is, the more the Devill will tempt him to this ſin. This made St. *John* write to thoſe that were ſtrong in grace, and fathers in Chriſts Schoole, to take heed of loving the world. 1 *Ioh* 2. 15.

5. *Obj.* Men praiſe me, and therefore I am not ſo bad as you would make me.

Anſw. Yet God abhorres them, *Pſal.* 10.3. and though all thy fellow-priſoners praiſe thee, yet if the Judge condemn thee, thou art undone: for 'tis not he whom men commend, that is commendable, but he whom the Lord commends. *Rom.* 2. 29.

[He that would ſee any more, let him peruſe M. *Capel* on *Tentat. Part.* 3. *Sect.* 8. *p.* 329. *Edit. ult.*]

Sublatâ causâ tollitur effectus. Chriſtians ſhould live above the world, 'tis much below them to ſtoop to theſe beggarly enjoyments &c. *Jacomb, Enochs walk. p.* 20, 21. *Vbi plura.*

Queſt. *But what* Meanes *muſt I uſe to overcome this ſin?*

Anſw. You muſt firſt remove the Cauſes (as Phyſicians uſe to do) and then the effect will ceaſe. Now the the firſt cauſe of covetouſneſſe is *Diffidence and Diſtruſt of Gods providence, and promiſes.* This unbelief is the very Root of all thoſe Vexing, Inordinate, Tormenting cares, which poſſeſſe mens hearts. They queſtion whether God will provide for them, and therefore they are ſo exceſſively carefull to provide for themſelves. The weakneſſe of the Diſciples faith ſtrengthened their fear about food and raiment, *Matth.* 6. 30. The Lord foreſeeing this, hath for our ſupport promiſed, that he will never leave us, nor forſake us. *Heb.* 13. 5. there are five Negatives in the Text, to aſſure us of the truth of it. *q. d.* I will not, no, I will not; I will in no wiſe leave thee, nor forſake thee. He that provides for Sparrowes, and feeds the Ravens, will not faile his people; man is a poor weak creature, and cannot live without ſome prop; and if he truſt not in God, he will truſt in uncertain riches. *Prov.* 18. 11. For this the Lord who is a jealous God, and cannot endure a Corrivall; croſſeth and curſeth him, and ſets an *Ecce* of deteſtation upon him. *Pſal.* 52. 7. Lo, this is the man that made not God his ſtrength, but truſted in his riches. Let us therefore act and ſtrengthen our faith, for it fears no Famine, Dangers, or Difficulties. Get aſſurance of heavenly things, that will enoble your minds, and make you to contemne earthly things. If you be riſen with Chriſt, and have ſet your affections on things above, they will dye to things below. *Coloſ.* 3. 1, 2. He that is filled with ſweet meats, cannot away with common fare.

οὐ μὴ οὐδ' οὐ μὴ, *nequaquam neque unquam te deſeram.* Beza. *Quintuplex negatio apud Graecos vehementer negat.*

Fides famem non formidat. Tertul. *Fide armatus difficilia quaque poteſt.*

2. Diſcontent with mens preſent condition, man is a poor froward, wayward, perverſe, diſcontented piece. God hath much adoe with us. If *Iſrael* be in *Egypt*, he then longs to be in *Canaan*; let God bring them into *Canaan*, and then they long to be in *Egypt* again. Our preſent Callings, dwellings, Wives, pleaſe us not. The Servant would be a Maſter, the Maid a Miſtris, the old man young, the ſingle man married, and the married man would fein be ſingle again.

The proud man hath no God, the unquiet man hath no neighbour, the diſtruſtfull man hath no friend: but the diſcontented man hath not himſelfe. *Herle's Poſtp. p.* 1. *c.* 4.

1. Conſider that this diſcontent with thy preſent condition is a dangerous Temptation, It makes men unthankfull to God for preſent enjoyments, and to undervalue the bleſſings they have.

2. Diſcontent makes men like to the Devill himſelf, who is a proud diſcontented ſpirit, *Iude* 6. as contentation make us like to God, and partakers of the divine nature; ſo Diſcontent makes men like to

Satan. A gracious man is a Self-ſufficient man; he reſts contented with his little. Suppoſe all the creatures in the world ſhould be deſtroyed, yet God would be *El-ſhaddai*, all-ſufficient ſtill, having all happineſſe in himſelfe: So if God ſhould take away all creature-comforts from a gracious ſoul, yet ſo long as he hath God for his portion, he hath all; and is as joyfull, as if he abounded with all creature-comforts. *Hab.* 3. 17. *Pſal.* 16. 5, 6, 7.

See more Judgements on covetous perſons. *Beards* Theater of Gods Judgments. *Part.* 2. *cap.* 5. *p.* 58. *in Folio.*

3. Diſcontent brings ruine, *Ahab* was not content with a Kingdome, but he muſt have *Naboths* Vine-yard too, and that ruined him. 1 *Kings* 21. This caſt the Angels from Heaven, *Adam* out of Paradiſe; he would be like God, and made himſelf lower then man. *Pſalm* 49. *ult.* Let the ſcratching bramble, and tearing b[illegible], aſpire after Rule, and to be a King: but let the Vines of Gods planting content themſelves with the wine, and ſweetneſſe which God hath given them. *Judg.* 9. 14, 15. when *Iſrael* was not content with Manna, but they muſt have fleſh, they had it with a curſe to boot. *Numb.* 11. 31. 33. Impatience may wreſt a deliverance from God, but we had better be without it. Such Preſervations oft-times are but Reſervations to ſome greater judgement. This ruines men in Temporals: as a rolling ſtone gathers no moſſe, ſo a running, diſcontented head gathers no riches. 'Tis not thoſe which are rich in an orderly way, but thoſe that *will be rich* before their time, and that by unjuſt practiſes; ſuch bring themſelves into a ſnare, and do ſo drown themſelves in perdition, that they ſeldome or never riſe againe. 1 *Tim.* 6. 9. So did *Balaam*, *Jude* 11. and *Achan*, *Ahab*, *Judas*. This ruines men in Spirituals. It robs the ſoul of that Peace and Joy, which it ſhould find in God, it diſtempers the ſpirit, and makes it unfit for holy duties. It lays men open to many ſad Temptations. What makes ſo many Witches? Diſcontent. What makes ſo many run to Withes? Diſcontent. What makes ſo many murder themſelves? Diſcontent. This lets the Devill into mens hearts. *Epheſ.* 4. 27. He loves to fiſh in troubled waters, and carefully obſerves all exceſſes in us, whether of ſorrow, or joy; and acts accordingly.

Βυθίζουσι, *in profundum exitium demergunt.*

This is *finis operis*, though not *finis operantis*. The end of the action, though not the intent of the agent.

Here ſome object. If I had but ſuch Gifts and Graces, as others have, I could be content, but it troubles me, that I come ſo ſhort of many others.

Anſw. You muſt know that God hath ordained ſome men for more eminent places, and theſe he adornes with more eminent Gifts and Graces, Others are for lower ſervice, and theſe he gifts accordingly. Some are to be Eyes, ſome Hands, ſome Feet, ſome little Toes in the body, yet all uſefull and beautifull in their places. It's a great dignity to be the leaſt member of Chriſts myſticall body.

2. Though thou be inferiour in ſome things, yet thou mayeſt excell in others. Another, it may be, may have more knowledge; yet thou mayeſt practice more. Another may have more Learning; but thou more Humility. *Aaron* excelled in eloquence, and freedome of ſpeech; but *Moſes* excelled in Wiſdome, Solidity, and Meekneſſe. God in his Wiſdom hath ſo ordered it; that no man hath all things; but ſome excell in one thing, and ſome in another, that we might all be uſefull in our way, and helpfull each to other.

Queſt. *But ſuppoſe the Lord ſhould call me to a higher place, muſt I ſtill content my ſelf with my low condition?*

Anſw. As when the Lord calls us to a lower condition, to forſake all, as he did *Abraham*, to leave a certainty, for an uncertainty. *Gen.* 12. 1. *Acts* 7. 5. We muſt cheerfully obey. So when he calls us to Riches and Honour, as he did *Joſeph*, *David*, *Heſter*, *Daniel*; We may and muſt with Thankfullneſſe

fulneſſe accept it: or if the Lord by our induſtry, or by the death of Parents and Friends, ſhall enrich us, we may accept of them, and muſt improve them to the honour of that God, that gave them. As we have better wages, ſo we muſt do do more work. As he hath exalted us, ſo we muſt exalt him. Like *Iehoſaphat*, when God gave him riches in abundance, his heart was lifted up in the wayes of the Lord, 2 *Chron.* 17. 5, 6. Such are not ſlaves to their Riches; they do poſſeſs it, but it poſſeſseth not them.

Quæ à Deo dono accepimus, ad Dei cultum referre debemus, & in ejus opere conſumere, quæ ejuſdem ſumſimus largitate. Salvian *ad Eccleſiam Catholicam. l.* 1. *p.* 352. *ubi plura.*

Ille habet aurum, qui novit uti auro; qui autem auro uti non novit, habetur; non habet, poſſidetur, non poſſidet: eſtote Domini auri, non ſervi. Aug. *in* Pſal. 123.

Queſt. *But how ſhall I know when I am called to an higher place?*

Anſw. When the Lord gives Gifts and Qualifications ſutable to the work which he calls us to; for God calls none to any imployment, but he gives them gifts, in ſome competent meaſure, anſwerable thereunto.

2. When we come not to our Places by Bribery, Simony, or any indirect meanes. When we make not money our end, but the glory of God; for many pretend a Call from God, when it's 100 l. or 200 l. *per annum* that calls them. This is *Mammons* call and not Gods, and ſuch proſper accordingly; they have no comfort nor ſucceſs in what they do. But when a man ſhall ſee (upon the improvement of his gift) a cleare hand of providence, leading him from a lower to a higher place, wherein he may bring more glory to God; and he can make it appear to others, that this is his primary end: then goe and proſper, and the Lord be with thee.

3. Carnal ſecurity, with hopes of long life, and thoughts that they ſhall live here for ever, *Luke* 12. 17, 18. this made that rich churle ſo eager after the World. Such may do well to remember, that we are but ſtrangers and pilgrims here. That our life is ſhort and uncertain, like a Tale that is ſoon told. *Pſal.* 90. 9. a ſpan that is ſoon meaſured, *Pſal.* 39. 5. like a ſhadow that ſoon paſſeth away, *Iob* 8. 9. like a vapour that ſoon vaniſheth. *Iames* 4. 14. Like a flower that ſoon fades. *Iſai* 40. 7. *Iames* 1. 10, 11. Like the graſſe that ſoon withers. 1 *Pet.* 1. 24. Like a Poſt that haſts away. *Iob* 9. 25. Like a Weavers ſhuttle, that flyes ſwiftly. *Iob* 7. 6. Like a race that is ſoon run, Like a thought which quickly comes, and quickly goes. *Pſal.* 9. 9. Like a dream which quickly vaniſheth. *Pſal.* 90. 5. Like a blaſt of wind which returns no more, *Iob* 7. 7. *Pſal.* 78. 39. though a man ſhould live a thouſand yeares; yet in Gods ſight, and compared with eternity, it is but as a watch of the night, which laſteth but three houres

See Mr. *Loy*'s Sermon on that Text. See Mr. *Caſes* Sermon at the Funerall of Mr. *Lucy*. *p.* 17. &c.

Beſides, Phyſicians obſerve that, within us, we are obnoxious to three hundred diſeaſes; beſides many new ones which have not been heard of till of late; yea, how many have been killed by immoderate paſſions? as exceſſive Joy, Sorrow, Fear, Envie, &c.

2. Without us, there is the Sword, Plague, Famine, Fire, Water, Beaſts, and wicked Men, who are worſe then Beaſts. Death is in our Cup, in our Pot, in our Meat, Drink, Gloves, Apparell: a Haire, a Flye, a Raiſin ſtone, a Tile from an Houſe, may ſoon end us; *So vain a thing is man.* Pſalm 39. 11.

This, ſeriouſly conſidered, is a notable means to mortify our affections to the World. Remember that all theſe creature-comforts, have *aut finem ſuum, aut finem tuum*, either thou muſt from them, or they from thee; how ſoon thou knoweſt not. 1 *Tim.* 6. 7. 'twill be our wiſdom therefore to wean our hearts betimes from theſe low enjoyments; that ſo when our laſt weaning by death ſhall come, it may not be better to us.

4. *Falſe Notions, and deluſive conceits about riches.* This indeed is the prime Cauſe of Covetouſneſſe. Moſt men are blinded, they judge Riches to be that which makes a man and his Poſterity happy. Hence it is, that they place their Comfort, Joy, Contentment, in theſe Periſhing, low things.

Bona appellantur ac per hoc fallunt homines nomine præſentium bonorum, cum ſint cauſa malorum æternorum. Salvian.

Men look on Riches as great things. *Jer.* 45. 5. Seekeſt thou great things for thy ſelf? they are not ſo in ſubſiſtence, but onely in Appearance.

They call them Goods, as if they were the only good Wealth, as if it were well for all ſuch. Profit, Gain, Treaſure, Subſtance; as if there were an All-ſufficiency in them. They look upon a man as undone without them, but he that hath them, they look upon him as made, ſuch a man hath a houſe and land given him, he's *made*; when the man oft-times is *marr'd*: and by them is made more Idle, Proud, Luxurious, Covetous, and cruell, &c.

As a remedy againſt this Soul-deſtroying Malady, Be ſure to get your judgements rightly informed, that you may conceive aright of theſe Temporal things. Regard not what the World calls them, for thoſe things which are highly eſteemed in the ſight of men, oft times are an abomination in the ſight of God, they call Darkneſſe Light, and Evil Good.

But obſerve what the word of God (which is truth it ſelf, *Dan.* 10. 21.) calls them, and accordingly judge of them. Now the Scripture calls theſe earthly things, which the World idolizeth, and ſo dotes upon.

Habel habalim, haccol Habel. *Vanitas vanitatum, omnia vana. Vanitas ſignificat.* 1. *Mutabilitatem.* 2. *Inanitatem.* 3. *Brevitatem.* 4. *Interitum.* 5. *Mendacium.* 6. *Fraudem & fallaciam.* a Lapide *in locum.* *V.* Clerks Mirror, *cap.* 131.

1. Vanity; not only Vain, but Vanity it ſelf in the Abſtract. Not only Vanity, but Vanity of Vanites, (*i. e.*) *Vaniſſima Vanitas*, exceeding Vain. And not only ſo, but they are Vexation of Spirit too; there's Vexation in getting them, Vexation and Care in keeping them, and Vexation in parting with them. But who tells you all this? Why *Solomon*, the wiſeſt of men, who had experience of all creature-comforts, after much triall of them all, concludes. *Vanity of Vanities, all is Vanity.* Eccleſ. 1. 2.

Mr. Baxter's Saints Reſt. p. 1. c. 8. Sect. 3. p. 167.

[See Mr. *Cottons* Commentary on *Eccleſiaſtes*. *Downams* Warfar. *lib.* 2. *cap.* 8, 9, 10. *p.* 466, 467, &c. Doctor *Reynolds*, Vanity of the Creature. Mr. *Henry Smiths* Sermon on *Eccleſiaſt.* 1, 2. *Sibbs* Cordialls. Serm. 18. on 1 *Sam.* 19. 3, 4. *Edit.* 1. *Papillon* on the Paſſions. *cap.* 3.]

2. Riches are called *Snares*, 1 *Tim.* 6. 9. though in themſelves they are good, and the bleſſings of God, yet accidentally, by reaſon of mans corruption, they become dangerous Snares to many, and the occaſion of their ruine; as we ſee in *Pharaoh*, *Ieroboam*, *Reboboam*, *Nebuchanezzar*, *Darius*, *Nabal*, *Ieſurun*, *Deut.* 32. 15. *Herod*, *Dives*, how Proud, Luxurious, Unmercifull. *Luke* 16. The poor men were bad in *Ieremies* time, but the rich were far worſe. *Ier.* 5. 4, 5. and uſually when we have moſt of the Creature, God hath leaſt of us. *Iob* 21. 7. to 17. *Ier.* 2. 31. *Hoſ.* 4. 7. & 13. 6. *Pſal.* 73. 6, 7, 8. as they were increaſed, *viz.* in number, riches, and all manner of bleſſings, ſo they ſinned againſt God: and according to their Paſtures they were filled, and their heart was exalted; not in duty and thankfulneſſe, but in Pride and forgetfulneſſe, How many, whileſt poor and low, were active, and zealous men; but the higher they have been promoted (like a Pope which I have read of) the worſe they have been, when the Church was moſt perſecuted, it flouriſht moſt. *Plures efficimur, quoties metimur*, ſaid *Tertullian*. And

Abſtrahunt divitiæ à rectò; quæ opinione noſtrâ chara ſunt, pretio ſuo vilia. Seneca *Ep.* 82.

Pius V. Pontifex factus, dicere ſolebat: Cum religioſus eſſem, ſperabam bene de ſalute meâ; Cardinalis factus, extimui, nunc Pontifex factus, pene deſpero. à Lapide *in* Num. 11, 11.

Galba *omnium conſenſu capax fuit imperii, niſi imperaſſet.* Tacitus.

When there were Golden Chalices, there were wooden Prieſts; and when wooden Chalices, the Church had Golden Prieſts. *Difficile eſt eſſe in Honore ſine Tumore.* Bern.

when

when *Conſtantine* beſtowed great preferments on the Church, a Voyce was heard in the Ayer ſaying. *Hodie venenum funditur in Eccleſiam.* Now is the Church poyſoned. Riot and Pride uſually attend Riches. Hence that *Caveat.* 2 *Tim.*6.17. *Charge them that are rich, that they be not high-minded*; implying, that rich men are apt to be ſo. Riches to a wicked man are like a ſword in a mad mans hand, with which he doth much miſchiefe. He's the more able to oppreſſe, and Tyrannize over his brethren, *Pſal.*52.2.7. Bulls and Beares, when they are fat and full, grow fierce and man-kin. Since therefore riches are ſuch dangerous ſnares, we ſhould rather fear them, then deſire them; conſidering how many great men, yea and good men have fallen by them.

3. Riches are called *Thornes.*

1. As thoſe choak the ſeed that's ſowen, they overtop it, and drop upon it. So the inordinate cares of the World choak the good ſeed of the Word, that it cannot proſper in our ſoules. *Mat.*13.22. *Luke.*8.14.

2. Thornes are noyſome, unprofitable things; ſo are riches, if they be not rightly uſed.

3. Thornes, if they be careleſly handled, ſcratch and wound us, a man had need to be fenced with iron, and well harnaſſed, that goes amongſt them. 2 *Sam.*23.6,7. So riches, if they be not wiſely managed, pierce us with many ſorrowes. 1 *Tim.*6.9,10.

4. Thornes are perplexed and folded one within another: ſo are the cares of this World ſo linkt together, that one drawes on another.

5. They are catching any thing that comes near them, *Abrahams* Ram was caught in a thicket, *Gen.*22,13. let a ſheep come to them for ſhelter, and he's ſoon entangled, and leaves ſome of his fleece behind him: So they that will be rich, are quickly caught and entangled by them; they rob us of our Humility, Induſtry, Courage, Zeale: How many in times of triall to ſave their goods, have denied their God.

6. They ſoon vaniſh, and are quickly extinct. *Pſal.*58.9. and 118. 12. So riches flye ſuddenly from us, and are therefore called *uncertaine riches.*

7. Thornes ſpring from the earth, and their heads run into the earth again: So Rich men have their Hearts and Heads in the earth.

8. Thickets of Thornes are Receptacles and Dens of many noyſome hurtfull creatures: ſo the hearts of worldly men, are Dens of Devills, and Lodges for noiſom luſts.

4. Riches are called *Unrighteous Mammon*, Luke 16.9. *and Treaſures of wickedneſſe.* Prov.10.2. Becauſe oft-times they are ill got, ill kept, ill ſpent. How many uſe unrighteous practiſes to gain them, and in the poſſeſſing of them, they become the baits and inſtruments of many ſins, eſpecially of oppreſſion and unrighteouſneſſe. Not that Riches are unrighteous in themſelves, but accidentally by the abuſe of wicked men, they become the occaſions of great unrighteouſneſs.

Non ipſæ divitiæ per ſe noxiæ, ſed mentes malè utentium criminoſæ: nec ipſæ opes homini pœnæ cauſa ſunt, ſed de opibus ſibi pœnas divites faciunt, quia dum ut divitiis bene uolunt, ipſas ſibi divitias in tormenta convertunt. Salvian.

5. They are called *Deceitfull riches*, *Matth.*13.22. *Iude* 11. Becauſe they deceive ſuch as truſt in them. They are like a painted harlot, that promiſeth pleaſure, but brings pain; they deal by men, as the devill doth by his witches; he promiſeth them delights, but gives them torments; promiſeth them liberty, and brings them to priſon: promiſeth them life, and brings them to death. Riches fruſtrate the expectation of ſuch as reſt upon them. They are like the groſs Idolater, which *feeds on aſhes, and reſts on a lye.* Hay 44.20. yet are they ſo bewitcht with them, that they cannot ſay, Is there not a lye in my right hand? they cannot ſo much as queſtion with themſelves, Are theſe the things I was born for? are theſe my chiefeſt good? if they

See Dyke on the Heart. c.4. p.52,53

they could once but thus reaſon with their hearts, they would ſoon loath them.

6. Riches are called *Nothing*, Prov. 23. 5. *Wilt thou ſet thine eyes upon that which is not?* or *which is nothing?* (as the former tranſlation reads it) moſt men idolize riches, and look upon them as great matters, but in Chriſts Inventory they are ſet amongſt the leaſt of goods. *Luke* 16. 10, 11. *Solomon* goes further, and reckons them amongſt the things that are not. The whole Turkiſh Empire (ſaith *Luther*) is nothing elſe but a cruſt, caſt by heavens great Houſe-keeper to the dogs of the world.

Veenennu, & ille non ſupple ſunt, exiſtunt, vel non manent in tuo jure & poteſtate.

Per modica & minima Chriſtus intelligit bona temporalia; per magna, ſpiritualia, à Lapide.

Turcium imperium quantum quantum eſt, mica tantum eſt, quam pater-familias projicit canibus. Luther.

1. Obſerve how ſharply *Solomon* reproves men for looking after Riches. *Wilt thou ſet thine eye on that which is not?* q. d. Thou mayeſt not do it, they are not worth the looking after, and therefore do not ſo much as caſt an eye upon them.

1. Becauſe man is a rationall creature, he uſeth convincing Argum nts to diſſwade him.

1. Conſider they are *Nothing*. Nothing in Gods eye, and eſteem; Nothing in compariſon of Grace and Gods favour; Nothing in reſpect of any Reall comfort; they profit not in a day of wrath, when trouble is upon our ſelves, or upon the Nation; they cannot help us; but they forſake us, when we have moſt need. *Prov.* 11. 4. *Iob* 36. 18. 19. *Zeph.* 1. *ult.* They are ſo vain, that they deſerve not the name of a Being, they are not, they are a meer non-entity, a *purum nihil*, call them any thing, and you call them too much.

2. They are exceeding *Mutable*, they flye ſuddenly and ſwiftly from us, they have not Sparrowes, but Eagles wings to fly aloft out of our reach. There is no keeping them, we daily ſee how they flye from one to another. Hence the Apoſtle calls them uncertain Riches 1 *Tim.* 6. 17.

Habent non alas paſſerinas, ſed alas aquilinas.

Opes non habent ſtabilem exiſtentiam, ſed inſtar avis inquieta, vaga & fugatis tranſit & avolat, & amplius non apparet, nec eſſe videatur. à Lapide.

3. *They make themſelves wings*, we need not invent wayes to make them fly, they have wings enough of their own to flye from us: by the wings of fire, by the wings of Theeves, by the wings of Taxes, Suretiſhips, Souldiers, Plunder; by Ruſt, Rats, Moaths, Mice, Pirates, Shipwrack, &c. So that he who was *Dives* to day, may be *Lazarus* to morrow.

Irus & eſt ſubitò qui modò Crœſus erat.

Thus let us get our judgements clearly convinc't of the Vanity, Inanity, Mutability and Dagner of Riches; then will not our hearts be eaſily deceived by them: to this end remember what our Saviour calls them. *Luke* 10. 41. They are *many things*, (*i. e.*) they require much labour and trouble. to get them.

2. They are unneceſſary things, one thing is neceſſary.

3. They will be taken from us.

4. They are not the beſt part.

2. Having removed the Cauſes of Covetouſneſſe; in the next place; Get an *Hatred* of it in thy Heart. Do not plead for it, do not extenuate it; but remember 'tis Idolatry, the root of all evill, it makes us hatefull to God, odious to men, a burden to our ſelves, and abuſive to our Relations. This will make us to flye from it as from the face of a ſerpent. 1 *Tim.* 6. 20, 21. Shun it with all ſpeed, that you be not tackt or tainted with it. But how may I do that? why ſtudy ye the contrary graces. verſe 11, 12. for as Diſeaſes, ſo Vices are cured by their contraries.

Eſt armatura armatura.

3. Pray much againſt it. Without this, all other meanes are vain. This hath a ſpeciall influence on all the other pieces of our ſpirituall armour, with-

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out it all the reſt are unſerviceable, and therefore the Apoſtle addes in the cloſe of all, praying alwayes. *Epheſ.* 6. 18. Spread thy miſery before the Lord and ſay, Lord what a heart have I? how full of diſtracting cares, and inordinate teares, how dead and dull to the beſt things? If Riches increaſe, I can reioyce in them, or if my ſubſtance decreaſe, I am ſenſible of that; but in matters of ſpirituall concernment, how ſtupid and ſenſeleſſe am I? oh thou the Heart-making, be to me the Heart-mending God. When *David* did but feel this ſin ſtirring in him, he goeth preſently to Prayer againſt it. *Pſalme* 119. 36. and ſo doth *Agur*. *Proverbs* 30. 8. We have no power of our ſelves againſt this *Goliah*, we muſt therefore goe forth in Gods Name againſt it; and then, though it be a ſtrong, habituall, connaturall ſinne, yet God is, *El*, the ſtrong God, and there is nothing too hard for him. Though the ſonnes of *Zerviah* may be too ſtrong for us, yet they are not too ſtrong for him. Prayer is a ſpeciall meanes to ridde our hearts of all diſtruſtfull, diſtracting, tormenting cares. *Phil.* 4. 6, 7. *in nothing be carefull*, *viz.* with a care of diffidence, though we may with a care of diligence. But what would you have us do? Why? Pray, ſaith the Apoſtle, that's ὀργανον ὀργάνων, a Catholicon, an Univerſall remedy for any malady. *James* 5. 13. 1 *Kings* 8. 31. 33. 35. 37. *Pſalme* 107. 13. 19. 28. it hath *virtutem pacatrvam*, a ſettling, and compoſing vertue, it quiets and ſtills the diſtempers of the ſoule; as ſleep compoſeth the diſtempers of the body; it guardes our hearts, and keeps us as ſafe, as in a Garriſon. Hence *Luther* called Prayer *the Leeches of his cares*. When *Hannah* was in diſtreſſe, ſhe goes to prayer, and then was no more ſad. 1 *Samuel* 2. 18. Pray ſaith Chriſt, *And your joy ſhall bee full*. *John* 16. 24.

φρουρήσει, cuſtodiet inſtar cuſtodis militaris, contra omnes hoſtes. à Lapide.

4. Get intereſt in God, and aſſurance of his favour, and thou haſt all; He that ſerves God, all the creatures delight to ſerve him. He is too covetous, whom God cannot content. He that hath the Sunne, needs not complaine for want of the Starres. He that hath taſted the ſweetneſſe of better things, will eaſily contemne theſe low things. Let us therefore turne our Covetouſneſſe the right way, and if we will covet; let it be the beſt things. 1 *Cor.* 12. 31. and 14. 1.

Famulanti Deo, famulantur omnia.

Non ex pecunia comparatur virtus, ſed virtute pecunia. Socrates.

Let it be the chief of our care, firſt to get Grace, and then Riches will follow. *Matth.* 6. 33. *Prov.* 22. 4 *Pſal.* 112. 1. 3.

To this end let us compare Grace and Riches together.

1. Theſe temporall Riches are but droſſe and dogges-meat; reprobates, for the moſt part, have moſt of them; they are common bleſſings. But Grace is a choyce bleſſing, and peculiar onely to the people of God.

2. Riches are Tranſitory, they may be loſt or ſpent, the more a man ſpends, the leſſe he hath: but Grace is true Treaſure, durable Riches, that better part which cannot be loſt. *Matth.* 5. 19, 20. *Luke* 10. 42. This increaſeth by ſpending. *Matth.* 13. 12. To him that hath ſhall be given (*i.e.*) he that ſhewes his Grace by Practiſing of it, ſhall have more.

3. Riches hinder many from Heaven; few rich men ſhall be ſaved, 1 *Cor.* 1. 26. ſome, but not many. Corpulent birds ſeldom fly high. Theſe many things cumber them, and this thick clay clogges, and defiles them. *Luke* 10. 41. *Hab.* 2. 6. But Grace is the Path-way to Peace and Glory.

4. Riches breed diſcontent, the more men have, the more unquiet they be, they are ſtill unſatisfied. *Eccleſ.* 5. 10. But Piety breeds contentment, and therefore 'tis called *Great gaine*. 1 *Timothy* 6. 6.

Unus Pellæo juveni non ſufficit orbis. Juven. Sat. 10.

Godlineſſe, in the Power and Life of it, is Gain, 'tis no aiery, notional, empty thing; but 'tis that which brings Reall profit to them that have it. Now gain is *Argumentum cogens*, 'tis an argument that takes with all men; why? get godlineſſe, and you get gain.

2. 'Tis great gain, there's none like it; hence it's ſaid to be profitable, not for ſome things, but for all things, having the promiſes of the bleſſings of this life, and that which is to come.

3. 'Tis great gain in reſpect of the Effect which it produceth, *viz.* contentment. When the ſoule is once acquainted with God, a very little of theſe outward things will content us. *Pſal.* 16. 5, 6. and 23. 1 *Philip.* 3. 8. This is the rare priviledge of Godlineſſe, that it can make us Rich without Riches, as we ſee in the Church of *Smyrna*. *Revel.* 2. 9. *I know thy poverty, but thou art Rich.* Though ſhe were poor in goods, yet ſhe was rich in Grace, rich in contentment, rich *in Capite*, in Chriſt her head, in whom all is Hers; Rich in Bills and Bonds (*i. e.*) in the promiſes, and Rich in Reverſion; having Title to Heaven and Happineſſe.

5. Exerciſe your ſelves daily in Acts of Love to your Neighbour, and pitty to the poore; this will loſen your hearts from the World; for as when money increaſeth, our love to it increaſeth. [*Creſcit amor nummi, quantum, &c.*] So by accuſtoming our ſelves to give, our love to money is leſſened, as our money is leſſened. Many Acts beget an Habit, and habits become ſtrong and delightfull.

Habitus tam vitiorum quàm virtutum ex frequentatis actionibus comparantur; & illis intermiſſis vel omiſſis amittuntur. Ariſtot. *Ethic.*

6. Get contentment with your preſent condition, what ever it be; when the Apoſtle had diſſwaded men from Covetouſneſs, *Heb.* 13, 5. *Let your converſation be without Covetouſneſſe*, let not onely an Action or two (for one Action doth not denominate) but let your whole converſation, the *ſeries* and courſe of your life, all your Buying, Selling, Trading, trafficking, muſt ſhew that you are free from Covetouſneſs. But what means muſt wee uſe againſt this ſinne? *Be content with preſent things.* Doe not carke nor care for hereafter, but reſt quiet and content with the preſent eſtate and condition of life, which God hath allotted thee. Be it little, or be it much, high or low, a doing or Suffering condition; be it ſickneſs or health, plenty or poverty; ſtill know that the preſent condition which God allottes thee, is alwayes the beſt for thee; becauſe 'tis that condition which the onely, and infinitely wiſe God hath aſſigned to thee; he knowes what's beſt and fitteſt for us. The little childe would have a piece as bigge as the Plow-man, but the wiſe Parent knowes he would but ſpoyle it, if he had it. God knowes our ſtrength, our Parts, and abilities, and therefore that condition which he ſets us in, is ever the beſt for us. Hence He commands us, *Having food and raiment, to be content.* 1 Tim. 6. 8. Having food, not dainties; and raiment, not ornaments; if we have things neceſſary for us and ours, though we have not abundance, we muſt reſt quiet and contented. A ſhooe too bigge for our foot, overthrowes us. Nature is content with little, and Grace with leſs. Bread and Water with the Goſpell (ſaid Maſter *Greenham*) is good cheere. The Lord checkes *Baruc* for ſeeking great things for himſelfe, eſpecially in troublous and calamitous times. *Ierem* 45. 5. Hence 'tis, that the holieſt men have ever been the moſt contented men; and if there be any Heaven upon earth, it is contentment, and inward Peace. 'Tis a flower which growes not in Natures garden, it cannot reach it, it is a Supernaturall leſſon

In neceſſariis eſt ſalus, in ſuperfluis laqueus, in mediocritate Dei gratia, in divitiis Diaboli catena. Salvian.

leſſon taught us by the Spirit of Grace; and he's a good proficient in the Schoole of Chriſt, who hath learned it. *Paul* had it. *Phil.* 4. 11,12. *I have learn't to be abaſed, and to abound.* Two hard Leſſons.

1. To know how to want Food, Health, Wealth, Liberty; to be ſtript of all earthly comforts, and yet to ſit down quiet and content is a high and a hard Leſſon.

Didici ſingâ experientiâ præſentibus eſſe contentus, ſive multum, ſive modicum, ſive nihil.

Nec ſuperbiendum rebus florentibus, nec deſperandum adverſis. Cicero.

Bonus eſt bonorum rector, malorum victor.

2. Sometimes the Lord gives abundance to his people (as he did to *Abraham*, *David*, *Solomon*, *Iob*, *Iehoſaphat*, &c.) and then to know how to abound, is harder then to know how to want, yet the Apoſtle was ſo exact a Scholar in the Schoole of Chriſt, that he had learn't his Leſſon both wayes, both backward and forward; he could abound, and he could want. *Benjamin* was called *Ithar jad*, becauſe he could uſe both hands, and they were a notable Tribe: but to know how to uſe both eſtates well, is a far greater praiſe. *Iacob* who was little and low in his own eyes, *Gen.* 32. 10. deſires no more but food and raiment, and tells his Brother that he had enough. *Gen.* 33. 9. 11. *Eſau* could ſay, I have *Rab*, *multum*; but *Iacob* ſayes, I have [*Col*, *omne*] all things, for contentment is All in All; None ſo content as the Humble man, who ſeeth himſelf to be leſs then the leaſt of Gods mercies, This made the Church quietly to bear, not onely the Anger, but the Indignation of the Lord: when ſhe conſidered how ſhe had ſinned againſt him. *Micah.* 7. 19. *Lam.* 3. 22. Humble *David* counts it an honour to be but a door-keeper in Gods houſe, and the prodigall deſires to be an hired ſervant there.

2. Conſider, thou haſt more then many of thy betters. How many of Gods deare ſervants have been in a lower condition then thou art in. Conſider *Iobs* afflictions, *Pauls* trialls, our Saviours Poverty, who had not a houſe of his own to dwell in, nor a bed of his own to lye on. *Matth.* 8. 20. and barley bread for his followers. *John* 6. 9.

3. Contentment is the onely Riches, 'Tis not Money, but the Mind which makes men rich. Hence *Socrates* calls contentment the the Soules Riches. We all deſire Riches, behold the way. How many, by over-reaching, and being over-eager after the world, have loſt all? This ſweetens our little, and makes it more comfortable to us, then the great heapes of Riches, which the wicked have with vexation and diſcontent, *Prov.* 13. 25. and 15, 16, 17. and 16. 8. A good man reſts as well contented with his little, as if God had made him a King, or an Emperour, and when they have nothing, yet they have all; becauſe they have the God of all. 2 *Cor.* 6. 10,

Dives eſt, non qui multum, ſed qui ſatis habet. Sen.

Breviſſima ad divitias per contemptum divitiarum via eſt.

Habent omnia, quia habent habentem omnia.

4. 'Tis a ſingular, comely, well-pleaſing Grace; it adornes our profeſſion, and winnes much upon the Spirits of men. As Covetouſneſſe of all Vices is the baſeſt, ſo contentment of all Virtues is the moſt excellent. 'Tis the greateſt happineſs that we can attain to in this world: perfect happineſs conſiſts in communion with God immediately; but imperfect happineſs conſiſts in contentment, when we enjoy God in his Creatures and Ordinances; and this is the higheſt degree of happineſs, which this world affords. This is Heaven upon earth: Heaven is nothing elſe but a ſweet and quiet Spirituall reſt and ſatisfaction in the great God. So that this is not onely our *Duty*, but our *Glory*. 'Tis the ornament of a Chriſtian, and makes him lovely, even in Gods eye. 1 *Pet.* 3. 4. When your Wills are ſubmiſſive to his Will, and we can be content to be what God will have us to be, and to ſuffer what ever

Omne bonum, ingenium eſt αὐτάρκειας, contrà fatuum & ambitioſum eſt, πλεονεξίας inſtar.

Deo ſimillimus, qui pauciſſimis eget.

he will have us to ſuffer, this is our Glory. 1 *Pet.* 2. 20.

Magni animi eſt magna contemnere, atque mediocria malle quàm nimia. Seneca.

5. Its a ſign of a magnanimous raiſed ſpirit, when we can do well, and yet be content to hear ill, when we can paſſe through bad report, as well as good, and through loſſes, croſſes, trialls, and make nothing of them; yea, can bleſs God in the loſſe of all. *Joh* 1. 21. this is Noble and Heroick indeed. 'Twas *Socrates* commendation, that though his condition oft changed, yet he never changed, but was ſtill the ſame. And if Heathens that had but the dimme light of nature for their guide, have loved and practiſed (in their way, and according to their light) contentment; then we that have received more Light and Love from God, ſhould do more then they. *Matth.* 5. 47. for he that cannot ſubmit to God in Paſſive Obedience, the ſincerity of his Active Obedience is juſtly to be ſuſpected.

Bene facere, & malè audire, regium eſt.

Te non adverſa timidum, tumidumve ſecunda Res faciunt, eadem frons tibi, menſque manet. *Natura paucis contenta, libido nullis. Bonus paucis indiget.* Seneca.

Obj. *This is a hard and a harſh Leſſon, who can learn it?*

Anſw. The way to heaven is a hard and a ſtraight way to fleſh and blood. *Mat.* 7. 14. All Gods pleaſant commands yet ſeem harſh and hard to wicked and unwilling men. If God command liberality, then the covetous man is angry; if Frugality, the Prodigall; if Humility, the Proud; if Chaſtity, the Incontinent; if Sobriety, the Intemperate. But get thy nature changed, and get in Love with contentment and goodneſſe, and then the good wayes of God will never diſpleaſe thee. *Micah* 2. 7.

Quot genera præceptorum, tot adverſariorum, Mavult quilibet improbus execrari legem, quàm emendare mentem, præcepta odiſſe quàm vitia. Salvian.

Obj. *But I am ſick and poor, I am loſt, and low.*

Anſw. It may be thou haſt had a moneth or two of ſickneſſe, but haſt thou not had yeares of pleaſure and health? now ſhall we receive ſo much good at the hands of the Lord, and ſhall we not endure a little evill of affliction, eſpecially ſince 'tis for our good? *Job* 2. 10.

2. Be content with thy *Poverty*, in ſome reſpects it may be better to thee then the riches and plenty of the wicked. Many eſteem poverty the greateſt evill, and therefore to avoid it they run into ſin. Whereas Poverty (if it be not in extremity) is the Nurſe of Arts, the Schoole of Patience, a Teacher of diligence, a Bridle to Vice, a Spur to Vertue; ſuch are apter to receive the Goſpel, and ſo more capable of grace and true contentment, *Zeph.* 3. 5. *Matth.* 11. 5. *Iames* 2. 5. The middle condition between extream Poverty, and the height of riches hath alwayes been accounted ſafeſt and beſt. *Prov.* 30, 8, 9.

Perdidi pecuniam, & illa quàm multos. Eris nunc in via expeditior, domi tutior, non habebis, ſed non timebis haredem.

Severior diſciplina firmat ingenium, aptumque magnis reddit conatibus. Seneca *de* Tranquil.

See *Clerks Mirror. cap* 99.

3. Conſider, though Poverty be a croſſe, and ſometimes a curſe for ſin. [*Deut.* 28. 43, 44. *Pſal.* 109. 10.] yet 'tis no ſin, for Chriſt himſelf was poor, that he might ſanctify our Poverty in his own perſon, and honour it with his own example, 2 *Cor.* 8. 9. *For our ſakes he became poore*, though not ſo extream poor, as to beg his bread, for that was forbidden by the Law, *Deut.* 15. 4. and reſtrained by all Well-governed Common-weales; yet he was ſo poor as to borrow, he had not ſo much money as a *Nέρασμα*, to pay the Taxe with, *Matth.* 17. 24. which was about ten pence ſay ſome, fifteen pence ſay others.

Conſule Bezam *in locum.*

4. You that are Poor, are freed from many dangers, which rich men are expoſed to; as Poyſening, Plundering, Fining, Envying, &c. How many Kings, and great ones, have been poyſoned in their golden cups; when thou feareſt nothing in thy earthen diſh. ——— *Nulla aconita bibuntur Fictilibus.* Juven.

Auro bibitur Venenum.

In

In times of war, the souldier inquires not where dwells the poor man; but where dwells the rich man, the Usurer, and the great man? The finger is cut off for the golden ring: when *Zedekiah* King of *Judah*, and the great ones were in distress, yet the poor were spared, *Jer.* 39. 10. So 2 *Kings* 25. 7. 12.

Manus in galeis fuerit fortuna. levisque Ferat levia vitat, Semper placidos obscura quies, Prabet somnos tuta securos. Seneca. *Troad.*

2. Thou art freed from many dangerous Temptations and snares, from many cares and fears which annoy the rich.

Impedimenta hæc sunt, non adjumenta; onera non subsidia; possessione enim & usu opum, non sustinetur religio, sed evertitur. Salvian.

1. They are apt to Pride, 2 *Chron.* 26. 16.

V. Augustin. *De Civit. Dei. l.* 4. *c.* 3.

2. To forget God. *Deut.* 8. 16. *Prov.* 30. 9.

3. To security and riot. *Luke* 12, 19. Besides, great wealth brings great cares, great feares, and at last, a great account; they that have much, of them shall be much required. As thou hast less; so thy cares, feares and accounts, will be less.

Non venit ad duros pallida cura toros. Martial. *l.* 14.

5. The Lord can supply thy want of Temporall blessings with Spirituall ones, and though you be not so greatly blest in earthly places as others are, yet he can bless you in Heavenly places. *Eph.* 1. 3.

6. He can and will provide even Temporalls for thee and thine; so far as shall be for thy good, and will work Miracles, rather then such as fear him shall want. We have an excellent instance, 2 *Kings* 4. 1, 2, &c. the dead Prophet was a man that feared God, and served him in his generation, he durst not Temporize, as did those false Prophets which sate at *Iezabels* Table: but chose rather to dye in debt, and leave his children in extream poverty, then to use any indirect means to get out of debt. Now see the goodness of God, rather then such a mans wife and children shall want; the Prophet *Elisha* shall work a miracle for their supply and comfort. Verse 7. *Go sell the Oyle, and pay thy debts, and live thou and thy children on the rest*. So tender is God over his, and so carefull to succour them in their extremities. God can and (when he sees it good for his) he will raise the poor out of the dust, and set them with the Rulers of his people; we have a notable Example in our own Histories of the *Lord* Thomas Cromwel, *who was at first but a Black-Smiths sonne, then a souldier at the sacking of* Rome, *after that, Cardinal* Woolsies *Favorite, then Earle of* Essex, *and Counsellor to King* Henry *the Eighth.*

7. Thy poverty cannot separate thee from Christ, *Rom.* 8. 35. nor barre thee from heaven. Christ and his Apostles, and *Lazarus*, were poor; yet are now in heaven, and so are those poor Martyrs that wandred up and down, destitute, afflicted, tormented. *Heb.* 11. 37.

See more consolat. in Mr. *Church* his Letters. *p.* 99. and B. *Hall's* Balm of *Gilead. p.* 193, &c.

Now he that would attain this rare Jewel of contentment, and so be freed from Covetousness, must labour for *Reall Godlinesse*. 1 *Tim.* 6. 6. For

1. This will convince us of the Vanity of the Creature.

2. It will teach us to deny our selves, our own wit, and will; and to resign our selves unto Gods disposing; what ever God doth with him, yet he is silent still; let God raise him, or ruine him, make him or marre him, his soul keeps silence unto God still. *Psal.* 62. 5. he doth not only forbear murmuring speeches, but even his soul is silent.

In Deo conquiescit anima ejus. Junius.

3. Piety purgeth out those ill humours of Pride, Passion, Envie, Emulation, &c. and so calms, and quiets the soul.

4. Godliness will teach us to set light by the Censures of others. That which disquiets many, is the censures and reproaches of the wicked; but a gracious soul, that is little and low in his own eyes, will not be troubled to be little in the eyes of others. He can never live quietly and contentedly, that hath not learned to bear the slightings, and contempts of the wicked, with an holy disdain. *Paul esteems it a very small matter to be judged of man*, 1 Cor.

Discit quis maledicere? ego contemnere. Tacit.

4. 3. *q. d.* This is but mans day, and mans cenſure, and mans judgement, but I expect another day, when the judgements of men ſhall be reviewed, and judged again.

5. Godlineſs will make us love God, and love will bear all things patiently and contentedly. Love thinks no evill. 1 *Cor.* 13. 5. it hath not hard conceits of God, it takes not his acts and diſpenſations in an ill ſenſe; but ſeeth all working together for good.

[1. If any would ſee more againſt Covetouſneſs, let him peruſe Doctor *Preſton* on *Coloſ.* 3. 5. Mr. *Fenner* on *Philip.* 3. 19. *Papillon* on the Paſſions. chap. 18. *Capel* on Tentat. P. 3. c. 3. p. 289, &c. D. *Stoughton* on *Luke* 12. 15. *Downams* warfar, p. 430. to 916. Mr. *Jer. Dyke's* Serm. on *Luke* 12. 15. Printed 1652. Mr. *Clerks* Mirror. *cap.* 33. *Edit.* 3. Mr. *Burroughs* on *Pſal.* 17. 14. The miſery of thoſe that have their portion in this life, and on *Phil.* 3. 19.]

[2. If for Contentment, See Mr. *Henry Smith's* Serm. on 1 *Tim.* 6. 6. Mr. *Burroughs* Rare Jewell of contentment. Mr. *Hen. Maſon.* D. *Jer. Taylor's* Rules of Holy Living. chap. 2. Sect. 6. D. *Sibbs* Cordialls on *Phil.* 4. 11, 12. *Downams* Warfar. l. 2. c. 19, &c.]

3. *Boaſters,* Ἀλαζόνες.

A ſecond Branch that ſprouts from that accurſed Root of Self-love, is *Boaſting.* This ſin is fitly linked to the former; for when men by covetous Practiſes, have gained Riches, then they begin to boaſt and glory in them, [*Prov.* 18. 11, 1 *Tim.* 6. 17.] becauſe of the ſuppoſed good which they think riches will procure them, as Friends, Honours, Fine Cloaths, Fine Buildings. The Lord foreſaw this, and therefore hath forbidden all glorying in Riches, and commands us onely to glory in him, who is our Life, our Light, our Sun, our Shield, and exceeding great Reward. *Ier.* 9. 23.

Ἀλαζὼν, *Jactator, Glorioſus, vanus oſtentator, elatus, inſolens, arrogans; ab* α *epit. & intenſiva. &* λαζομαι *capio, quia plus æquo ſibi aſſumit.*

Arrogans prædicat & ea quæ non inſunt, & majora quam inſunt ſibi fingere videtur. Ariſtot. *Ethic.* l. 4. c. 7.

The Greek word is diverſly rendred, yet all tend to one and the ſame thing, and are coincident; for he that is a Boaſter, is uſually a Vain-glorious, lofty, inſolent, arrogant man: it notes one that is inordinately lifted up with an high eſteem and admiration of his owne ſuppoſed, or reall excellencies; and thereupon arrogates and aſſumes more to himſelf then is meet; or, one that boaſts of the Learning, Vertues, Power, Riches which he hath not, and brags of Acts which he never did. Such we call [*Thraſones & milites glorioſos.*] vain-glorious *Thraſo's.* The proud man boaſts of what he hath, and the Boaſter braggs of what he hath not. This Vice is oppoſed by *Aquinas* and others, to Verity; and in proper ſpeaking it conſiſts in Words, rather then in the Heart; for as Pride, in exact and proper ſpeaking, hath relation to the heart, rather then the words; ſo this ſin of boaſting hath relation to our words, rather then our hearts: ſo that this ſin is the daughter of Pride, (and though by an Hyſteroſis, it be placed here before it, yet *Rom.* 1-30. Pride is ſet immediately before Boaſting, as the proper root of it) for when Pride lyeth hid in the heart, it ſhewes it ſelf by arrogant boaſtings, and high flowen words.

Hinc Pavo dicitur ἔρις ἀλαζὼν, *avis oſtentatrix.*

Jactantia in eo propriè conſiſtit, ut homo verbis ſe extollat, ac de ſe aliquid dicendo proferat, ſupra id quod in ipſo eſt, vel etiam ſupra id, quod de ſe homines opinantur. Aquinas.

Jactantia procedit ex ſuperbia, ſicut ex cauſa interius motiva & impellente. Aquinas. 22. *q.* 112. *art.* 1.

Queſt. *Doth the Scripture condemn all kinds of Boaſting, and is it unlawfull in any caſe to Boaſt?*

Anſw.

Anſw. We muſt diſtinguiſh of Boaſting. There is { 1. A Religious, 2. A Neceſſary, 3. A Vain-glorious, 4. A Diabolical } Boaſting.

1. The Scripture mentions a Pious and Religious Boaſting, when the ſoul makes her boaſt of God. *Pſal.*34. 2. whileſt others are boaſting of their Riches, and Babels, which they have built, a gracious ſoul triumphs in God, as if it had found ſome great ſpoyles, and rich Treaſure. *Pſal.* 27. 1,2,3. So *Paul* having a holy confidence in Chriſts merits, Glories therein. *Rom.* 8. 37, 38. So he Glories in his ſufferings for Chriſt. *Gal.* 6. 14. and all Believers glory in their tribulations for him. *Rom.*5.3. So *Paul* glories in the Proſperity of Gods people. 2 *Cor.* 7. 4. 14. and 2. 9. 2. and 2. 2. 16, 17. This is comendable Boaſting, and is commanded. *Ier.*9. 24. *Iſay* 41. 16. and 45. 25. 1 *Cor.* 1. 31. and 2. 10. 17. *he that Glories muſt glory in the Lord*: he dares not ſacrifice to his own net, nor kiſs his own hand, *Iob* 31.17. he arrogates nothing proudly to himſelf, but gives all the glory of all his Goods, Gifts, and Graces, to the God that gave them.

2. There is a lawful Boaſting for neceſſary defence, being urged thereto by the ſlanders of wicked men; on this account Chriſt apologizeth for himſelf, and defends his innocency againſt his adverſaries. In *Matth.* 12. 6. 41, 42. So *Iob* ſpends ſome Chapters in Apologizing for himſelf againſt the falſe accuſations of his friends. *Iob* 29. and 31. So *Nehemiah* 13. *Paul* ſpends 17. Verſes at leaſt in a forced commendation of himſelf, in relating his Service and Sufferings for Chriſt. 2 *Cor.*11. 16. to 33.

In 11. Caſes Self-commendation is Lawfull. See Mr. *Reynor*'s Rules for the Tongue. *p* 314,315,&c. It muſt be right for Matter, Meaſure, Manner, and End p. 517.

3. There is a Vain-glorious Boaſting and Oſtentation of what we are, and what we have done, that the world may take notice of us, and we may be admired as ſome great men in the world. Thus *Simon Magus* gave out, that he was ſome *great man*, Acts 8. 9. he made himſelf his own Idol, and therefore he expected that all the beholders ſhould fall down and worſhip it, which they are ready to do. V. 10. Thus when men ſet a high rate upon their own Parts and Perfections, they be very impatient and diſcontented, if others will not come to their price, and becauſe other men will not, they will Canonize themſelves for *Saints*. So did the proud Phariſee, when he boaſted of his own perfection, and contemned the Publican. *Luke* 18. 11. So *Matth.*6. and 23,5. *John* 12,43. and this is the Boaſting which the Apoſtle here, and the ſcripture elſewhere oft condemnes. *Prov.*27.2. and 20.6. 2 *Cor.*10. 18.

See my Pulpit-Guard. *p* 43. *Edit*4. and Mr. *Reynor*. *p.* 315. &c.

4. There is a Diabolical Boaſting, when men boaſt of their wickedneſſe; like that Tyrant who boaſted what miſchief he could do. *Pſal.* 52. 1. So did *Stockly B. of* London, *who lying on his death-bed, rejoyced that he had burnt* 50. *Heretickes*. Theſe declare their ſin-like *Sodom*, openly and impudently. *Iſay* 3. 9. and rejoyce to do wickedly. *Prov.*2. 14. *Ier.* 11. 15. The Idolater glories in his Idols. *Pſal.*97. 7. *Hoſ.* 10. 5. The fornicator of his Harlots, the Drunkard of his Dozens, and how many he hath laid aſleep. Impudent beaſts! that inſtead of being aſhamed of ſuch glorying; they glory in their ſhame, and are aſhamed of [grace which is] their glory, their end is deſtruction. *Phil.* 3. 19. Theſe are aſcended to the higheſt degree of wickedneſs. It's dangerous to excuſe and defend ſin, but to boaſt of Vices, as if they were Vertues, is the height of Villany.

Tunc conſummata eſt infelicitas ubi turpia non ſolum delectant, ſed etiam placent; & deſinit eſſe remediis locus, ubi quæ fuerant vitia, fiunt mores. Seneca *ep.* 39.

By the abounding of this ſin amongſt us, 'tis evident we are fallen into the laſt times. How is the land over-ſpread with impudent,

dent, inſolent Boaſters, from *Dan* to *Beerſheba*, from *North* to *South*; they ſwarm amongſt us like the flyes in *Egypt*. The Papiſt boaſts of his Traditions and Miracles, the Anabaptiſt of his Revelations, the Quaker of his Perfection, extraordinary Sanctity and Sufferings: never did any Hereticks ſpeak greater ſwelling words of Vanity, and more cry up themſelves, and cry down others, then this generation of perfect Phariſees, They boaſt of themſelves that they are equall to the Apoſtles of Chriſt; yea to that blaſphemous impudency are they aſcended (for want of Puniſhment) that ſome of them ſay they are Chriſt himſelf, and that their *Iames* is become a *Ieſus*, the King of *Iſrael*, the Judge of the world; and therefore they worſhip him, kiſſe his feet, and ſtrew their garments before him, &c.

Though they ſuffer as evill doers, and diſturbers of the Peace of the land. 'Tis Juſtice, and not perſecution to puniſh ſuch.

Whither will not Toleration and impunity lead people!

Others boaſt of their own Sincerity, Sanctity, Innocency, Amiableneſs, and Moderation; they call themſelves men of a Choyce anointing, the only ſpiritual people, the cloſe walking ones, the meek and quiet of the earth. Reall Saints are humble, modeſt men, and dare not give themſelves ſuch high Titles. *Iſai* 6.5. *Dan.* 2.30. *Prov.* 30.2. they are content that another mans mouth ſhould praiſe them, and not their own, *Prov.* 27. 2. they are ſenſible of ſo much ſin and corruption in themſelves, that they are little and low in their own eyes. Others boaſt much of their extraordinary Gifts, and all to Preach, when upon triall they have neither the one, nor the other: but are meerly ſtuff't with ignorance and impudence, like thoſe ſelf-confident ones, that thought themſelves fit to be guides of the blind, before they had learned themſelves. *Rom.* 2, 19, 20, 21.

Laus proprio ſordeſcit in ore.

Arrogantia eſt profectus obſtaculum, indocilis enim eſt, qui mavult doctus videri quam eſſe. Diogen.

They boaſt much of the ſpirit; I, they are as full of it, as a Barrell is of wind. This is the Baſis of their Pride, and the ſhelter for their Sin. Ask them how they dare preſume to Preach without a Call? their Anſwer is ready, They are called extraordinarily by the Spirit: and yet they cannot ſhew it, by ſo much as ordinary Gifts. Let us therefore try theſe Spirits by the Touch-ſtone of Gods word, and they will appear to be Satanicall, deluding ſpirits: For thoſe that are Senſuall, and Separatiſts (as theſe men are) have not the Spirit of God. *Iude* 19.

Againſt the ſinne of Vain-glorious Boaſting, take theſe few conſiderations.

Againſt ſuch Boaſting, See a Serm. of D. *Hinton* on *Pſal* 52.1. Preacht at a Funerall, 1651. Mr. *Beeſly's* Ser. on 2 *Cor.* 11. 30.

1. Conſider that all ſuch Boaſting is evill; evill in its own Nature, and the cauſe of much evill. *Iames* 4. 16. God will not have the wiſe man to glory in his wiſdome, 'as the Phyloſophers did: nor the ſtrong man in his ſtrength, as *Lamech* did, *Gen.* 4. 23. nor the Rich man in his Riches, *Pſal.* 49.6. *Luke* 12. 19. nor any man in men; 1 *Cor.* 3. 21. but he that glories, muſt glory in this, That he knoweth experimentally, and ſavingly, the Lord his God, *Ier.* 9. 23, 24.

2. Conſider the Judgements of God on ſuch as have boaſted of their own ſtrength and power, as *Nebuchadnezzar*, *Dan.* 3. 15. and 4. 27. 30, 31. and the *Iſraelites*. *Amos* 6.13, 12, So the Gentiles, and Philoſophers that gloryed in their own wiſdome, were puniſht with ſpiritual judgements, and given up to a reprobate ſenſe. *Rom.* 1. 22, 23, 24. Remember Gods judgements on vaunting *Pharaoh*. *Exod.* 5. 2. *Senacherib*, 2 *Kings* 19. 23, *Haman*, *Heſt.* 5. 11. *Goliah*, 1 *Sam.* 17. 8. *Abſolon*, 2 *Sam.* 15. 4. and generally God hath threatned that all ſuch as glory in Idols (and ſuch are all thoſe that glory in creatures) ſhall be confounded, *Pſal.* 97. 7. Now, as Judges hang up ſome in Gibbets, to make others fear; ſo, Gods Judgements on thoſe, ſhould make all to fear.

3. 'Tis a Sign of a Proud Heart; out of the abundance of the heart doth the mouth ſpeak. Our diſcourſes are diſcoveries of what is within.

4. It makes men like the Devill, who boaſted what great things he had

to

to give. *Matth.* 4. 9. when he had *nec dationem, nec dationem*, neither right to them, nor power to diſpoſe of them. Mens gifts they boaſt off, are none of their own, what have we, that we have not received? 1 *Cor.* 4. 7.

5. When mens mouths are ſo full of their own praiſe, it argues an emptineſſe of Grace within; full Veſſels make little noyſe, when empty ones ſound loud. Empty Carts make a great rattle, when the loaded ones go quietly by you; your poor Pedlars that have but one Pack, do in every Market ſhew all they have, when the rich Marchant makes but a ſmall ſhew of that whereof he hath great plenty within. The worſt mettle rings loudeſt, and the emptieſt eares of corn ſtand higheſt. Labour therefore for the contrary grace of *Modeſty*, whoſe excelleucy you may find in that uſefull Peace. Mr. *Robinſons* Eſſayes. Obſervation 58. p. 511.

Ignaro Superbiſſimus quiſque in arte ſua ignaviſſimus. Rollic.

4. *Proud.* Ὑπερήφανοι.

This is a third branch of Self-love, *viz.* Pride in Heart. As arrogant Boaſters ſhew their Pride by their words, ſo theſe have it in their hearts, and ſhew it in their actions, by contemning others, and exalting themſelves. This ſin is the daughter of Covetouſneſs. Hence the Apoſtle would have rich men take heed of being High-minded. 1 *Tim.* 6. 17 thereby implying, that Riches are apt to engender pride, Proud perſons are like to Oyle: which loves to be above; in their own conceits, they are wiſer than all the world beſides.

Ὑπερήφανος, *ſuperbus qui ſupra alios vult videri, ab ὑπὲρ & φαίνω, appareo. Hinc ſuperbire eſt ſuper ire. Qui alios præ ſe deſpicientes, ſe ſoles ſapere putant.* Baldwin.

And is not this the Maſter-ſin of this laſt and looſe age of the world? when did pride ever more abound in City and Country, in Body and Soule, in Heart, Head, Haire, Habit; In Geſtures, Veſtures, Words, Works? what Painting, Poudring, Patching, Spotting, and Blotting themſelves? How are men loaded, and bedawbed with Variety of Ribbons, before and behind, above and beneath, with yellow, red, black, blew; they have more colours then the Rain-bow, and are more like Morrice-dancers, then Profeſſors. Theſe fantaſtick garbs, argue fantaſtick hearts. They ſay to their fine cloaths, as *Saul* ſaid to *Samuel*, *Honour me before the people*: to this end every finger muſt have a Ring, and every joynt a Jewell; what ſad Bills of Indictment will one day be put up againſt ſuch perſons? *Imprimis* 20 l. for brave cloathes, but not 20 s. for a pious uſe. *Item* 10 l. for Gold and Silver lace, but not 10 s. for the poor. *Item* 5 l. for Gew-gaws, and Ribbons, but not 5 s. for the needy. *Item* 20 s. for a pair of ſilver-laced ſhoes, and ſcarce 20 d. to the poor.——How will theſe one day curſe themſelves for their folly, and cry out when 'tis too late; What hath pride profited us? and what comfort (yea what diſcomfort) have theſe Vanities brought upon us? Be wiſe now therefore in time, and Honour the Lord with your Riches, which is the beſt way to keep and increaſe them; but waſte them not on your luſts, leſt you looſe them. *Hoſ.* 2. 8, 9. The plainneſſe of former times will condemn our Vanity. The very trimming that ſome in our dayes wear, would have bought our ancient Kings a whole ſuit of apparell. Our Chronicles tell us that *William Rufus* (who in his time was accounted ſumptuous in apparell) when his Chamberlain had brought him a pair of Breeches, and he demanding what they coſt? it was anſwered, 3 s. The King bad him be gone, and bring him a pair of a Mark price. *Heu priſca ſimplicitas!* Whither is our ancient Simplicity fled!

y Scot. *Chron.* William Rufus. *An.* 1. *Arminianiſme* ſets up pride of Will, Popery pride of outward ſenſe, and *Socinianiſme* the pride of carnal Reaſon.

2. For ſpirituall pride, which is the worſt ſort of pride, as fighting more directly againſt God, who is a Spirit, when did it more abound then at this day? There is amongſt us, 1. *Superbia de Religione*, men are proud

of their religious duties, as the Phariſes were.

2. There is *Superbia in Religione*, Religious duties are proudly performed amongſt us.

3. *Superbia cum Religione.* Pride conjoyned with Religion, the Profeſſors of Religion are men of proud lives, and haughty ſpirits; and this is the very Mother of all thoſe Hell-ſprung Hereſies, which have of late overſpread the Land. Make a man proud, and he will quickly be erroneous. 1 *Tim.* 6. 3, 4. *Simon Magus* that great *Hereſiarch*, was a very proud man; his picture had the Inſcription, *Simoni Sancto Deo.* *Arrius* alſo that Arch-Heretick was notorious for Pride. The Gnoſticks of old conceited that they knew more then all the world beſides, boaſting that God had made them of his privy Counſell, and had revealed thoſe ſecrets to them, which others knew not, (this is the ſong of our Quakers now) but none were a greater ſcandall to Religion then theſe Gnoſticks. 'Tis ſpiritual Pride which is the Root of all that ſeparation and Semi-ſeparation, of all thoſe Diviſions, and Subdiviſions, which are amongſt us. The proud Phariſes were great Separatiſts. Men of late have gotten very high conceits of themſelves, they ſay even to the reall Churches of God, ſtand off, for we are holier then you. *They are ſo afraid of Popularity, that they run themſelves into Singularity.* Young Miniſters are much to be blamed for their Pride and Self-conceitedneſſe; every Novice now thinks himſelf wiſer then the aged, Pious, experienced Miniſters of the Land, yea then all the Churches of Chriſt in the world, I had almoſt ſaid then Chriſt himſelf. Theſe want a Rod, I mean the Diſcipliue of Chriſt, to curb their exorbitancies.

Hereticorum mater ſuperbia. Aug.

They ſprung up about 130. yeares after Chriſt.

Gnoſtici propter excellentiam ſcientiæ ſuæ ſe appellatos eſſe gloriantur, cum ſint ſuperioribus omnibus vaniores atque turpiores. Auguſt. *de Hæreſib. c. 6.*

Nullum unquam fuit hominum genus nomen Chriſtianum profitentium, unde plura & majora infidelibus & Gentibus offendicula præberentur quàm ab iſtis: Danæus & Euſeb. *Hiſt. l. 2. 13. & l. 4. c. 7.*

Si ſuperbia non eſſet, nec Hæretici, nec ſchiſmatici eſſent. Aug.

'Tis ſpirituall pride which makes ſo many boaſt of their perfections: when he that hath but half an eye, may ſee their groſſe imperfections. 'Tis this ſin which makes ſo many to tranſgreſſe the bounds of their callings, and to become Teachers, when themſelves had need to be taught the fundamentalls of Religion. Theſe are wiſer in their own conceits, then ſeven men that can render a reaſon. *Prov.* 26. 16. though they were the ſeven wiſe men of *Greece*, yet were they all but fooles to them. They know more by the the Spirit, of which they boaſt (they never boaſt of their learning, I cannot blame them, they are loaded with ſo little of it) then their betters can know by twenty years ſtudy, who yet have a greater meaſure of the ſpirit then they. The people of *England* were never poorer and prouder then at this day; even now when the Lord is beating us for our pride, and is ſtaining the pride of all our glory, and hath brought into contempt the Honourable of the earth. *Iſai* 23. 9. yet (ſuch is the height of our rebellion) that we ſin under the Rod, and are the worſe for beating; when the body ſwells, 'tis a ſign it is diſeaſed: the Tympany of pride, which is now in the land, is a ſad ſymptom, that all is not well with us; I wiſh our State Phyſitians, and Spirituall-Phyſitians, may ſee to it betimes, before the diſeaſe become Chronicall, and incurable.

See the danger of ſpirituall pride in Mr. *Gournals* Armour on *Epheſ.* 6. 12. *p.* 273. to 299. &c.

3. That inundation and overflowing of all manner of ſin, too clearly ſhewes the prideof the land. There is a kind of tacite interpretative pride in every ſin: for in ſinning we prefer our own wills before Gods will, and ſeek to pleaſe and advance our ſelves, rather then God. Pride affronts God, it ſtops the eare againſt his commands, and will not ſuffer men to ſubmit their necks to Gods yoak

Superbia eſt propria excellentiæ appetitus inordinatus uſque ad contemptum Dei, & Legis divinæ tranſgreſſionem. Aquinas.

Ὑπερφανία, ſuperbia, quaſi ſupergreſſio regulæ. It's a lifting up of the mind againſt the Precepts of God.

yoak. *Ier.* 13, 15, 17. and 2. 31. Hence ſin is called a deſpiſing, and contempt of God. 2 *Sam.* 12. 9, 10. The voluptuous man ſaith, God ſhall not rule over me; and the worldling ſaith, He'l not leave his profit to be commanded by him; and every rebellious ſinner ſtands it out againſt God, and ſaith, We will not have him to rule over us. Thus when men are ſtout in heart, they are far from righteouſneſſe. *Iſai* 46. 12. as we ſee in *Pharaoh*, *Abſolon*, *Haman*, &c. Pride is the Nurſe of Covetouſneſſe, the Root of ſtrife, envy, and cruelty; the Mother of Murder, this put *Athaliah* upon ſlaying the ſeed Royall, that ſhe might get the Kingdome to her ſelfe. 2 *Kings* 11. In a word, 'tis the Root of all evill, which made *Solomon* to joyne pride and the evill way together. *Prov.* 8. 13. as Humility is the foundation of all Vertue, ſo is pride of all Vices; and as that is the badge of Gods children, ſo is this of the Devills. 'Tis ſo baſe a ſin, that even the proud themſelves hate it in others.

Superbia habet quandam univerſalem influentiam in omnia peccata. Greg. *Moral* 31.

Initium omnis peccati eſt ſuperbia. Aug. *de Civit Dei l.* 14 *c.* 13.

Evidentiſſimum reprobationis ſignum eſt ſuperbia, ſicut humilitas electorum. Greg.

Inviſa eſt ſuperbia vel ſuperbis, ſuperbiam in ſe amant, in aliis reprehendunt. Aug.

4. The great contention that is in the land, ſhewes there's much pride in it; for by pride (ſaith *Solomon*) comes contention. *Prov.* 13. 10. and 28. 25. Pride makes men drunk with their own conceits, *Hab.* 3. 5. and drunkards we know are quarrelſom. The ſtrife that is in Church, State, Families, comes from hence. Men ſhould ſtrive to love, but now men love to ſtrive; not that 'tis a ſin to contend for the truth, for that's our duty, yea our glory, and is commanded. *Iude* 3. but when men ſhall contend againſt the truth, and the true Churches of Chriſt, for Vanity and Herely, making lyes their Refuge: this argues pride with a witneſſe.

5. Naturally we are all as full of pride, as a Toad is of poyſon. The Sea is not more full of Monſters, the ayre of Flyes, the earth of Vermin, and the fire of ſparkles; then our corrupt natures are of proud, rebellious imaginations, againſt God. 'Twas the ſin of our firſt Parents, *Gen.* 3. 5. and we their children reſemble them in it. 'Twas not only the ſin of *Pharaoh*, *Haman*, *Herod*, *Sodom*, *Ezek.* 16. 49. but Gods deareſt ſervants have been tackt and tainted with it. *David* out of pride numbers the people, 2 *Sam.* 24. 1. *Hezekiah*'s heart was lifted up with his Treaſures and Riches, 2 *Chron.* 32. 25. *Peter* had two good a conceit of himſelf. *Mat.* 26. 33. 60. even Chriſts poor diſciples dreamt (as our Millenaries do) that Chriſt would ſet up an earthly Kingdom; upon this they begin to diſpute, who ſhould be the greateſt amongſt them? *Mark* 9. 34. Hence 'tis, that the Lord lets corruptions and infirmities cleave even to the beſt, to keep them low in their own eyes. *Paul*, that holy, mortified man, muſt yet have a Thorn in the fleſh, a meſſenger of Satan to buffet him, and keep him humble. 2 *Cor.* 12. 7. Naturall and Hereditary diſeaſes are hardly cured; when a man is born blinde, deaf, lame, &c. ſuch are ſeldom cured. Pride is very pleaſing and connatural to us, 'tis deeply rooted in our natures, we all carry a proud Devill within us, till the ſpirit of regeneration diſpoſſeſſe him. For the expelling of this poyſon, take theſe four Antidotes.

Attendant omnes pii quantum ſit ſuperbiæ venenum, quod non poteſt niſi veneno curari. Calvin *in locum ubi plura.*

Unuſquiſque in ſe naturaliter Papam habet. Luther.

1. Conſider that Pride is a ſin which more eſpecially fights againſt God, and God againſt it. The Proud do as it were challenge, and provoke him to ſet upon them; God accepts the challenge, and ſets himſelf in battle array againſt this chaffe and dry ſtubble. They reſiſt God, his Word, Miniſters, Chaſtiſements; and God reſiſts them, and comes againſt them as an armed man. *Iames* 4. 6. 1 *Peter* 5. 5. Other ſinne is a turning from God, but this turns againſt him, and fights with him; in other ſinnes we flye from God; in this

See 15. ſignes of a proud man in Maſter *Rogers* of *Dedham* his Comment on 1 *Pet.* 5. 5.

'Αντιτάσσεται, *adverſatur, contraſtitit, inſtructâ acie oppoſuit verbum in litare.* Laur. See Mr. *Manton* on *James* 4. 6.

this ſin we flye on him: and God lets flye at ſuch, he diſchargeth all his Artillery in the very face of it. He *reſiſts them*, this reſiſtance preſuppoſeth an aſſault, and did ever any man aſſault God and proſper? let the Potſhards ſtrive with the potſhard of the earth, but wo unto him that ſtriveth with his Maker. *Iſay* 45. 9. whoſe hands can be ſtrong, and whoſe heart can endure in the day when God ſhall deal with him? *Ezek.* 22. 14. what they ſaid of *John*, is much more true of God. 2 *Kings* 20. 4. *Behold, two Kings could not ſtand before him, how then ſhall we?* So, not two, but ten thouſand Kings, and men of might have not been able to ſtand before him, how then dareſt thou contend with him? 'Tis madneſſe for a man to provoke Angels, or a potent Hoſt againſt him; but by his Pride to provoke the great Lord of Hoſts, and God of Angels, is the height of madneſs. There are ſix things which the Lord hates, yea ſeven are an abomination to him, a *Proud look* is the firſt. *Prov.* 6. 16, 17. and 16. 5. he'l have no communion with ſuch, he cannot endure the breath of them. Hence he is ſaid to behold them afar off, *Pſalm* 138. 6. and if *David* could not endure that the Proud ſhould ſtand in his ſight. *Pſal.* 101. 5. let them not think of coming into Gods Kingdom.

Tanto quiſque vilior Deo, quanto preciosior ſibi.

2. Conſider how ſeverely God hath puniſht ſuch in all ages, with remarkable judgements. They go about to rob him of his glory, which is as the apple of his eye, and which he will not part with unto any. *Iſa.* 42. 8. and therefore God is more quick in cutting off Proud perſons, his patience waits on other ſinners, but his juſtice ſuddenly finds out theſe. *Iob* 40. 11, 12. *Dan.* 4. 27. *Pſal.* 18. 27. and 119. 21. when once Pride begins to bud and ſhew it ſelf, ruine is not far off. *Prov.* 16. 18. and 29. 23. *Iſai* 3. 24. *Ier.* 13. 9. *Ezek.* 7. 10, 11. when mens hearts are lifted, it is to their own deſtruction. 2 *Chron.* 26. 16. If *Herod* once aſſume Gods glory to himſelf, an Angell ſhall ſuddenly ſmite him dead, and he's devoured of lice, *Acts* 12. 22, 23. God ſpared him, whileſt he perſecuted the Saints, (though that was a crying ſin) but when once he aſſumed divine honour to himſelf, down he comes; God loves to levell ſuch, and lay them low. *Matth.* 23. 12. He pitties the poor, weak bended reeds, but 'tis the Cedars of *Lebanon* and the Oaks of *Baſhan* (*i.e.*) men that in their own conceits, and in the worlds eye, are as tall as Cedars, as ſtrong as Oakes, as invincible as walls of braſs, 'tis theſe God loves to be dealing with, that he may bring them down. *Iſai* 2. 12, 13. to 18. when Pride is in the Premiſes, deſtruction is ever in the concluſion. This ſin turned Angels into Devills. *Sodom* into aſhes. *Ezek.* 16, 49. drowned *Pharaoh*, hanged *Haman*, turned *Nebuchadnezzar* a grazing with the beaſts. This deſtroyes mens dwellings, *Prov.* 15. 25. and is oft puniſhed with madneſs. There is but this difference between a mad-man, and proud-man, we hate the one, and pity the other.

See *Beards* Theatre of Gods Judgements. *p.* 2. *c.* 1. and *Ravenel in V. ſuperbia.*

Per Vermes intelligo pediculos qui è corpore putido & fœtido ebulliunt à Lapide.

Infamia eſt ſuperbiæ comes.

3. Conſider that Pride is *Partus Satanicus*, the Devills firſt-borne, wherewith he layes his plot for our downfall. *Gen.* 3. 5. For as God abaſeth men that he may exalt them, ſo the Devill puffes men up, that he may deſtroy them; blowes them up, that he may the better break them. 'Tis the firſt Book which the Devill reads in his School. Hence Pride is called the Devills Grammar, which teacheth ill conſtruction, and ill verſifying, *viz.* to meaſure our ſelves by a large ell, and others by a ſhort one; it makes long ſhort, and ſhort long: this Grammar alſo makes ill Declenſions, teaching men to decline from good to evill.

4. 'Tis the Poyſon of vertuous Actions; the meat may be good in it ſelf, but if there be poyſon in it, it becomes deadly. Praying, Preaching, Almes, are good in themſelves, but if pride get into them, it levens and ſowres the beſt performances. It's a worme that devoures the wood that bred it. He that's proud of his Graces, hath no Grace; his Pride hath devoured it all, as we

ſee

ſee in the Phariſee. *Luke* 18. 11, 14. other Vices feed on that which is evill, but this feeds on good things. Many are proud becauſe they are not proud: a man might ſee pride through the holes of *Diogenes*'s old Cloak; and ſee him tread on *Plato*'s pride, with greater pride. This makes ſome they will be called Goodman, rather then Maſter, and ſit loweſt, that they may more ſolemnly be ſet higheſt: when other ſinnes are conſumed to aſhes, yet out of thoſe aſhes, will pride ſpring. 'Tis a ſecret poyſon, a hidden peſtilence, the Canker of holineſſe, the blinder of hearts, turning remedies into diſeaſes. Every ſin is a Theefe, and robs us of our Grace, but pride is the grand Theefe; for whereas Luxury robs us of our Chaſtity, Covetouſneſſe of Mercy, Anger of Patience, and Envy of Love; Pride robs us of our Humility, which is the Foundation of all Vertue.

Faſtum tuum per palleoli lateri foramina perſpicio, quia honoris aucupandi cauſâ vilem illum elegiſti amictum.

Calcas faſtum Platonis, *majori faſtu.*

Cineres reliquorum peccatorum, famem ſuperbiæ.

Perit omne quod acquiritur, ſi non humilitate cuſtoditur. Greg.

Queſt. *But how may I mortify this ſin of ſins, this peſtilent evil which makes us ſo like to the Devill?*

Anſw. 1. You muſt ſhew the Cauſes of it; The firſt and principall cauſe of pride is *Ignorance*, 1 *Cor.* 8. 2. 1 *Tim.* 6. 4. the Church of *Laodicea* was Self-conceited, and thought her ſelf rich in Grace, but what was the ground of it? She *knew not* her ſpiritual nakedneſs and miſery. *Rev.* 3. 17. who prouder then the ignorant Phariſees, whom Chriſt calls blinde guides? *Matth.* 15. 14. and 23. 16. 24. *Paul*, whileſt ignorant and unconverted, had a good conceit of himſelfe, *Rom.* 7. 9. he thought himſelf alive, and as good as the beſt, in reſpect of his own Righteouſneſs and Duties. *Phil.* 3. 6. but when the Law came in the ſpirituality of it, he was dead, and ſaw there was no truſting to them. Whileſt men are in a dark roome, they ſee neither atomes, nor beames; but let the Sun ſhine into it, and then we ſee the leaſt moat there: So whileſt men live in a ſtate of Ignorance, they are pure in their own eyes, but when the ſpirit of God ſhall enlighten the ſoule, we ſhall ſee the leaſt moats and ſpots of ſin, and this will take down pride. When God had diſcovered himſelf more fully to *Iob*, and given him a clearer manifeſtation of his Wiſdome, Power, and Purity; it makes him diſlike himſelf, even to abhorrency, which implyes a vehement diſlike, and extream diſeſteem of himſelf. *Iob* 42. 5, 6. So *Iſai* 6. 5, 6.

Ita bellum geramus non aliis vitiis, ut præcipuam rem conferamus ad hoc debellandum. Calvin.

As the Husbandman firſt removes briars and buſhes out of his way before he ſowes his ſeed.

Nulli ſunt magis deſperati quam qui ſunt minùs deſperantes.

2. Shun *Idleneſſe*, this breeds pride, who prouder then lazy Gentle-folks? theſe were two of thoſe ſins that turned *Sodom* into aſhes. *Ezek.* 16. 49. like ſtones in an Arch, they help to uphold each other: get therefore a calling, and labour in it. It is an humbling thing, and requires ſome ſtooping; it helps to bring down our hearts. *Pſal.* 107. 12. and therefore God who knows what is in man, and knowes our hearts better then we our ſelves, hath ordained, that every one ſhould ſerve him in ſome calling, to keep him from pride and ruſting.

3. Look not upon thy Gifts and Graces as thine own; remember they are but Talents lent us by our Maſter, to be improved for his honour, and are rather for ſervice, then for ornament; for Gods praiſe, and not for ours. Glorying is for owners, and not for borrowers. The Apoſtle with one Queſtion blaſts all our pride. 1 *Cor.* 4. 7. *Who made thee to differ, and what haſt thou, that thou haſt not received?* We have no reaſon to be proud of our borrowed feathers; if the *Sheep* had his Fleece, the Silk-worme her Excrements, the Fowle his Feathers, the earth her Corn, Wine, Gold, Silver, &c. and the Taylor his Faſhions, what poor, naked creatures ſhould we be?

4. Labour for *Humility*. As one nayle drives out another, ſo contraries

expell each other: as Grace comes in, ſo high conceits go out. The way to make a ſtick ſtraight, is to bend it as much the contrary way. Get thou Humility, which is the Grace of our Graces. It's not only our Duty, but our Glory; Hence it is called a garment. 1 *Pet.* 5. 5. *Be cloathed with humility.* Now garments are ornaments, a naked man is a loathſome man; ſo Humility is a moſt lovely and adorning grace; he that wants it, is loathſome in the eyes both of God, Angels, and men. 'Tis the moſt attractive, winning grace; by this *Heſter* gained on *Ahaſuerus*, and *Abigail* on *David*. This diſtinguiſheth between Saints and Sinners; Pride is the Character of the Devills children, as humility is the moſt proper badge of Gods Children: and therefore of all Leſſons, learne this Leſſon; 'tis the *A. B. C.* the very firſt Leſſon which God teacheth us. When one ask't *Demoſthenes* what was the firſt part of an Orator, he anſwered, Pronunciation; and what the ſecond and third, he anſwered ſtill, good Pronunciation and Action. So if you ask me what is the firſt Leſſon of a Chriſtian? I anſwer, *Humility*, and what the ſecond? *Humility*, and what the third? *Humility*. Look what the ſweet Violet is amongſt the flowers, the Diamond amongſt the Pearles, and Gold amongſt Mettals; the ſame is Humility amongſt Graces. 'Tis not an aery, notionall, empty, ſpeculative thing; but it conſiſts in practice. Chriſt will have us learn of him to practice it, and not barely to know it. *Matth.* 11. 29. *Iohn* 13. 14. 17. To quicken you, take theſe eleven conſiderations.

Ἐγκομβώσασθαι, eſt veſtimento ornari, nam κόμβωμα eſt certum genus amictus & ornamenti. Heſychius,

1. Conſider Humility is a Radicall Fundamentall Grace, when the ſoul is once truly humble under the ſight and ſenſe of ſin, then is the Foundation laid for all Grace. Humility never goeth alone, 'tis the root of Sanctity, Sincerity, Peace, and Wiſdom. *Prov.* 11. 2. The empty veſſell is capable of filling (*Eliſha* filled onely the empty veſſels) the low valleyes of enriching, and the plowed ground of ſowing. 'Tis a great part of our holineſſe. The more Holy any man is, the more Humble: as we ſee in *Abraham*, *Gen.* 18. 27. *Iacob. Gen.* 32. 10. *Moſes. Iſay* 6. 5, 6. *Dan.* 9. 8. *Ezra* 9. 6. *Iohn* 1. 27. *Mat.* 15. 27. *Ruth* 2. 10. *Pſal.* 131. 2. 1 *Sam.* 25. 41. *Luke* 1. 38. 43. 48. and 15. 21. and 18. 13. 1 *Cor.* 15. 8, 9. 1 *Tim.* 1. 15. To theſe the promiſes belong; when the ſoule is thus qualified, it may challenge them as as its Heritage. *Pſal.* 119. 111. *Prov.* 3. 34. *Iames* 4. 6. 1 *Pet.* 5. 5. *Luke* 1. 53. God gives his Grace onely to the Humble, not to ſuch as have onely a Morall Humility, which ſprings from nature, and is mixt with much Self-ſeeking, and Vain-glory; this is but a ſhadow, like the apples of *Sodom* faire to the eye, *at contacta cinereſcunt*, touch them, and they fall to athes. True humility is a holy, ſpiritual, ſupernatural grace; 'tis a brokenneſſe of heart for ſin, as 'tis ſin. *Quia offenſivum Dei, averſivum à Deo*, becauſe 'tis offenſive to God. Theſe empty ſoules God fills full of ſpiritual bleſſings; for as in Nature there is no *Vacuum*, ſo neither doth grace admit of any.

Radix omnis boni & virtutis eſt humilitas.

See Mr. *Leigh* on the Promiſes.

Cor humile eſt vacuum ſpirituale. Gerſon.

Abſque humilitate nulla virtus eſt virtus, hac ſervat acceptas virtutes, & ſervatas conjungit; eſt tutiſſimus omnium virtutum theſaurus, Baſil.

2. 'Tis the conſerver and keeper of all Grace. We lay up the richeſt Wines in the loweſt Cellars, and God lays up the choyceſt mercies in the loweſt hearts. The loweſt combes are fulleſt of honey. 'Tis a rich Treaſury, and Storehouſe of Vertue; every grace hath ſome mixture of humility, there's no Theologicall grace can be ſeparated from it. This keeps the ſoule free from the dint of Satans darts, as the low ſhrubs are from the violent guſts of winde which ſhake and rend the taller trees. Theſe are not affected with Satans proffers, nor terrified with his threatenings: ſo that he can hardly faſten a Temptation on ſuch. I have read of one, that ſeeing, a Viſion, many ſnares of the Devill ſpread upon the earth, he ſate down and mourned, and ſaid,

ſaid within himſelf, *Quis pertranſiet iſta?* who ſhall paſs through theſe? whereunto anſwer was made. *Humilitas pertranſiet*; Humility ſhall paſs through them.

3. It makes us conformable to Chriſt our head, who from his birth to his death, from his cradle to his croſs, was even compounded of humility. He hath ſet himſelf before us as our Pattern, and commands us to learn Humility of him. *Mat.* 11.29. we cannot write after a better coppy.

Diſcite à me non mundum creare, non miracula facere, ſed quicquid ago ad gloriam patris refero, & ei omne bonum aſcribo, in medio diſcipulorum ſui ſicut qui miniſtrat, pedes eorum lavi, in omnibus memet humilitatis exemplum prabui; nullam contemno, claritatem ab hominibus non accipio.

4. 'Tis the Path-way to *Peace*, both Externall, and Internall. As Pride breeds contention and diſquietment; So humility quiets and compoſeth the ſoul, and makes it with a holy ſilence to bear thoſe loſſes, croſſes, reproaches, which would break the back and braines of a proud and wicked man. As Wool, by its yeelding and ſoftneſs doth dull bullets, and break their force, ſo by ſtooping to God and man, we pacify wrath. He is ſo little and low in his own eyes, that he cannot fall much lower. Chriſt tells us; that he that learns of him this Leſſon, ſhall find reſt for his ſoul: though he may have trouble without, yet he ſhall have Peace within. *Mat.* 11.22.

Nil aſperum mitibus, nil arduum humilibus.

Qui jacet in terrâ, non habet unde cadat.

5. It helps to prolong our dayes, Impatience and fretfulneſſe breed diſeaſes, and ſhorten mens lives; but Humility, Meekneſſe, and quietneſs, are a meanes to prolong them: as we ſee in *Moſes*, one of the meekeſt men in the world, who lived 120. yeares, his eye was not dimme, nor his naturall ſtrength abated. *Deut.* laſt. 7. God hath promiſed long life to ſuch. *Prov.* 3.2. 4. and *Hippocrates* obſerves that Gall-leſs creatures live long.

Ut mores ita & humores, contemperat bilis.

Τὰ ἄχολα μακροβια. (i.e.) *animalia quæ fellè carent, ut cervi, ſunt longæva.*

6. 'Tis the ready way to Exaltation and Honour. *Mat.* 23. 12. *He that humbleth himſelf ſhall be exalted.* 'Tis not he that is humbled againſt his will, as *Pharaoh*, *Ahab*, and the *Iſraelites* were, but he that freely humbleth himſelf; for many are humbled, which yet are not humble; there may be Humiliation without Humility; mens eſtates may be broken, yet their hearts unbroken, humbled they may be in body, yet high in ſoule. Many make it their ſtudy how they may riſe and get promotion, behold the way, humble your ſelves, and you ſhall be exalted, even to Honour here, if God ſee it good for you. As *Joſeph*, *Nehemiah*, *David*, *Daniel*; the Lord ſets humble *Mordecai* in *Hamans* ſtead, and humble *Eliakim* in proud *Shebna's* ſtead. *Iſai* 22. 15, 16, 20, 21. if men would but take this courſe, it would ſave them much trouble and travell, with chargeable expences. However it would bring them to Grace and Glory, which is the higheſt and beſt preferment. 1 *Pet.* 5.5. There is no entrance into the Temple of Honour, but by the gate of Humility, for as Pride goes before a fall, ſo before Honour is Humility. *Prov.* 15. *ult.* and 18. 12. and 22. 4. God pulls down the high and haughty, but he exalts the lowly and meek. *Luke* 1. 51, 52. all the world cannot pull down an Humble man, becauſe God will exalt him; and all the world cannot exalt a proud man, becauſe God will pull him down; if then you will build high, be ſure to lay your foundations low.

Omnes humiliati non ſunt humiles.

Deſcende ut aſcendas, humiliare ut exalteris, qui enim ſibi vilis, Deo pulcher, qui ſibi diſplicent, Deo placent; eſto igitur parvus in oculis tuis, ut ſis magnus in oculis Dei Auguſt. *Serm.* 213. *de Temp.*

Æſopus interrogatus quidnam Deus ageret reſp. Τὰ ταπεινὰ ὑψοῖ, τὰ ὑψηλὰ ταπεινοῖ. (i.e.) *humilia exaltat, alta humiliat.*

7. The humble ſoul is Gods Horſe, where he delights to dwell, 'tis *domicilium Spiritus Sancti*, the Temple of the Holy Ghoſt. *Iſay* 57.15. God hath but two Thrones, the higheſt Heavens, and the loweſt Heart, God overlooks the frame of Heaven and earth, to look on a poor, humble, broken heart. *Iſay* 66.1,2. *The Heaven is my Throne, and the earth my foot-ſtool.* But to him, even to him will I look, &c. *q.d.* 'Tis true, theſe are my creatures, I made them, yet do I over-look all theſe, to look on a truly humbled ſoule;

not

not with a bare look of intuition, or generall prudence, but with a look of favour, and an eye of approbation, complacency, and delight. Though the Lord be the most High, yet hath he respect to the lowly. *Psal.* 138. 6. these are Gods Jewels, and as we prize one jewell above 10. thousand pebbles, so God esteems one humble *Moses* above 10. thousand other men. The lower we are in our own eyes, the higher we are in Gods. These are Gods Glory. *Isay* 4. 5. they give all Glory unto God, and therefore God loves to exalt them to Honour.

Deus, cum omnium sit excellentissimus, non elatione, sed humilitate contingitur. Aug.

8. These are Gods Schollars, whom he hath promised to direct and teach, *Psal.* 25. 9. these are of his privy Counsel, to them he reveales the secrets and mysteries of salvation, as *Abraham*, *Lot*, *David*, *Daniel*, with these he familiarly walks. *Micah* 6. 8. He that is most humble, sees most of heaven. He that lyes in the low pits and caves of the earth, beholds the starres; when those that walk on the tops of mountains, discerne them not. The proud, God leaves to themselves, to be snared in their own imaginations, *Luke* 1. 51. Had we less pride, and more Humility, we should have less Error, and more Truth. This is a comely Grace both in Speakers and Hearers. How many that have affected Metaphysical speculations, and high-spun Notions, have fallen into the pit of Sinne, and Heresy.

9. These are the only prevailing people with God. These are fit to lye in the gap, and to intercede for a Nation. The prayers of one such a meek *Moses*, *Samuel*, *Iob*, &c. may preserve a Nation from ruine. *Iob* 22. 30. 'tis their prayers which he hath promised to hear. 1 *Chron.* 7. 14. *Psal.* 10. 17. God will have communion with none but such. *We must humble our selves, if we will walk with him.* Micah 6. 8.

See more, *Cobbet* on Prayer. *Part.* 2. *chap.* 5.

10. Such are sure of protection, especially in times of common calamity; *Ezek.* 9. 4. when wicked men are broken and cast down, thou shalt say, there is lifting up, and God will save the *Humble man*. *Iob.* 22. 29. the bending reed is preserved, when the stubborn Oakes are pluckt up by the Roots.

Sic ventos vincit dum se submittit arundo,
In pulsu quorum robora celsa cadunt.

11. They are Blessed men, *Matth.* 5. 3, 4, 5. Blessed are the poor in Spirit, who are sensible of their own wants and weakness; of their own nakedness, and nothingnesse; these have the promise of Heaven and Earth. And if Heaven and Earth be taken up for the Humble, in what place (think you) shall the proud be billetted? not in Heaven, for it will receive no proud person; they must be like little children, for Humility, that will come thither. *Matth.* 18. 3.

Now by serious Meditation, work these eleven considerations on thy heart, till they have wrought out pride, and made thee universally Humble; In Vestures, Gestures, Heart, Words, Works. A man may have it in his Tongue, and be full of complement (as your Servant, Sir, &c.) and yet be full of craft. But the most proper seat of Humility is the *Heart*: *We must learn of Christ to be Humble, not onely in Words, but in Heart.* Mat. 11. 29. For if the heart be once humbled, all will be humble; if there be a Treasury of Humility within, it will quickly appear in the Words and Works without: Such will stoop to any employment, whereby God may be glorified. They can well be content to be dishonoured, so God may be honoured; to decrease, so Christ may increase. *John* 3. 30. This made *Paul* to become all things to all men, and make himself a servant to all, that he might gain the

Quo quisque est humilior, ita ad serviendum Deo promptior. Wickliff.

the more. 1 *Cor.* 9. 19,20. How low did Chriſt ſtoop, that he might glorify God in the work of our Redemption, he made himſelf of no reputation, but laid aſide his glory (for a time) and took upon him the form of a ſervant. *Phil.* 2. 6,7. he converſed with ſinners, talkes with women, heales the ſick, & waſheth his Diſciples feet. Many could be content to ſerve in places of Honour, Pleaſure, Credit, but a gracious ſoule can ſtoop to the meaneſt ſervice, and loweſt place, ſo God may be honoured; yea, the Saints in their higheſt condition, carry humble hearts: *David*, when a King, yet is as lowly as a weaned child. *Pſal.* 131. we need not levell good men, they will levell themſelves, and carry low mindes in high eſtates. The more they have, or have done and ſuffered for God, the more humble they be, they lay all their Honours, Learning, Riches, Excellencies, &c. at the feet of Chriſt, as *the twenty foure Elders caſt downe their Crownes before the Throne ſaying, Thou art worthy to receive Honour, and Glory, and Power, Revel.* 4. 10.

Beatus cujus vita excelſa, Spiritus humilis. Verè magnum eſt magna fatere, & teipſum putare nihil.

Even *Agathocles*, King of *Sicily*, being a Potters ſonne, would alwayes eat his meat in earthen Veſſels, the better to mind him of his Originall.

Fictilibus cœnâſſe ferunt Agathoclea *Regem.*

That you may learn this choyce Leſſon.

1. Be familiar with Humble men, make them thy boſome companions; for as he that toucheth pitch ſhall be defiled, ſo he that meddles with rich perfumes, will ſmell of their ſweetneſſe.

2. Remember thy laſt end, remember thou art duſt, and muſt to duſt again; we dwell in houſes of clay, and our foundation is in the duſt. *Iob* 27. 14. 16. when the houſe is clay, and the foundation duſt, ſuch a houſe cannot long endure. What made *Ieruſalem* ſo proud and filthy? Why, She remembred not her laſt end. *Lam.* 1. 9. Pray that you may know in good earneſt, *that you are but men. Pſalm* 9. 20. (*i.e.*) poore, fraile, feeble creatures; what ever thy endowments be, yet this conſideration, that thou art *Enoſh*, a poore, wretched, miſerable man, will humble thee. Remember what thou art by ſin, and what thou ſhalt be in thy Grave; and thy Plumes will fall. Every proud man forgets himſelf.

Momento, 1. *Unde Veneris.* 2. *Quò ſis abiturus.* 3. *Coram quo ſis rationem redditurus.* Bernard.

Men. (*i.e.*) broken and crackt creatures, *morbis mortique obnoxii*, ſorry, ſickly Caitiffes. This to know ſavingly, is the beginning of true Humility. *Trapp in locum.*

3. To keep thee from pride in Externalls, and Naturall excellencies, conſider how the creatures excell us therein; the Lion in courage, the Horſe in ſtrength, the Birds in ſinging, the Lillies in Beauty, the Spider in ſpinning, the Bee in working, the Eagle in Seeing, the Hare in running, the Dogge in ſmelling, &c.

2. In obedience, every creature excells man in his pure Naturalls. All creatures are Gods ſervants, and are ready to do whatſoever their Lord and Maſter ſhall command them: Even the Winds, and the Seas obey him. Hence the Lord ſends us Dullards to learn Induſtry of the Ant. *Prov.* 6. 6. Prudence of the Stork, Crane, Swallow, *Ier.* 8. 7. and Gratitude of the Oxe and Aſſe. *Iſa.* 1. 3.

[Againſt Pride, ſee *Alſteeds Encyclop. Ethic. lib.* 21. *cap.* 12, 13. Vol. 2. in Folio. *p.* 12.77. *Perkins* 2. Vol. on *Gal.* 6. 14. *Bernards Theſaurus* in the end. *p.* 134. Mr. *Trapps* Common-place on Arrogancy, in the end of his Comment on the Epiſtles. Mr *Woodwards* childs Patrimony. 2. *Part.*

c. 4. Sect. 1. *p.* 50. &c. Mr. *Clerks* Mirrour. *cap.* 102. B. *Hall's* Ser. on *Prov.* 29. 23. Vol. 2. Fol. *p.* 399.]

Mr. *Clerks* Mirrour. *cap.* 64.

[For Humility, ſee Mr. *Henry Smith's* Serm. on 1 *Peter* 5. 5. *p.* 203. Mr. *Rogers* of *Dedham* his Comment on 1 *Pet.* 5. 5. *Bernards Theſaurus* in the end. *p.* 136. D. *Jer. Taylor's* Rule of Holy Living. *c.* 2. Sect. 4. *Sibelius* in *Pſal.* 132. Mr. *Cawdry*, Humility, the Saints Livery. D. *Featly* on *Matth.* 5. 3.]

3. *Blaſphemers.* Βλάσφημοι.

This ſin is fitly linkt to the former, Sins go not ſingle, but they beget one another; Self-love begets Covetouſneſſe, Covetouſneſſe Pride, and Pride Blaſphemy. So that Blaſphemy is the genuine daughter of Pride; when men have high conceits of themſelves, they are oft puniſht with a fall, and Pride being properly a ſpirituall ſin, is puniſht with ſpirituall judgements; God gives them up to a reprobate Senſe, ſo that they fall from one ſin to another, till at laſt they become Blaſphemers.

Superbia proles blaſphemia. Eſpenc.

2. Proud perſons, are impatient, diſcontented perſons, they can beare nothing: if God croſſe them, or curſe them (as he delights to reſiſt the Proud) they preſently fly in his face with Blaſphemies. *Revel.* 16. 9. 11. 27. as *Iobs* Wife would have had him do. *Iob* 2. 9. As a vile perſon utters Villany. *Iſay* 32. 6. So a proud Atheiſt utters Blaſphemy.

Queſt. *But what kind of Blaſphemy doth the Apoſtle here mean, when he ſaith, Men ſhall be blaſphemers?*

Anſw. Blaſphemy in Scripture is taken many wayes, but eſpecially two.

1. Largely, and generally, for any contumely or indignity which is done to men: ſo, reproachfull ſpeeches, tending to the diſgrace of another mans name, is in Scripture called Blaſphemy. *Titus* 3. 2. that they ſpeak evill of no man; in the Originall 'tis, To blaſpheme no man, and ſo much the derivation of the word imports, *viz.* to hurt the good name of another.

Μηδένα βλασφημεῖν, neminem blaſphemare.

Βλασφημία ἀπὸ τῦ βλάπτειν τὸν φήμην, qui ledit alterius famam.

2. 'Tis taken ſtrictly and moſt properly for opprobrious words which are uttered to the reproach of God, his Word, his Works, his Spirit, his Ordinances, his Miniſters, his People. Now, though ſome learned men do take the words in the former ſenſe, *viz.* for defamers, and ſlanderers; yet, our Tranſlation renders it truly from the Originall, Blaſphemers; as relating to the higheſt kind of evill ſpeaking, even to all manner of Blaſphemy againſt the God of Heaven. In all ages there have been ſuch, but in the laſt dayes men ſhall attain to a higher Degree in this Devilliſh Art of Blaſphemy. That the word is thus to be reſtrained, is cleare from the Context, both before and after. The Apoſtle uſeth a kind of Gradation.

Maledici. Beza and Diodate.

Βλασφημεῖ, (i. e.) *in ipſum Deum maledici, nam in hoc ſenſu eminentiore ſumendam eſſe hîc hanc vocem, indicat ordo.* Grotius.

Per blaſphemos intelligimus qui falſa aut impia de Deo loquuntur & ſentiunt. Aquinas.

1. He tells us, men ſhall be Self-lovers, Silver-lovers, Boaſters, Proud, inſulting over their Brethren, and, which is worſe, they ſpare not God himſelf, but are Blaſphemers of him.

2. The Apoſtle in V. 3. mentions falſe accuſers, ſlanderers, and deſpiſers of good men, which he would not (in all rationall probability) have done, if the word Blaſphemy had been here reſtrained onely to ſlanderers. So that I take the word here to ſignify Blaſphemy againſt God himſelf; and this hath many Branches.

1. Gods name is blaſphemed *Addendo*, by adding or attributing that to God, which

which his ſoul abhorres. As that he is the Authour of ſin, and approves of ſinne. *Pſal.* 50. 21. *Mal.*2. 17. or that he is cruel, unjuſt, improvident; not regarding how the affaires of the world go. This is the blaſphemy of Epicures.

2. *Detrahendo*, by denying God that honour which is due to him; as when we deny his Omnipotence, and ſay God is not able to deliver; this was the blaſphemy of the King of *Aſſyria*. 2 *Chron.*32. 17. or when men deny his Omniſcience, Omnipreſence, Eternity, Immenſity, Immutability, and ſo upon the point deny all Gods Attributes, as the *Socinians* do: who hold that the Attributes are not Eſſentiall, but Accidents and Qualities in God. So when men give the Honour due to the Creator, to the Creature, as the *Iſraelites* who called their Golden Calfe, God; this is called a great provocation, and in the Originall, Blaſphemy. *Nehem.* 9. 18.

Divina Attributa in Deo ſunt Accidentia & qualitates, ſecundum Socinianos. *V.* Hornebeck *contra* Socinian. *l.*2. *c.*4. *Blaſphemias fecerunt magnas. Mont. & Vulg.*

3. When men abuſe the glorious Names and Titles of God, by prophane curſing, ſwearing, forſwearing, murmuring, fretting, and ſtorming at Gods diſpenſations, this is to ſet our mouthes againſt Heaven. *Pſalm* 73. 9. and with *Sennacherib*, to rage againſt God. 2 *Kings* 19. 28. *Levit.* 24. 11, 25. *Iob* 3. 1. *Ier.* 20. 14.

4. When men raile on Chriſt, and revile him, as the Jewes did who lookt upon him as a meer man, and a ſinner; as one that was mad, and had a Devill. *Mat.* 27. 39. 63. *Iohn* 9. 24. and 10. 20.

5. Gods Name is blaſphemed, when men ſpeak contumeliouſly, and diſgracefully of the Word of God, as if 'twere falſe, imperfect, and no Rule for our lives. Or of the Workes of God, ſaying, This might have been otherwiſe, this might have been mended, &c.

6. When men revile the Magiſtrate, who is Gods Vice-gerent, this is called Blaſphemy, 1 *Kings* 21. 10. *Naboth hath blaſphemed God, yea, and the King.* So 2 *Peter* 2. 10. ſpeaking evill of dignities, Blaſpheming them ſaith the Originall. (*i. e.*) They make it their work, it is their Trade to goe up and downe reviling thoſe in authority. So much the Participle of the Preſent Tenſe implyes: this is forbidden. *Exod.* 22. 28.

Βλασφημοῦντες, *blaſphemantes eos. V.* Schooles Guard. Rule 56.

7. Such as ſlander and Diſgrace the Miniſters of Chriſt, not ſo much for any perſonall defects, but becauſe of their office, becauſe they are Miniſters of Chriſt; now Chriſt takes the contumelies done to his Embaſſadours, as done to himſelfe. *Luke* 10. 16. They are Chriſts Organs, and primary inſtruments, to promote and propagate his Glory in the world; they are his Heralds to proclaim his Name and Truth unto the world, and he will not ſuffer any to abuſe them unrevenged. Thus when the Apoſtles were defamed, it was called Blaſphemy. 1 *Cor.*4. 13. *Rom.*3. 8.

See my *Sal Terræ. cap.*8.

8. When men calumniate and traduce the ſervants of God, meerly for ſerving him: when they ſcorne and ſcoffe at Saints for their ſanctity, this is called blaſphemy. 1 *Pet.*4. 4. they ſpeak evill of you, βλασφημοῦντες, blaſpheme-ing you. Such were thoſe. *Iob* 17. 6. and 30. 9. *Pſal.*69. 12. and 71. 9. *Ezek.* 5. 15. *Lam.*3. 16. *Nahum.*3. 6. *Mat.* 11. 18. 1 *Cor.*4. 9.

9. When men traduce and reproach Gods Ordinances as low, empty, mean things, ſo did thoſe falſe Teachers, 2 *Pet.* 2. 2. by whom the way of truth ſhall be evill ſpoken off. [βλασφημηθήσεται, *blaſphemabitur*] the Chriſtian Religion is the right way to ſalvation, yet thoſe by their calumnies laboured to turn men from it. So *Acts* 13. 45. and 18. 6. *Iames* 2. 7. *Revel.* 2. 9.

Via veritatis (i.e.) *vera & orthodoxa fides & religio.* Laurent.

10. When ſuch as profeſſe Chriſtianity, live looſely and licentiouſly, when they live not up to their principles, nor anſwerable to their holy profeſſion, they cauſe Gods Name to be blaſphemed. 2 *Sam.* 12. 14. *Ezek.* 36. 22, 23. *Rom.*2. 24. and ſo do thoſe that apoſtatize, and fall from the truth to Idolatry;

they do, in an high degree, cauſe Gods to be blaſphemed. *Levit.* 18.21. *Iſay* 63.7. *Ezek.* 20. 27.28. they diſparage the Lords Paſtures, and do interpretatively ſay, There is no lovelineſſe, truth, or goodneſſe in the wayes and worſhip of God, and therefore they forſake it; what greater blaſphemy! Thus *Hymeneus* and *Alexander*, making ſhipwrack of Faith, and a good Conſcience, are ſaid to blaſpheme. 1 *Tim.* 1. *ult.* and if thoſe whom *Paul* perſecuted, that did out of fear renounce the Faith, are yet ſaid to blaſpheme: *Acts* 16. 11. oh how ſad is their condition, and how high their blaſphemy, who do electively, deliberately, and willfully forſake Chriſt, and his truth, without any ſuch tentation and triall. Theſe come near to that irreſiſtible blaſphemy, and upardonable ſin againſt the Holy Ghoſt. When men through Ignorance, & for want of Light, ſhall perſecute Chriſt and his people; this blaſphemy is pardonable, as we ſee in *Paul*, who was a perſecuter & a blaſphemer, but he obtained mercy, becauſe he did it ignorantly. 1 *Tim.* 1. 13. So did many of the Jews. *Acts* 3. 17. But when men ſhall wittingly, willingly, maliciouſly, and deſpitefully oppoſe Chriſt, and his truth, as the Scribes and Phariſes did, this is that blaſphemy, which ſhall never be forgiven. *Luke* 12. 10. *Mark* 3. 29.

See a Pithy deſcription of Blaſphemy againſt the H. G. in *Wilſons* Diction. *Edit. ult.* on the word Blaſphemy.

Let us now apply this Character of the laſt times, to our times, and ſee if all theſe 10. kinds of blaſphemy, may not be found amongſt us. The Lord is my Record, that I take no pleaſure in the Devils victories, now in raking in this loathſome dung-hill. I deſire to write with Teares, what I have read with trembling. I could heartily wiſh that the Land were clear of all thoſe blaſphemies, with which it is charged. But alas, if we go about to plead not guilty in this kind, we ſhall but double our guilt. Our blaſpemies, and blaſphemers, our Copps, and Coppins, our Colliers, and Nailers, our Foxes, and Farme-worths, our Biddles, and Beſts (I might ſay Beaſts) are taken notice of by Forreiners, as well as by Natives: There needs no ſecret ſearch, or digging for theſe abominations, they are Publiſht and Printed to the view of all, ſo that they cannot be concealed, or denied. Had they kept their blaſphemies in ſecret, we had been ſilent, but ſince they have been ſo impudent, as to Print blaſphemy, it can juſtly offend none, if we Print againſt them: 'Tis fit the Remedy ſhould be as large as the Malady. Since *Generalls* are no charge, let us deſcend to particulars.

D. *Mareſius*, and D. *Arnoldus*, two learned *German* Profeſſors, have taken notice of the Blaſphemies of our *Biddle*.

1. Are there not ſome amongſt us, that have Printed, that God is the Authour of ſin; not only of the action, but alſo of the Ataxy, Anomy, Obliquity, and Sinfulneſſe of the Action. Are there not ſome that accuſe him of cruelty, and unjuſtice in his Decrees?

See *London* Miniſters Teſtimony againſt Hereſies. p. 6.

2. Are there not others that deny God in his Attributes with the *Socinians*? and others that give out they are infallible, and equall to God, having no ſin in them? Thus *Nailer*, *Fox*, and the reſt of that Heretical, accurſed, blaſphemous Quaking Crew. Are there not ſuch Ranters amongſt us, that by helliſh curſing and ſwearing, teat in pieces that great and dreadfull name of the Lord our God? Are there not ſuch amongſt us as have reviled Jeſus Chriſt, and with the *Arrians* and *Socinians*, make him a man, whileſt they publiſh to the world, that themſelves are Deified, and become Gods? they make themſelves perfect, and Chriſt imperfect. Have we not thoſe that ſpeak baſely of the ſacred Scriptures, Cry down Magiſtracy, Rayle on the Miniſtery, Revile Reall Saints? Laſtly, is not Gods Name blaſphemed, and that in *England* by the looſe lives, and licentious Tenets even of *Profeſſors*? and this is one ſad aggravation of the blaſphemies of our time, that many *Profeſſors* are turned *Blaſphemers*. Thoſe that have been nurſt up in the boſome of the Church, for 20, 30, 40. years, and had a form of godlineſſe, and (as in Charity we hoped) ſome of them had the power of it: yet now are turned

turned blaſphemous Apoſtates, and have diſcovered their rottenneſſe by perſecuting the Truth, which ſometimes they profeſt. Had they been open enemies, Turks and Tartars, that had thus blaſphemed, it might have been eaſier born, but lo theſe are the wounds wherevvith Chriſt vvas vvounded in the houſe of his (ſeeming) friends. *Zach.* 13. 6. they that eat of his bread, and drink of his cup, have lift up the heel againſt him. Had he been thus blaſphemed and derided in *Egypt*, it had been no vvonder. *Hoſ.* 7. *ult.* but to be thus abuſed and abaſed in *England*, vvhere the Goſpel hath been preacht above 100. years! for us vvhom the Lord hath made his darling Nation, whom he hath loved and tendred above all the Nations in the world, for vvhom he hath broken the Povver and Policy of mighty enemies, and hath given ſuch ſucceſſe by Sea and Land, that all the Nations round about us, ſtand amazed; for us, after all theſe free and undeſerved favours, to blaſpheme the God of our mercies, and vvith the Beaſt, to crop the tree that ſhelters us, and bite the hand that feeds us; is an Act of the higheſt ingratitude, and baſeſt rebellion in the world. *Deut.* 32. 6. Good turnes aggravate unkindneſſes, and our guilt is increaſed by our obligations. *Solomons* Idolatry vvas far worſe then that of his wives, becauſe he had better breeding, and God had appeared twice unto him, 1 *Kings* 11. 9. As our Saviour ſaid ſometimes to the Jews. *John* 10. 32. Many good works have I ſhewed you, for which of theſe do ye ſtone me? So may the Lord ſay to *England*, O *England*, I have been to thee a Rock, and a Refuge, a Sun, and a Shield, I have wrought wonders for thee in Church and State, by Sea and Land; for which of theſe favours doſt thou blaſpheme my Name, deny my Word, and overthrow the very Foundations of Religion? hath the Lord been a barren wilderneſſe to us, or what iniquity have we or our Fathers found in him, that we ſhould rebell againſt him? *Ier.* 2. 5. as the Apoſtle ſaid ſometimes to the *Galatians*, am I become your enemy, becauſe I tell you the truth? So is God our enemy, becauſe he hath given us his truth, and all the tokens of his love? what could he do more for *England* then he hath done? if therefore inſtead of the grapes of Faith and Obedience, we bring forth the wild grapes of Hereſy and diſobedience, what can we expect but to have our Vine-yard laid waſte?

See 32. abominable Errors and Hereſies lately ſprung up in Mr. *Bartlets* Balſom. p. 63. *London* Miniſters Teſtimony, and 176. in Mr. *Edwards*'s Gangreen. *Part.* 1. p. 15. &c.

2. A ſecond Aggravation of our horrid blaſphemies, is this. That they have broke forth, ſince we have made a Covenant to the contrary, and that in the moſt ſolemn manner, that ever any Covenant was taken in this Land, with hands lifted up to the moſt high God, *That we would extirpate Hereſy, Schiſme, and profaneneſſe, and whatſoever ſhall be found contrary to ſound Doctrine, and the Power of Godlineſſe.* But alas, many of us act as if we had taken a Covenant to promote them.

3. Inſtead of an extirpation of Schiſme and Hereſy, there is too much connivence, indulgence, and toleration given them, and that by ſome of them whoſe hands are at this day in Print, ſet to the ſolemn League and Covenant. Durſt Hereticks and Blaſphemers be ſo bold to Preach, and Print as they do, if they had not (too) indulgence from ſome in Authority? Oh that they would no longer bear the ſword in vain, but as they are a Terrour to Drunkards, Swearers, Thieves, and Vagabonds, ſo the Lord make them a Terrour to thoſe that are Drunk with Hereſies and Blaſphemies. That Magiſtrate which hath power to puniſh ſuch offenders, and yet ſpares them, becomes partaker with them. Men poſt the puniſhment of ſuch offenders one from another; the Magiſtrate ſaith, Let the Miniſter reprove it, the Miniſter ſayes, Let the Hearers reform it, and they ſay, Let the offender anſwer it. Thus, when the Sea breaks in, all the Borderers contend whoſe right it is to mend the damme; but whileſt they ſtrive much, and do no-

Qui non vetat peccare cum poſſit, jubet. Qui non corrigit reſecanda, committit.

thing, the Sea hereby gets further in, and drowns the Country. The Application is eaſie. 'Tis long ſince obſerved, that *England hath golden Lawes, but leaden executioners*; and that we yet want one Law, *viz.* A Law to bind Magiſtrates to put all the reſt of the Lawes in execution.

Uſe. Let us be deeply affected with the blaſphemies, and diſhonours, that are done unto our God, in the land of our Nativity, Let's mourn for all the abominations, and ſpecially for the prodigious blaſphemies which are found in the midſt of us. Let them deeply affect and afflict our hearts; if we love God, they will do ſo, for Love is very tender of any wrong, that is offered to the party beloved. Thus *Moſes* burnes with an holy zeal, when he heard that one had blaſphemed God, he puts him in Ward, and at laſt ſtones him to death. *Levit.* 24. 11, 12. *David* hated ſuch perſons with a perfect hatred, and counts them as his enemies. *Pſal.* 139, 20, 21, 22. *Hezekiah* hearing of *Rabſheka's* blaſphemies, *Rent* his cloathes. *Iſay* 37. 1. So did *Paul* and *Barnabas*, *Acts* 14. 14. when they heard the blaſphemy of the *Lyſtrians*, crying them up for Gods, they rent their cloathes, to expreſſe the rending of their hearts with grief and indignation, at what they heard. And wicked *Iezabel's* proclaiming a Faſt upon the falſe accuſation of *Naboth* for blaſphemy. 1 *Kings* 21. 10. may teach us to be zealous againſt Reall blaſphemy. So the High Prieſt rending his clothes for conceited blaſphemy. *Matth.* 26. 65. if every one of us ſhould do ſo, when we hear God and his Goſpel blaſphemed, we ſhould have more rent then whole clothes, and ſcarce a whole garment to be found amongſt us.

2. Let us ſhew our diſlike of blaſphemy, by reproving the broachers of it. This is the greateſt love that we can ſhew them; Hence we are commanded not to hate our Brother, but rebuking, to rebuke him, (*i. e.*) freely, plainly, ſoundly, and ſincerely. *Levit.* 19. 17. The converted Thief reproves his fellow for blaſphemy. *Luke* 23. 39, 40. So when the Devill began to utter blaſphemy, and to challenge all the world for his own, and began to call for worſhip, our Saviour cuts him ſhort, and in a holy deteſtation bids him begone, for he would reaſon no longer with him. *Matth.* 4. 10. yet if we perceive that men are incorrigible, and incurable, Prudence muſt be uſed; we may not give holy things to dogs, which will but rend us for our pains. *Mat.* 7. 6. reprove not ſuch, leſt you increaſe the flame, inſtead of quenching it. This was one Reaſon why *Hezekiah* commanded his Commiſſioners, when they heard the blaſphemous Menaces of *Rabſheka*, not to anſwer a word, deeming it in vain to make any Reply, when it would but incite him to further rage. *Iſay* 36. 21. But where we ſee any to be teachable or Tractable, and may be wonne by our Reproofes; of thoſe let us take compaſſion, pulling them out of this flame. They will one day bleſſe God for you, as *David* did for *Abigail*, when ſhe ſtopt him in a way of ſin. 1 *Sam.* 25. 32, 33.

3. Let all that profeſſe Religion, be exact and circumſpect in all their wayes and walking, leſt they cauſe the Name of God to be blaſphemed. The world is apt to accuſe us without a cauſe, as the *Devil* did *Iob*; and to call us blaſphemers, as *Iezabell* did *Naboth*; 1 *Kings* 21. 10. 13. and the Phariſes Chriſt. *Matth.* 9. 3. *John* 10. 33. and the Jewes *Steven*. *Acts* 6. 11. 13. when themſelves were the perſons guilty of that crime. So thoſe Hypocrites that called themſelves Jewes, and ſeemed to worſhip God, when they were the Synagogue of Satan, and worſhipt the Devill; yet could blaſpheme and revile the true Saints. *Revel.* 2, 9. A ſpot in fine Cambrick is ſoon ſeen, and one dead flye marres a whole boxe of pretious oyntment, when a hundred may fall into a barrell of pitch, and no body regards it. The ſinnes of a *David* will quickly cauſe Gods Name to be blaſphemed, and therefore Gods hand vvas ſharp upon him, and upon the Jewes, rather

Ecce quales ſunt qui Chriſtum colunt! Salvian.

rather then the Gentiles. *Rom.* 2. 9. 24. Hence the Apoſtle exhorts Wives and Servants to walk as becomes the Goſpel, that the Name of God be not blaſphemed. *Titus* 2. 5. 1 *Tim.* 6. 1. Some are afraid of blaſphemous words, but how many live blaſphemous lives? they praiſe God with their words, and reproach him with their covetous, cruell, unrighteous converſations. Theſe are botches in Chriſtianity. Let the falls of others make us fear, when Cedars fall, let the Firre-tree howle. *Zach.* 11. 2. The *Falling-ſickneſſe* was never ſo common as now. One falls to Atheiſme, another to Papiſme, one falls to Quakeriſme, and another to Rantiſme. How many profeſſors, that could have pull'd out their eyes, to have done us good, formerly; yet now be ready to pull out their Miniſters eyes? Many that prayed, and prized Ordinances formerly, yet now have caſt off all, and are become ſcandalous both in their Practice, and in their Principles. This is a Lamentation, and ſhould be to us all matter of Lamentation: for this our eyes ſhould run down with Teares, even for the ſlain (in a ſpirituall ſenſe) of the daughter of Gods people. *Ier.* 9. 9.

Hi ſunt Chriſtiani ad contumeliam Chriſti.

4. Inſtead of blaſpheming, get a habit of good ſpeaking, God loves to do good to thoſe that ſpeak good of his Name. As in our hearts, we ſhould have High and Reverentiall thoughts of God, ſo with our words we ſhould *Bleſſe* him; that is the proper uſe, and end of the Tongue. *Pſal.* 51, 15. *James* 3. 9. with the Tongue we bleſs and praiſe God, declaratively, and God bleſſeth us imparatively; and this is the advantage a man hath, above other creatures, that we can be diſtinct and explicite in Gods praiſe. *Pſalm* 145. 10. *all thy works praiſe thee, and thy Saints ſhall bleſſe thee.* The creatures offer the matter, but the Saints publiſh it; their Tongue is as the Pen of a ready Writer, to ſet forth Gods praiſe. *Pſal.* 45. 2. Hence our Tongue is called our *Glory*. [*Pſal.* 16. 9. and 30. 13. and 57. 9. *Gen.* 49. 6. what *David* calls his Glory, the Apoſtle applyes to the Tongue, *Acts* 2. 26.] becauſe with it we ſhould praiſe and glorify God. Let your words be alwayes modeſt and Gracious. The Jewes were ſo carefull of their ſpeeches, and ſo abhorred blaſphemy, that they would not name the word, but by an *Antiphraſis*, and *Euphemiſme*, they called it by the contrary, and oft put the word Bleſſing, for curſing and blaſpheming; and this did not only holy *Iob* 1. 5. but even wicked *Iezabel*, 1 *King.* 21. 10. & *Iobs* wife, *Iob* 2. 9. yea the devil himſelf. *Iob* 1. 11. we ſhould Anſwer all Satans Temptations this way, as pious and couragious *Polycarp* did the Pro-Conſul, who bid him deny and blaſpheme Chriſt, and he ſhould live. He ſweetly anſwered, *Fourſcore and ſix years have I ſerved Chriſt, neither hath he ever offended me in any thing, how then can I revile my King, that hath thus kept me?* It had been good for wicked men if they had never any Tongues, rather then to abuſe them to the diſhonour of that God that gave them. Now ſince the ſin of Blaſphemy is Epidemical, and very common in the land, I ſhall ſet down ſome conſiderations againſt it.

Virtus blaſphemiæ contraria eſt iuxtaſia.

Gloria (i.e.) *Inſtrumentum pia gloriationis in Deo, ſive organum quo Deum glorificamus. Mer. Sub.* Polanus. See my *Scholes Guard.* Rule 23.

Octoginta ſex annos illi jam ſervitii & nihil me læſit unquam, quâ igitur conſcientiâ maledicerem & blaſphemarem regem meum, qui ſalutem mihi dedit. Euſeb. *Hiſt. lib.* 4. *cap.* 15.

1. Conſider that the ſinne of Blaſphemy is one of the higheſt and moſt horrid ſins in the world. Some ſinnes are more directly and immediately againſt mens own perſons, as idleneſs, prodigality, &c. ſome are againſt other mens perſons, as covetng, lying, ſlandering; but the Blaſphemer fights directly againſt God: Other ſinners ſtrike at God, but this pierceth him, and ſtrikes through his name with his maledictions, & execrations, and therefore God will have him ſtricken dead. *Levit.* 24. 10, 11. *Iſay* 36. 6. *Hab.* 3. 14.

Blaſphemia vitium omnium peccatorum ex ſuo genere eſt graviſſimum. Aquinas. 22. *Q.* 13. *art.* 3.

Quo major perſona, hoc & injuria major.

Nakab (i.e.) *perforavit, confixit* Lev. 24. 11

Naats, *contempſit, irritavit, blaſphemavit.* Pſal. 107. 11.

2. 'Tis an high contempt of of God, 'tis a deſperate flying in his face, and charging him with folly, cruelty, and Tyranny. *Iob* 1. *ult.* This provokes

vokes God to wrath, ſo that he beares not with blaſphemers as he doth with other ſinners, but cuts them off more ſpeedily, as a people ripe for ruine.

3. It argues the higheſt Ingratitude in the world. For a man like a mad dog, to fly in the face of his Maſter, who keeps and feeds him, and to uſe that Heart and Tongue which God made for his praiſe, to the diſpraiſe and diſparagement of his Creator, to load him with injuries, who every day loads us with mercies, and to curſe him, who bleſſeth us. What greater Ingratitude? Theſe crucify Chriſt afreſh to themſelves. *Heb.* 6. 6. and are in a worſe condition then many of thoſe who did actually crucify him; for they did it ignorantly, but theſe willfully againſt light and conviction. 'Tis infinite patience that the earth doth not open her mouth, and ſwallow them up alive; and if the rocks rent, the foundations of the earth were moved, and the Sun hid its ſelf, when Chriſt was crucified and blaſphemed, by many that knew him not: Oh how doth the whole Creation groan under the burden of ſuch, as crucify the Lord afreſh, and wittingly, and maliciouſly put him to an open ſhame?

Magis offendunt qui blaſphemant Chriſtum regnantem in cœlis, quàm qui crucifixerunt ambulantem in terris. Aug.

4. It doth exceedingly debaſe a man, and makes him viler then the vileſt creature, that we tread under our feet; for they in their kind praiſe God, and ſhew forth the Wiſdome, Power, and Goodneſſe of their Creator. But the Blaſphemer diſhonours him in all his Attributes.

5. 'Tis a moſt unprofitable ſin; other ſins have ſome ſeeming pleaſure and profit to allure, but what pleaſure or profit can it be to rage againſt the Juſt and Great God?

6. Such are guilty of a moſt peſtilent ſcandal, they grieve the godly, harden the wicked, offend the weak, who are quickly turned out of the way; and become an ill example to their children, who like ſoft wax, are ready to be framed to any thing; like Spunges, which ſuck up any water that comes near them. Now, Woe unto them by whom Scandalls, eſpecially Blaſphemous Scandalls come. *Matth.* 18. 6, 7.

7. 'Tis a ſin which makes men moſt like to the damned in Hell. As the Saints in Heaven being filled with joy, ſhall Vocally ſing the Praiſes of their Redeemer; ſo the damned in hell being filled with the wrath of God, ſhall Vocally blaſpheme him. Hell is full of blaſphemy. 'Tis the very work of the damned to lye under the intolerable wrath of God, continually blaſpheming him. He that accuſtomes himſelf to ſuch language here, let him take heed that he be not put for ever to ſing it there: and if the wicked, that in this world do but taſte of the cup of Gods wrath, yet blaſpheme him for their torments. *Revel.* 16. 9. how will they be filled with blaſphemies, when they ſhall be filled with the wrath of God for ever?

Sicut blaſphemi filii Diaboli ea cantica diſcunt in mundo quæ canant in inferno: ita filii Dei divinis laudibus aſſueti, eos Pſalmos addiſcunt in terris quos cantabunt in cœlis. Peraldus.

Erit in damnatis Vocalis blaſphemia, ſicut in Sanctis Vocalis Dei laus. Aquinas. 22. Q. 13. art. 4.

See Mr. *Clerks* Mirrour. cap. 11. *Edit.* 3.

Cum mala formaliter expreſsè et apertè Deo tribuimus, ſit blaſphemia. Tollet. *Ex perſonis hominum dicta aut falſa penſentur.* Reg.

Laſtly, as 'tis the greateſt ſin, ſo it makes men obnoxious to the ſaddeſt judgements of God, and ſevereſt puniſhments of the Magiſtrate, when a man ſhall directly and purpoſely ſpeak reproachfully of God, denying him in his Attributes, or attributing that to him which is inconſiſtent with his Nature; this is called direct and immediate blaſphemy, and if it be acted not out of Infirmity of natnre, the perſon not being diſtempered with ſickneſſe, melancholy, or madneſſe; but out of Malice, Deliberation, and Obſtinacy; then *the party is to dye without mercy.* Lev. 24. 13, 14, 15, 16. this was no judicial Law, peculiar only to the Jews, but it being of the Law of Nature, is an Univerſall Law for all Nations. He, who ever he be,

Saxeus ſcelestus lapidandus eſt ſaxis ab omni populo, ut omnes teſtarentur quam oderint blaſphemiam Drexelius.

John 19. 7. We have a Law, and by our Law he ought *to dye*, becauſe he made himſelf the Son of God.

be that ſhall directly and obſtinately blaſpheme the Name of the Lord; ſhall ſurely dye. Hence wicked *Ieſabel*, that ſhe might ſtone *Naboth* todeath, proclaimes him a blaſphemer. 1 *Kings* 21.11.14. this ſtoning endured till Chriſts time, as appears by their ſtoning of *Steven*. *Acts* 7. now if every direct and obſtinate blaſphemers ſhould be ſtoned to death in *England*, what ſhowres of ſtones would there be in all parts of the Land? and if *Nebuchadnezzar*, a Heathen, by the Light of Nature could make a Decree, That who ever blaſphemed the God of Heaven, or ſpake any thing amiſſe concerning him, ſhould be cut in pieces, and his houſe be made a Dung-hill. *Dan.* 3, 29. how much more ought Chriſtian Magiſtrates to make ſevere Lawes for the puniſhing of ſuch high offenders; leſt as their light and charge is greater, ſo they ſuffer double puniſhment. We ſee howcareſull Magiſtrates are to puniſh Thieves and Murderers of men; and ſhall Spirituall Theeves, who rob God of his Honour, deny his Being, and ſince they cannot kill him yet will ſmite him with their Tongue, be ſuffered to go unpuniſhed? We ſee how tender great men are of their own Names, Honours, Priviledges, and Lives; if any oppoſe them, he muſt dye for it, and ſhall he that abuſeth and blaſphemeth the King of Kings, not dye the death? Surely, as this is the greateſt ſin, ſo it ſhould be puniſht with ſome eminent and remarkable puniſhment. This Helliſh ſin defiles the land, and cannot be purged away, but by the death of the Blaſphemers. Impunity breeds Blaſphemy, and all manner of ſin. *Eccleſ.* 8. 11. *Paul* muſt excommunicate ſuch. 1 *Tim.* 1. 1. 20. and the Magiſtrate muſt cut them off. *Levit.* 24. 6. 16. *Dan.* 3. 29. and when men cannot, or will not puniſh them, God takes the ſword into his own hand. He cut off blaſphemous *Sennacherib*, with one hundred fourſcore and and five thouſand men. 2 *Kings* 19. 35. Blaſphemous *Arrius* voyded his bowells, and ſo died. The *Syrians* blaſpheming the God of *Iſrael*, and calling him the God of the Mountains, and not of the vallies; many thouſands of them fell by the ſword. 1 *Kings* 20. 29, 30. and if the Lord be thus terrible in the Camp of the *Aſſyrians* for blaſphemy, where will blaſphemous Chriſtians appear, who ſin againſt greater Light, and greater Love.

Blaſphemator Creaturem cum interficere non poſſit, linguâ ferit. Theoderet.

The Prophet *Zachery* (13,3.) ſpeaking of Goſpel-time; ſayes, that even falſe Teachers and much more blaſphemers ſhall be put to death. *Anathema* belongs to other ſinners, but *Anathema Maranatha* is the portion of ſuch High Attainers.

See more *Beards* Theater of Gods Judgements, *l.*1. *c.*29. *p.*130. and 477. *Edit. ult.*

Caution, Yet every unadviſed ſpeech or act againſt God, doth not preſently denominate a man a Blaſphemer. There be may blaſphemy in what is ſpoken, and yet the perſon ſpeaking not to be a blaſphemer. *Iob* and *Ieremy* ſpake many things unadviſedly (when under a tentation;) yet blaſphemed not. Blaſphemy properly taken, is ever joyned with an intent to caſt reproach upon God. As every one is not a lyar, that telleth what is not true; but he that telleth an untruth, knowing it to be an untruth, with an intent to deceive and wrong others: ſo he that thinks or ſpeaks a thing unbecoming God with an intent to reproach or ſlander God and his wayes: This is Blaſphemy directly againſt God.

Aliud eſt blaſphemiam dicere, aliud blaſphemum eſſe; Blaſphema fuit vox Jobi. 34. 5. at quia id dixit animi perturbato, non in præcipitatos & deliberatiuè non fuit blaſphema. Fayus.

6. Diſobedient to Parents. Τοῖς γονεῦσιν ἀπειθεῖς.
Parentibus non obedientes.

Next unto God, our Parents are to be loved and obeyed; he that dares blaſpheme the one, will never fear to abuſe the other; he that dares revile his Heavenly Father, will not ſtick to rebell againſt an earthly one: Hence Haters of God, and diſobedient to Parents, are yoakt together in the ſame Predicament. *Rom.* 1.30.

Qui Deo maledicunt quomodo parentes venerarentur? novit impietatis quæ ex blaſphemia eſt, etiam adverſus naturam efferri, non ergò ſolùm Deum quem non vident. ſed & parentes quos cernunt, ii deſpiciunt Eſpencæus.

This is a branch of pride, 'tis that which makes men ſo refractory, and rebellious, that no perſwaſions of their ſuperiours, can work upon them, nor any intreaties winne them to obedience. The words are indefinite, and equivalent to an Univerſall. In the laſt dayes, men ſhall be diſobedient to Parents, in the Plurall number. *viz.*

'Ἀπειθεῖς, *immorigeri, inobedientes, inſuaſibiles, contumaces, refractarii ab a privat. & πειθω, perſuadeo.*

Videtur Parentum nomen in genere ampletti omnes qui nobis præſunt. Baldwin.

To Parents. { Naturall, Politicall, Spirituall, Domeſticall.

1. In the laſt dayes, men ſhall be diſobedient to their naturall Parents of both ſexes, Father and Mother. Theſe eſpecially are here implyed in the word Parents, though I ſhall not exclude the latter, ſince the Character in its fulleſt Latitude, ſuits ſo fully with our times.

Omnia ſunt generaliter accipienda, niſi ubi aliud ſpecialiter urgent circumſtantia. Mercer.

1. Was there ever more contempt of Naturall Parents? is not the complaint generall, that the youth of our age is exceeding Haughty, Vaine, Light, Looſe, Hypocriticall, and Rebellious to Parents? it may be, whileſt they be rich, and can give them ſomething, they will ſhew ſome externall Reverence and Obedience out of Self-reſpects, that they may get ſomething from them: but let thoſe Parents become Poor, Old, Sick, or a little burdenſome, to them; then oh what Bitter, Saucy, Reproachfull words: what harſh, Vexatious, and Uncivill carriage, do they expreſſe towards them, as if they were ſome baſe Peaſants, rather then their naturall Parents? The Storks of Heaven ſhall riſe in Judgement againſt the rebellious children of this age, for ſuch is their naturall affection to their dams, that they feed them when they are old; and 'tis but reaſon, that as our Parents, have nurſed and nouriſhed us, ſo we ſhould do the like for them, if need require; this is called a requiting of their love, and is very pleaſing in the ſight of God. 1 *Tim.* 5. 4. We muſt not only love them, and reverence them externally, and internally, but we muſt ſhew our love by ſuccouring, and ſupporting them in all their neceſſities: and ſo far as we are able, we muſt anſwer their tender coſt and care to us by doing good to them again. So did *Ioſeph*, *Gen.* 47. 12. and Chriſt commends the care of his Mother to *Iohn.* 19. 26, 27. ſo *Ruth* 2. 18. 1 *Sam.* 22, 3, 4. conſider the heavie curſes which God denounceth againſt ſuch as contemn their Parents. God will ſuddenly cut them off, they ſhall not live out half their dayes. *Deut.* 27. 16. *Prov.* 20. 20. As God prolongs the life of the Obedient. *Epheſ.* 6, 3. So he hath threatned ſhamefull death to the diſobedient. *Prov.* 30. 17. *the Ravens ſhall pick out their eyes.* (i.e.) they ſhall be put to an untimely death, and hanging on a tree, they ſhall be meat for Ravens, and the fowles of the aire. So *Deut.* 21. 18, 19, 21, 22. *Lev.* 20. 9. *Mark* 7. 10.

V. Franzium *de animalibus. P.* 2. *c.* 8. *p.* 266. That is a ſingular piece for deſcribing the Nature of moſt creatures.

Parentes ſuos non amare, impietas eſt: non agnoſcere, inſania.

Eſt hoc animi perverſiſſimi indicium, quia Lex naturæ jubet, ut benefactoribus bona referatur gratia, inter quos primum locum obtinent Parentes, quibus' vita hujus initium debemus, & quorum labore educati ſumus. Gualter.

V. Theater of Gods Judgements, *l.* 2. *c.* 1.

2. As thou haſt been ungratefull to thy Parents, ſo thy children ſhall be ungratefull to thee. As men mete to others (eſpecially their Parents) ſo God raiſeth up ſome uſually to mete to them again. A ſcoffing *Ham* is puniſht with a profane *Canaan*, and both of them are puniſht in the curſed *Canaanites* that deſcended from them, and proved Imitatours of their Fathers wickedneſſe. *Gen.* 9. 25. This was one of thoſe ſins which cauſed the day of *Ieruſalems* ſorrow to draw near. *Ezek.* 22. 7. I wiſh it be not a fore-runner of ſome judgement to this Nation.

In quo quis peccat in eo punitur.

2. Magiſtrates

2. Magiſtrates are the politicall fathers of our country. *Gen.*45. 8. *Judg.* 5. 7. 1 *Sam.*24. 11. *Lam.*3. 3. God commands us to honour them, yet how do thoſe filthy Dreamers (as S. *Iude* 8. ſtiles them) deſpiſe dominions, and ſpeak evill of dignities; as if God had given them a command to diſhonour and abuſe them. We have thoſe that ſhew not ſo much as externall Revererence to them. How unlike are theſe to the Saints of old. *Mephibosheth* falls on his face before *David*, 2 *Sam.*9. 6. and *Nathan* bowes himſelfe before him, 1 *Kings* 1. 23.

Object. *Many of our Magiſtrates are carnall, wicked men.*

Anſw. Admit they are ſo, yet they are Magiſtrates ſtill, and are deputed by God to that office having power and authorite from him, and in this reſpect, though they be never ſo vile and wicked, yet, we are to give them all due Reverence and reſpect both internall and externall. *Saul* was a wicked man, a perſecuter of holy *David*, and *Ionathan*; yet *David* reſpects him as the Lords anointed ſtill. 1 *Sam.* 24. 6. The ſonnes of *Heth* were Heathens, yet *Abraham* bowed himſelfe unto them. *Gen.* 23. 7. *Eſau* is expreſſely called a profane man. *Heb.*12. 16. yet *Iacob* calls him my Lord *Eſau*, and bowed ſeven times before him. *Gen.*33. 3. *Feſtus* was none of the beſt, yet *Paul* gives him his Titles of honour. *Acts* 26. 25. Moſt noble *Feſtus*, and if we muſt pray for *Nero's* and Tyrants, and all in authority, which is the great work. 1 *Tim.* 2. 2. then ſurely we may bow in a civil way unto them, uncover our heads and give them reſpective language. How then can thoſe Monſters, rather then men, boaſt of their ſanctity, when they have not common civility? or ſay they love God, when they ſlight his Vice-gerents, and Subſtitutes.

See Gods Judgements on ſuch. Theater of Gods Judgement. *l.*2. *c.*2. *p.*158.

3. Miniſters of Chriſt are ſpirituall fathers, they are Inſtruments of our Converſion and Regeneration. 1 *Cor.*4. 14, 15. *Eliſha* calls *Elijah* his Father, 2 *Kings* 2. 12. and 6. 21. and 13, 14. *Judg.*18. 19. 1 *Tim.*1. 2. *Titus* 1. 3. now when was there ever more contempt caſt upon the Miniſters of Chriſt ſolely, becauſe they are his meſſengers; and that by a company of proud, cenſorious Sectaries and Seducers; unſetled, turbulent, arrogant ſpirits; raging waves of the Sea, foaming out their own ſhame. *Iude* 13. Calling us Witches, Devills, Serpents, Antichriſts, &c. They forget that Miniſters are by Office Elders, and the Apoſtle would have ſuch to be uſed with more reverence and reſpect then ordinary men. 1 *Tim.* 5. 1. But ſuch railing is the Livery we muſt expect from this ungratefull world. Thus did they revile the Prophets, Apoſtles, yea and Chriſt himſelf; he was called a mad-man, a wine-bibber, a devill. And if they have called the Maſter of the Houſe, *Beelzebub*, what may the ſervant expect, *Matth.*10. 25. Thus they called *Cyprian*, *Coprian*; *Athanaſius*, *Sathanaſius*; *Calvin*, *Cain*; and *Forell*, Devill; no ſooner is a man a faithfull Miniſter of Chriſt, but he is half a Martyr. But let ſuch Raylers know, that they carry about them the black marks of unregenerate men; and ſuch as never taſted the Power and comfort of our Miniſtery; yea, and, except God give them Repentance, of Reprobation.

Per Parentes intelligit ſpecialiter veres doctores qui alios per Evangelium genuerunt. Primaſius.

See my Pulpit Guard. 4. *Edit.p.*77. 78.

See D. *Harris* on *Matth.* 5. 11. Serm. 24. and Mr. *Pemble* on 1 *Cor.*15. 19. in Folio. *p.*478.

4. Maſters of Families are called Fathers. Thus *Naaman's* ſervant calls him, My Father. 2 *Kings* 5. 23. How do theſe alſo complain of the abuſes of their ſervants? The heeles are now where the head ſhould be. Every *Jack* looks now upon himſelf as a Fellow-creature with his Maſter, and ſome think themſelves Superiour; eſpecially if the Maſter be a carnall man, and themſelves have a little ſmattering in Religion, then

they think they may leave their callings, and run from the ſhop into the Pulpit, contrary to that, 1 Cor. 7. 20. let every man abide in his owne calling. 'Tis true, as a Maſter is a wicked man, and commands wicked things, as to profane the Sabbath, lye, cozen, &c. he may not be obeyed; 'tis no diſhonour to earthly Maſters, to ſee their Heavenly Maſter preferred before them. Thus we may not be the ſervants of men. (1 *Cor.* 7. 23.) To obey their wicked commands; he ſpeaks in reſpect of conſcience, and in regard of the inward man: He forbids not bodily ſervice to men, for a wicked Maſter, though he be never ſo vile, yet commanding ſuch things, as a Maſter may command by vertue of his place, is to be obeyed; as appeares, 1 *Tim.* 6. 1,2. he ſpeaks of ſervants that had Infidels to their Maſters, he would have them ſo to carry themſelves towards ſuch Maſters, as accounting them worthy of all honour; not derogating ought from their obedience, becauſe themſelves are called to the knowledge and profeſſion of Chriſt: yea they muſt the rather be carefull to walk honeſtly and uprightly, that they may credit the Goſpel, and winne their Maſters to Chriſt. However it be, yet ſervants muſt not faile in their duty, becauſe Maſters are careleſſe of theirs.

Malo in malo non eſt obediendum,

Object. *The Anabaptiſts of our time object, That in Chriſt all are equall.* Gal. 3. 28. *and therefore there ſhould be no difference between Maſter and Servant, for Chriſt hath purchaſed Liberty for us, and hath made us free from Subjection.* Gal. 5. 2.

Anſw. *Subordinata non ſunt contraria.* Our Spirituall priviledges do not abrogate our civill reſpects to our Superiours. And though beleevers as they are in Chriſt, are all one and equall; yet conſidered as they are members of a Politick body, and in civill reſpects, ſo there is an inequality: and though Chriſt hath freed us from the curſe of the Law, and from the Tyranny of ſin, and Satan; yet he hath not freed us from ſubjection to men according to thoſe ranks and callings he hath ſet us in. Hence even in Goſpell-times, we read of Maſter and Servants, Superiours and Inferiours, with directions how Inferiours ſhould walk towards Superiours. *Rom.* 13. and Servants toward their Maſters. *Epheſ.* 6. 5,6,7. with promiſes to reward ſuch as conſcienciouſly perform the duties of their place. V. 8.

Object. *But my Maſter is harſh and cruell.*

Anſw. Yet you muſt obey, and ſo be ſubject not only to good Maſters, but alſo to the froward, 1 *Pet.* 2. 18. *Sarah* dealt hardly with *Hagar*, yet the Angell bids her return and ſubmit her ſelf to her Miſtris, *Geneſis* 16. 6. 'Tis a croſſe and affliction which the moſt wiſe God hath allotted to you, and you muſt bear it patiently.

7, *Unthankefull.* 'Αχάριστοι, *Ingrati.*

'Αχαριστία eſt ingrati animi crimen. Qui gratiam rependere benefactoribus non noverunt, Heming.

The ſin of Ingratitude is one of thoſe ſins which do more eſpecially render theſe laſt times ſo perilous. Men will be unthankfull to their Benefactours for favours received: and how can it be otherwiſe? ſince they that are Blaſphemers of God, the great Benefactor of all the world, and diſobedient to Parents, who are the Inſtruments of their being, muſt needs be ungrateſull to inferiour Benefactours, who have deſerved better at their hands.

Queſt. *What kind of unthankefull perſons doth the Apoſtle here ſpeak of, whether ſuch as are unthankefull to God, or man?*

Anſw.

Anſw. To both. In the laſt dayes men ſhall be ungratefull to God for peace and the Goſpel of Peace; and to Parents Natural, Politicall, Spirituall, and to other their Benefactors. Thoſe that bred them, bare them, and defended them; thoſe that fed them with the bread of life, and ſpent themſelves like Lamps, to give light to them; ſuch is, and will be, the ingratitude of the laſt times, that men will ſeek their lives, who endeavoured to bring them to life, and will labour to caſt them into priſon, and darkneſſe, who laboured to bring them to light, and liberty; and will tread them under feet, in whoſe feet they ſhuld eſteem pretious, and as for the God of their mercies, either they forget him and his wondrous works, *Pſal.* 106. 21. 24, 25, 26. or elſe they aſcribe all to themſelves, as if if they had merited, and deſerved them. *Hab.* 1. 16.

Ingratus eſt qui non reddit, ingratiſſimus omnium qui obliitus eſt. Seneca.

2. They do not once think of the God of their mercies, they forget him dayes without number, he is ſeldom in their thought; like ſwine they eat the Maſt, but look not to the Tree from whence it comes; like the Lepers, ten cleanſed, and but one in ten that returnes to give thanks. *Luke* 17. 17. 18. Like Patients, when once cured, they forget the Phyſician. Like Mariners, when landed on the ſhore, forget what they promiſed in the ſtorme. *Pſal.* 78. 34. 36, 37.

2. Inſtead of acknowledging his favours, they fret and murmur at the leaſt afflictions: if God beſtow a thouſand curteſies, and lay but one croſſe on them, they forget their mercies, to think on the preſent miſery.

3. In their works they render evill unto God for all the good which he hath ſhewed them, (which is the higheſt ingratitude:) no favours can win them; but, if God had been their deadly enemy, they could not have acted more violently, and virulently againſt him. This makes men like the Devill. To render good for evill, is Divine. To render Good for Good, is Humane. To render evill for evill, is Britiſh. But to render evill for Good, is Devilliſh. This brings ruine to a man, and his houſe. *Ier.* 18. 20, 21, 22. We know what befell *Saul's* family for his ingratitude to *David*. So true is that of *Solomon*, Prov. 17. 13. *Who ſo rewardeth evill for good, evill ſhall not depart from his houſe.* Though ſuch may eſcape the laſh of mens Lawes, yet the revenging hand of God will find them out. This we ſee in the Jewes, who for their Ingratitude to Chriſt in curſing and crucifying him, who by his doctrine, labours and miracles, would have converted and ſaved them; are to this day the people of Gods curſe, diſperſed and deſpiſed over the face of the whole earth: And if he deſerve puniſhment who renders evill for evill but to man, what ſhall be done to him who renders evill for good, and to his God; who never did him hurt? This is not onely notorious ingratitude, but perfidious violating the very Law of Nature, which the God of Nature will not ſuffer to paſſe unpuniſht.

Moſt carry themſelves as men to men, recompenſing Love with Love again; but as Devills toward God, recompenſing his Love with hatred. *Clerk.*

To do good to thoſe that do ill to us, is Θεῖον τι, 'tis a *quid divinum*. Matth. 5, 44, 45. Rom. 12. 20, 21. all love friends, onely true Chriſtians can love their enemies.

Abſque dubio maximi criminis reus creditur qui malum pro bono reddidit, cui etiam malum pro malo reddere non liceret. Hoc nos, qui chriſtiani dicimur, facimus. Irritamus in nos miſericordem Deum peccatis noſtris, propitiatum ſordibus ladimus. Salvian *de Gubern. Dei. l. 6.*

1. Let ſuch conſider that Ingratitude is a ſin againſt the very Light of Nature. It's naturally ingraven in the hearts of men, to do good to thoſe that do good to them. *Mat.* 6. 46. Hence Heathens have condemned it, as one of the vileſt ſins; call a man an ungratefull man (ſay they) and you need to call him no more. Some vices are pleaſing to Nature, and applauded by it; but Ingratitude is generally abhorred of all.

Clerks Mirrot' *tar.* 59 60. *Ingratum qui dixerit, omne nefas dixerit.*

3. It debaſeth men and ſets them below the beaſts that periſh; all ſinne doth ſo, but this eſpecially. Hence the Lord complaines of ungratefull *Iſ-*

Judei rebelles & ingrati hîc non aſſimulantur equo generoſo, aut cani ſagaci, & grato, ſed ſtolido bovi & aſino; quid enim ſtolidius bove? quid ſtupidius aſino? hi tamen ſtolidiores & ſtupidiores ſunt omnes ingrati. Hieron.

Officia etiam fera ſentiunt, nec ullum tam immanſuetum animal quod non cura mitiget, & in amorem ſui vertat. Granatenſis in verbo (Gratitudo.) *Ubi plura.*

rael, that they were worſe then the Oxe and Aſſe, two creatures, the moſt dull and heavy of all the reſt; yet theſe have ſome expreſſion of affection to thoſe that feed them, they know and acknowledge them, they be ready to ſerve and obey them. *Iſay* 1.3. The kindneſſe of the Lion to the man which pulled the thorn out of his foot, who liſts may read in *Aul. Gellius. Noct. Att. lib.* 5. *cap.* 14.

4. The Scripture ſets a blot and a brand on ſuch. Thus *Laban* is branded for his ingratitude to *Iacob Gen.* 31. 2. &c. and *Saul* and *Nabal* to *David.* 1 *Sam.* 19. 10. and 25. 10. and *Pharaoh*'s butler, who, when he was promoted, forgot *Ioſeph*, *Gen.* 40. 22. and *Ioaſh* who ſlew *Zechariah*, that had been loyall to him. 2 *Chr.* 24. 22, 23. the Lord ſuddenly puniſht him for it. 2 *Chr.* 24. 25. Eſpecially, the Scripture ſets a black mark upon thoſe ſordid, unrighteous, diſingenious ſpirits, who fight againſt God with his own bleſſings, and beſtow his ſilver and gold on *Baal*, *Hoſ.* 2. 8. with the *Iſraelites*, they turn their jewels into an Idoll, and then dance before it, and worſhip it. *Ieſurun* when fat and full, kicks at the God which fed him. *Deut.* 32. 15. like Mules, which being filled with their dammes milk (*matrem calcibus petunt*) fall to kicking the damme that fed them. The *Hebrewes* have a Proverb. *In fontem ex quo ſemel bibiſti, ne projecito glebam*, much leſſe *in fontem ex quo ſemper*. God is our Creatour, Preſerver, Father, and Friend; and therfore they do very fooliſhly, who do thus ill requite him. *Deut.* 32. 6. Take heed therefore of this Spunge of the Devill (as *Auſtin* calls Ingratitude) wherewith he wipes all the favours of God out of our ſoules.

Omnis ingratus eſt injuſtus.

Qui non eſt gratus datis, non eſt dignus dandis.

See more in *Clerks* Mirrour. *cap.* 73. *Edit.* 3.

5. Unthankfullneſs ſtops the Current of Gods mercies, and provokes the Lord to ſtrip us of all. *Solomon* forſakes the God of his mercies; by it he loſt ten parts of his Kingdome, and had adverſaries ever after 1 *Kings* 11. 9. *Hezekiah*, when recovered, rendred not according to mercy received, therefore wrath came upon him from the Lord. 2 *Chron.* 32. 25. It maks the Lord to repent of the bleſſings he hath given us. 1 *Sa.* 15. 11. It made *David* repent of his care in protecting the flocks & ſervants of ungrateful *Nabal* from violence. 1 *Sam.* 25. 15, 16, 21, 22. *In vain have I kept all that this fellow hath, ſince he requites me evill for good; Ile deſtroy all that belongs to him.* So ſaith God, in vain have I ſaved ſuch a man from the Sword, Plague, Famine, therefore I will now deſtroy him utterly for his rebellion. God cannot endure theſe *Sepulchra beneficiorum*, theſe unthankfull buriers of his benefits.

Ingratitudo eſt ventus urens, ſiccans pietatis fontem, rorem miſericordiæ, fluenta gratiæ. Bern.

6. 'Tis a ſad aggravation of mens ſins; This makes the ſins of the Saints ſo exceeding ſinfull, becauſe they are committed againſt the greateſt Light and Love. God Regiſters all the mercies which he beſtowes on us, and when we ſin againſt them, we ſhall be ſure to hear of it. 2 *Sam.* 12. 7, 8, 9, 10. 'Tis a ſinne that levens and ſowres our other ſins, and makes them farre more loathſome. It ſtops mens mouthes, and makes them excuſeleſſe, ſo that they have nothing to ſay for themſelves. *Ezra* 9. 9, 10. when he had ſet forth what God had done for them, and how they had rebelled againſt him, he cries, *and now Lord what ſhall we ſay after all this?* q.d. We have nothing to ſay for our ſelves, ſince we have again forſaken thy commandements, notwithſtanding all thy mercies and deliverances given to us; this brought ruine on them. V. 13, 14.

Ingratitudo velut fermentum omnia peccata permeat, ingratitudo materialis eſt in quolibet peccato. Aquinas 22. q. 107. *art.* 4.

7. Idolaters will riſe in Judgement againſt ſuch; if they will praiſe their dung-

dung-hill-Gods, ſhall not we praiſe the living God? *Judg.* 16.23.

8. Unthankfull men are unfit for Heaven, for there the Saints do nothing but ſing Hallelujahs and praiſes to their God for ever. *Revel.* 5. 12, 13. *Luke* 2. 13.

This is one of the crying ſins of *England*, Ingratitude both to God and man, never raigned nor raged more amongſt us then at this day; As the Lord loads us with mercies, ſo we load him with our Apoſtaſies. No Nation under heaven ſo beloved as we, and no Nation under Heaven, that have worſe requited his love. 'Tis a Miracle of mercy that he yet continues his mercies to us, and that he hath not long agoe ſtript us naked, as in the day when we were born. Let it therefore repent us of our unkindneſſe to our good and gracious God, and, for the time to come, let us expreſſe our Thankfulneſſe in Reall obedience. We have nothing elſe to give unto God but Thanksgiving, that is his Rent and due. *Pſal.* 29. 2. and 50. 14. every honeſt man will pay his Rent, onely take heed that you pay it not to a wrong Land-Lord; aſcribe not the glory of what you are, or have to your ſelves, or to the Creature; all muſt be given primarily to God: 'tis true, we may thank, and pay the meſſenger, but not like the Doner. *Cant.* 8. 12. the Keepers of the Vine-yard have two hundred, but *Solomon* himſelf hath a thouſand. Secondarily, we may give Thanks to Gods Inſtruments, whoſe hearts he moves to help us. Thus *David* firſt bleſſeth God, and then *Abigail*, 1 *Sam.* 25. 32, 33. 'Tis the Almes (if I may ſo ſay) which we give unto God; in all other things, God bleſſeth us, but in Thanksgiving, we bleſs God. *Pſal.* 50. 23. *James* 3. 9. God bleſſeth us Imperatively, we bleſs him Optatively, when we deſire and endeavour to ſet forth his promiſes. This is the way to increaſe and preſerve our bleſſings, both Temporall and Spirituall, and if we merit in any duty, 'tis in Thanksgivings. He that gives Thanks for an old mercy, makes way for a new one. This is more pleaſing unto God then all legall Sacrifices. *Pſal.* 50. 8. and 69. 30, 31. 'Tis one of the moſt excellent parts of Gods worſhip, whereby we do in a ſpeciall manner glorify him. *Pſal.* 50. *ult.* yea in ſome reſpects God hath more glory from the Saints on Earth, then from the Saints in Heaven: for they praiſe him without oppoſition, in the middeſt of his friends; but we praiſe him with much danger and difficulty in the middeſt of his enemies. This is the end of our Creation. *Prov.* 16. 4. *Iſay* 43. 21. every member, every ſenſe, every faculty of ſoul, and part of our bodies, calls for Thankfulneſſe. *Quot membra, tot ora.* Had we but wanted a Legge, or an Arm, or an Eye, we ſhould know the price of that mercy. 'Tis the end of our Predeſtination. *Epheſ.* 1. 11, 12. The end of our Redemption. *Iſay* 51. 11. *Luke* 1. 74. The end of our Adoption. *Epheſ.* 1. 5, 6. In a word, 'tis the end of all Gods Mercies, that we ſhould praiſe him for them, *Pſal.* 50. 15. *Quot beneficia, tot ora.* When the Lord had delivered *Iſrael* out of *Egypt*, he makes it an Argument to quicken them to obey all his commandements. *Exod.* 20. 2. when the Lord plants his Vine-yard in a very fruitfull hill, then he expects the pleaſant Grapes of Thankfull obedience. *Iſay* 5. 1, 2. Even the Devill could ſay, *Iob* had good Reaſon to expreſſe his Thankfulneſſe in ſerving God, who had made the hedge of his protection round about him. *Iob* 1. 9.

Juſtitia poſtulat ut quid cuique debetur, reddamus. Zanchy.

Unuſquiſque debetur ex debito honeſtatis (ut loquuntur Scholaſtici) aliquid ei reddere, qui ſibi gratiam fecit.

Gratitudo eſt non ſolum maxima, ſed & mater virtutum.

Gratiarum actio eſt ad amplius dandum invitatio. Bern. We love to ſow in fruitfull ground.

Rule. 8.

See to the manner of your Thanksgiving, God loves Adverbs better then Adjectives; he regards not ſo much *quàm bonum, ſed quàm bene.* A good diſh may be marred in the Cooking, and a good Duty ſpoyled for want of

of a right performance. He then that would give Thanks unto God rightly,

Muſt do it,
1. Cordially,
2. Zealouſly,
3. Chearfully.
4. Speedily,
5. Beleevingly,
6. Humbly,
7. Holily.
8. Conſiderately.

1. We muſt praiſe God cordially, not curſorily, or cuſtomarily, in a verball formall way, but as God bleſſeth us Really, ſo our praiſe muſt be Reall, and ſincere. God is a Spirit, and will be worſhipped in ſpirit. Hence *David* calls on his *Soul* to praiſe God. *Pſal.* 103. 1. and the Virgin *Mary* not only with her ſoul, but with her *Spirit*: (*i. e.*) with her underſtanding; which (when renewed) is the moſt noble, ſublime, and choyceſt part of man; not only her Tongue, or Hand, but her ſoul, yea, her ſpirit ſhall praiſe him. *Luke* 1.46,47. The Spirit is more then the Soul. Hence ſome by ſoul, would have the Inferiour part of the ſoul to be meant, as the ſenſitive powers, common to us with bruits, which reſpects naturall things. And by Spirit, the Superiour faculty of the Soul, the Rationall part (eſpecially, when enlightened and renewed by the Spirit of God) which reſpects divine and ſpirituall things. So the Apoſtle diſtinguiſheth between ſoul and ſpirit. 1 *Theſ.* 5. 23.

Anima naturam animæ notat, Spiritus verò mentem gratiâ imbutam. Anima naturalis eſt & naturalia conſiderat, Spiritus verò ſupernaturalia & cœleſtia. à Lapide.

See more, *Wilſons* Diction. *in V. Spirit. &* Ravanell.

2. Zealouſly and Tranſcendently, with the higheſt intention of affection. As God is the moſt High, ſo our Praiſe muſt be anſwerable. We muſt extoll and exalt his Name. *Iſay* 25. 1. as the Angels in heaven do, though not in Equality, yet in Conformity, and Similitude. Hence the Saints call up all the Powers of their ſoules to this work, and make new ſongs of praiſe. *Exod.* 15. *Pſal.* 69. 30. See how *Deborah* rowſeth up and quickens her ſelf that ſhe might the better quicken others. *Judg.* 5. 12. The reiteration of the words do ſhew her earneſt affection to the work.

3. Speedily; without delay: ſo ſoon as ever we recive a mercie, we ſhould preſently give Thanks. So did *Deborah Judg.* 5. 1. the ſame day that ſhe received a victory, the very ſame day ſhe ſings praiſe. We may begin too late, we cannot begin too ſoon. As God loads us daily with mercies, ſo we ſhould daily praiſe him, *Pſal.* 68. 19, 20.

4. Voluntarily, freely, chearfully: all Gods people are Voluntiers. *Pſal.* 110. 3. it's no ſervice that is not Voluntary; compulſive Praiſe is no Praiſe. 'Tis for beaſts to be driven againſt their wills, *aguntur non agunt.* As in alms, God loves a chearfull giver: ſo in this Spiritual alms, God would have our praiſes flow as water from a ſpring freely, not as fire from a flint, with much hammering, and ſtriking.

5. Beleevingly, and in faith. As our Prayers, ſo our Praiſes muſt be put up in the Name of Chriſt; he muſt ſweeten our odours with his incenſe. *Revel.* 8. 3. he is that golden Altar, which ſanctifieth all our ſervices, *Coloſ.* 3. 17. *Epheſ.* 5. 20. givnig Thanks unto God alwayes.

Ne gratiæ quidem noſtræ gratæ erunt Deo, niſi per & propter Chriſtum.

1. Habitually and diſpoſitively: our hearts ſhould be kept in ſuch an holy frame, that on all occaſions we ſhould be ready to praiſe God.

2. For all things, that God ſhall ſend on us or ours, for proſperity, and adverſity, for ſickneſſe and health, for poverty and plenty; what ever God doth with us, we muſt Thank him.

3. In the Name of Chriſt, theſe calves of our lips muſt be offered on this Altar. *Hoſ.* 14. 2.

6. Humbly, none can give Thanks Rightly, but he that gives Thanks Reverently. *Heb.* 12. 28. our very rejoycing muſt be mixt with trembling. *Pſal.* 2. 10. make a man firſt Humble, and he'l ſoon be Thankfull,

Thankfull, as we ſee in *Iacob*. *Gen*. 32. 10. and the Prodigall. *Luke* 15. 19. he counts it an honour to be Gods hired ſervant. Such a one looks upon all as mercy, no merit. Hence when the Lord would make men truly Thankfull, he ſets before them their miſery. *Ezek*. 16. and commands the people of *Iſrael* to keep the feaſt of *Booths* in remembrance of their miſery in *Egypt*, *Nehem*. 8. 17, and to remember that their Father *Iacob* was a poor periſhing *Syrian*, *Deut*. 26. 5. they muſt acknowledge the meanneſs of their Originall, that they might the better magnify Gods goodneſs and free Grace in raiſing them.

E primo ordine excidi, dignare me vel ſecundo, tantùm me penitùs ne abjicias. Euthym.

7. Holily, from a pure heart. Praiſe is unſeemly in the mouth of ſinners. Their ſacrifices are an abomination to God. 'Tis in *Sion*, and not in *Babylon*, that praiſe waits for him. *Pſal*. 65. 1. 'Tis only Saints that are called to this work. *Pſal*. 33. 1. and 145. 10. they have ſpeciall mercies, as Juſtification, Sanctification, Salvation, &c. and therefore it much concerns them to be Thankfull.

8. Conſiderately. We muſt weigh and ponder all circumſtances, as ſpices pounded, ſmell more ſweetly. Hence *David* deſcends to particulars. *Pſal*. 136. *per totum*.

Sapiens omnia examinabit ſecum, quantum acceperit, à quo, quando, ubi, quomodo. Seneca.

1. Conſider the freeneſs of Gods mercy, when thou waſt dead in Treſpaſſes and ſins, and hadſt no eye to pity thee, nor lovelineſs in thee, yet then God ſpread his skirt of love over thee, and ſaid, Live.

2. Conſider the fulneſs of Gods mercies. They are for number numberleſs. *Pſal*. 139. 17, 18. Mercies to ſoul, to body, in eſtate, in the Church, and in the Common-wealth, &c. Meditation on theſe things, will be like oyle to the Lamp, it will inflame and inlarge our hearts, it will ſweeten mercies to us. *Pſal*. 104. 33, 34. and ſtrengthen us in Gods way. *Neh*. 8. 10. Since this duty is ſo highly pleaſing unto God, be much in it. The repetition of the Act, will intend the Habit, and therefore be practiſing it on all occaſions. Haſt children? give Thanks for them. *Gen*. 29. 35. Haſt victory over thy enemies? give Thanks for that. 2 *Sam*. 22. 1. Haſt good ſucceſs? give Thanks for that. *Gen*. 34. 48.

[He that would ſee more for Thanksgiving, may peruſe Mr. *Sam*. *Wards* Serm. on 1 *Theſ*. 5. 18. and Mr. *Bridge* on the ſame Text. Mr. *Jeanes* Thanksgiving Serm. for *Taunton*, D. *Holſeworth* on *Hoſ*. 14. 2. Mr. *Gataker* on *Gen*. 32 10. *Church* his Treaſury. p. 318. D. *Spurſtow* on the Promiſes. chap. 10.]

8. *Unholy.*

Fitly hath the Apoſtle yoaked theſe two together, Unthankfull, Unholy; ſeeing every act of Unholineſſe hath much Unthankfulneſſe in it, every ſinne we commit againſt God, is a Tranſgreſſion not onely of the Law of Holineſſe, but alſo of the Law of love and kindneſſe; there is much ingratitude in ſin. An unholy man is a profane man, one that ſlights God and his wayes, one that ſavours not ſpirituall things, but is wholly addicted to the world, and its pleaſures, preferring theſe Earthly and Temporall things before Eternall. Now this Unholineſs and Profaneneſs, is twofold. { 1. In Doctrinalls, 2. In Practicalls.

Ingratitudo materialis eſt in quolibet peccato. Aquinas.

'Ανόσιοι, *profani*, Beza. *Impius*, Erafmus. *Sceleſtus*, *vulg.* ex α priv. & ὅσιος *ſanctus* (i. e.) *non ſanctos vel ſanctitatis expertes, in quibus eſt nihil ſanctitatis, ſed atrocia perpetrant crimina.* Soto.

1. In Doctrinalls; In the laſt dayes men ſhall publiſh unholy Doctrines, and profane Principles. Profane men will invent profane Tenets, and profane fables, which the Apoſtle commands us to ſhun. 1 *Tim*. 4. 7. & 6. 20. [what profane doctrines are publiſht in our days, who liſts may ſee in Mr. *Edwards* his *Gangreen*. 1. *Part*. *p*. 15. &c. *Edit*. 3. and *London* Miniſters Teſtimony. and Mr. *Bartlets* Balſom *in fine*,]

'Ανόσιοι, *tum de moribus, tum dogmatibus profanis intelligi poteſt.* Aretius.

Quibus nullum jus eſt nec fas, ἀνόσιοι ſunt. Beza.

2. In the laſt dayes, men will be profane in Practicalls. No true piety will appear in their lives; but they will be full of Pride, Self-conceit, Covetouſneſs, Hypocriſy, Malice, and all Unrighteouſneſs. They will violently ruſh into ſin without any Fear of God, or Reverence to man. Hence the Apoſtle rangeth profane perſons amongſt the vileſt ſinners. 1 *Tim.* 1. 9, 10.

Irreligioſi (i.e.) *qui materna Eccleſia viſcera diſcipant.* Aug.

3. Such as rend the bowels of their Mother that bare them, theſe are impious and profane in S. *Auſtins* judgement.

Note.

4. A prophane man moſt properly is one that lightly eſteems the holy things of God: one that ſlights God, his Sabbaths, Sacraments, Servants, Miniſters, and all Gods holy things. In a word, he is one that preferres Earth before Heaven, the World before the Word, Gold before Godlineſs, the body before the ſoule, and the ſhadow before the ſubſtance. Theſe have their portion in this life, and had rather part with their part in Paradiſe, then their part in *Paris*; like the profane *Iſraelites*, that preferred the Garlick and Onyons of *Egypt*, before celeſtiall Mannah, and with the ungratefull Jewes, preferre *Barrabas* before Chriſt upon this account. *Eſau* is ſtiled a *Profane man*, [*Heb.* 12. 16.] becauſe he ſold his Birthright (an heavenly priviledge) for a meales meat, for a trifle. The Hogs and Dogges of the world, make light eſteem of the Holy things of God. *Mat.* 7. 6. we have too many ſuch *Eſaus* in our dayes. But let ſuch know, that as they have prophaned Gods name by ſlighting him, ſo he will ſet lightly by them, and make them profane, by expoſing them to publick contempt and ſhame. *Matth.* 2. 8, 9. and as they had no regard of his honour, ſo he will have none of theirs. *Pſal.* 89. 39. *Iſay* 43. 28. and 47. 6. as they trampled Chriſt and the tenders of his grace under their feet. *Heb.* 10. 29. So they, as vile and contemptible perſons, ſhall be trampled upon by others. Such as deſpiſe God ſhall be deſpiſed. 1 *Sam.* 2. 30. So much the Notation of the word implyes. Now for the coertion, reſtraint, and condemnation of ſuch perſons, the Law was made. 1 *Tim.* 1. 9, 10. they are lyable to the curſe of God, as profane *Eſau* was. *Heb.* 12. 17. Oh then labour for Holineſſe, which is oppoſite to this prophaneneſſe. They were ſet directly one againſt another. *Ezek.* 44. 23. as profaneneſſe debaſeth a man, ſo piety exalts a man, and makes him ſhine like an Angell amongſt men. No life ſo Honourable, Comfortable, and Commendable. [as you may ſee in my Beauty of Holineſſe. chap. 8.]

βέβηλοι, *profanes, quaſi procul à fano eliminandus, quia ſacra negligit, violat, conculcat, unde* Virgil. *Procul hinc, procul eſte profani.*

Profanum ducere ſanguinem Chriſti, eſt illum habere tanquam rem nihili, nulliuſque dignitatis, meriti, efficaciæ. Ravenell.

βέβηλα (i.e.) *profana dicuntur, quæ ab omnibus ad conculcandum propoſita ſunt. Dicta eſt vox ἀπὸ τῦ βαίνω* (i.e.) *à pavimento, quod à quovis calcatur.* Elias Cretenſis.

See more againſt this ſin in my Beauty of Holineſſe, chapt. 2.

VERSE 3.

VERSE 3. *VVithout Naturall Affection.*

IN the laſt dayes, men ſhall be ſo vile, that no bonds of Nature can bind them, and no wonder, for they that are blaſphemers of God, diſobedient to Parents, ingratefull to Benefactors, muſt needs at laſt come to that height of inhumanity and brutiſhneſſe, as to be without Naturall Affection. They ſhall not only be without Humane affection, which is a love to men, as they are men, or Chriſtian affection, which is a love to good men, becauſe they are good; but they ſhall be without Natural affection towards thoſe, to whom they are bound by the bond of conſanguinity and affinity, and by a ſpeciall inſtinct of Nature, to ſhew a tender love and reſpect unto. Theſe ἄστοργοι, are thoſe inate and tender affections, which are planted in our Nature by the God of Nature, towards thoſe to whom we are conjoyned by the bond of Nature. Such is that naturall affection, which is between Parents and their children, Husband and Wife, Brother and Brother, Kindred and Country, a Governour and his Family. There is no Nation ſo baſe and barbarous, but there are ſome ſparkles of this Naturall affection towards their own. Yea, the very bruit beaſts we ſee, are very tender over their young. The very Lioneſſe, the Beare, the Tygre, the Eagle, the Hen, yea the Bitch will riſe up in judgement againſt thoſe unnaturall Parents that provide not for their own. Men love their Riches, they love their Houſes, they love their Horſes, ye their Dogs; but not with that naturall affection, as they love their children. And though ſome may be ſo unnaturall, as to blot out this natural affection. *Iſay* 49.15. and *Saul* to his ſonne *Ionathan*, and to *David* his Son-in-Law. 1 *Sam.* 19.14,15. and 20.33. and the Gentiles. *Rom.* 1.30. yet ſee how tenderly *David* is affected even to a Rebellious *Abſolom*, 1 *Sam.* 18.33. and *Paul* to his Country-men and Kinſ-men. *Rom.* 9.3. and *Iacob* to *Ioſeph*. *Gen.* 37.35. and to *Benjamin*. *Gen.* 42.38. and 44.22. 29,30. Now is not this unnaturall ſin, the ſin of our Age? Was there ever more want of Naturall affection in Parents to children, and children to Parents? 'Tis true, many exceed in their love, and are apt to dote upon their children (as *David* did on *Abſolom*) and are too fond of them. But do not many offend in the Defect for want of natural affection? How many Parents correct their children and ſervants without moderation or mercy? How many children do riſe up againſt their own Parents, and betray them into the hands of perſecutors? *Mat.* 10.21. *Luke* 21.16. yea and Parents againſt their children? How many ſpeak againſt their own Mothers ſons. *Pſal.* 50.20. the Brother ſupplants his Brother, and the Neighbour, his Neighbour. *Ier.* 9.4. The wife of the boſome, (like *Eve*) labours to draw the Husband from God, and a mans enemies are thoſe of his own houſe. *Micah* 7.5,6. 'Twas the glory of the Primitive times, that they were ſo loving and unanimous, that their enemies could ſay, *Ecce quàm ſe mutuò diligunt?* Behold how theſe Chriſtians love one another! but now we may ſay, *Ecce quàm ſe mutuò dilacerent!* Behold how they torture and teare one another in words and deedes? How many kill the fruits of their wombs? others never provide for their Families, but ſpend that on themſelves at an Ale-houſe in a day, which would maintaine their Families a weeke. Unnaturall bruites! nay, worſe then ſ the beaſtes that periſh, for even the Sea-

ἄστοργοι, *naturalis affectus experres.* Grotius.

Intelligit Paulus στοργὰς φυσικὰς, *ut parentum in liberos, mariti & uxoris, & aliis hujuſmodi, quos Stoici ſtultè inter vitia numerárunt.* Beza. *Conſule* Stobæum *Serm.* 81, 82.

See Clerks Mirrour. *cap.* 89. and 90. *V.* Franzium *de Animalib.* p. 44. 54. 68. 219. 289. *Vehementiſſimus omnium eſt hujuſmodi affectus, præſertim verò parentum erga liberos, & liberorum erga parentes, utpote lege naturæ inditus.* Soto.

Cum beſtia videantur habere neſcio quid ſimile naturalis dum ſe mutuò curant, qui illius eſt expers, eſt beſtiis deterior. Fayus.

See *Clerks* Mirrour, *cap.* 22. and 24. and 34.

monſters ſuckle and ſupport their young. *Lam.* 4. 3. ſuch are worſe then Heathens, let men profeſſe the faith in words, yet if in their deeds they deny it, and be not carefull in a prudentiall, providentiall way, to provide for their owne, they are worſe then Infidels in this reſpect; for they by the light of Nature know, that 'tis their duty to provide for their own, and though they be barbarous, yet are they not ſo barbarous, as to caſt off naturall affection to them. 1 *Tim.* 5. 8. God will ſurely viſit for ſuch ſins. *Amos* 1. 9. *Obad.* 10. 11, 12, 13, 14.

Chari ſunt parentes, chari liberi, propinqui, familiares; ſed omnes omnium charitates patria una complexa eſt; pro qua quis bonus dubitet mortem oppetere, ſi ei ſit profuturus? Quo deteſtabilior eſt illorum immanitas qui lacerâ unâ omni ſcelere patriam, & in ea delenda occupati ſunt? Cicero *de Offic. l.* 1.

Laſtly, whereas there is planted in us a naturall affection to the Land of our Nativity, inſomuch that Heathens have been prodigall of their lives, for the good of their Country, yet how many are there amongſt us, that by deſtructive courſes, ſeek the ruine of their Mother that bare them, and the land that nurſt them? True, we muſt love our Parents, love our children, love our friends, and neighbours, but the publick good muſt be preferred before them all,

Stoici ſunt furioſi qui ea non temperant, ſed abſcindunt, rebuſque à natura inſitis caſtrare hominem quodammodo volunt. Lact. *l.* 6. *c.* 15, 16, 17.

This then informs us of their folly, who plead for a Stoicall Apoſtacy, commending the want of naturall affections as a point of perfection, which the Lord condemnes as a great imperfection; accounting that for a Vertue which the Apoſtle reckons for a great Vice. So that to baniſh them out of man, is to baniſh man out of man, and to make him a ſtock, rather then a Stoick. The Affections are not ſinfull *per ſe*, and in themſelves, but only by Accident, when they are miſplaced and ſet upon wrong objects, or not kept to their juſt proportion, ſo that they neither exceed, nor come ſhort of their meaſure. So that the Affections of Love, Fear, Deſire, Joy, &c. ſimply conſidered in themſelves, are good.

Gratia non extinguit ſed ordinat affectus, & non tollit ſed extollit naturam. Aquinas.

1. *Adam* had them in the ſtate of Innocency, when he was free from ſinne.

2. Chriſt himſelf had them, his Reaſon excited, directed, moderated, and repreſt them, according to the Rule of perfect, clear, and undiſturbed judgement. He made uſe of them; he rejoyced. *Luke* 10. 21, he wept. *Iohn* 11. 35. he was angry, *Mark* 3. 5. he feared. *Heb.* 5. 7.

3. God commands us to love. *Mat.* 22. 37. to be angry. *Eph.* 4. 26. to feare. *Luke* 12. 5. to weep. *Joel* 2. 12. and to be aſhamed. *Jer.* 3. 3. 'Tis a great bleſſing that we have them: what Stocks and Sots, ſhould we be without them? they ſet the ſoul on work, and make us active for God. *David* prepared much for the houſe of the Lord; how ſo? becauſe he ſet his *affections* on the houſe of his God. 1 *Chron.* 29. 3. They are as wind to the Sails, as wings to the Bird, and as feet to the Body. [*Pes meus affectus meus, eò feror quocunque feror.*] Neither doth Grace extirpate, but Regulate them; Grace doth not root out Nature, it onely takes away our droſſe, and turnes our braſs into gold: it removes the ſcumme, and takes away the exorbitancy of our Affections. *Be angry, but ſin not*, hold good in all the Affections, Love the Creature, but ſin not; ſorrow under affliction, but ſin not, &c. we are as a dead Sea without them, and as the raging Sea, if they exceed their bounds. As *Bias* ſaid of the Tongue, that it was the beſt, and the worſt part of the Sacrifice; ſo may we ſay of the Affections, they are the beſt ſervants, but the worſt Maſters, which our Natures can have. Like the windes which being moderate, carry the ſhip; but drown it being tempeſtuous. And we find it experimentally true, that things moſt uſefull, and excellent in their regularity, are moſt dangerous in their abuſe. Let us therefore be-

Sunt velut nervi in homine, & quaſi funiculi à natura in nobis inditi, à quibus trahamur. Plato *de Legib.*

Net meliores unquam ſervos, nec Dominos ſentit natura deteriores.

ſeech

ſeech the Lord by his Spirit, to ſet and keep our Affections in tune; and then ſo many Affections; ſo many Graces. Our love will be turned into a love of God. Our Joy into a delight in the beſt things. Our ſorrow into ſorrow for ſin, and our fear into a fear of offending God. And therefore in all your exceſſes and Defects in this kind, look up unto God for help; 'tis he only that can command the raging Seas, *to be ſtill, and they ſhall be ſtill.*

[See more, D. *Reynolds* on the Paſſions, and Mr. *Fenner* on the Affections. M. *Herles Policy. l.* 2. *c.* 6.]

10. *Truce-breakers.*

The words ſeem to be a Gradation. *q. d.* The laſt dayes will be very perilous, for men will be irreligious towards God, rebellious to Parents, ingratefull to Befactours, and at laſt perfidious; ſo that it will be to no purpoſe to make any Compacts or Covenants with them: being once provoked, they become unappeaſable, irreconcileable, violating the Lawes of Peace, and Friendſhip, to advance their own deſignes, and intereſts. If we take the word both wayes, the Character will ſuit with our times.

'Ασπονδοι, fœdifragi, fœdere neſcii Beza, ab α privat. & σπονδη, fœdus. Sicut cum ſuis pietatem non ſervant, ita cum externis amicitia & fœderum jura non ineunt, vel inita violant. à Lapide. 'Ασπονδοι, irreconciliabiles, qui fœdera non ſervant, jura pacis & amicitiæ violant. Aretius. Hoſtes inconfœderabiles, qui nec legibus, nec pactis, ſed affectibus, ſe regi permittunt. Eſpencæus.

So the Grecians call an irreconcileable warre, ἀσπονδον πόλεμον, and unappeaſable enemies ἀσπονδους ἐχθρους.

1. In the laſt dayes men will be implacable, irreconcileable, (So the Apoſtle uſeth the word, *Rom.* 1. 32.) being once offended, they are hardly ever reconciled, their malice admits no Termes of Truce, much leſſe of hearty reconcilement, like thoſe *Pſal.* 120. 6, 7. They may peradventure out of policy ſay, they will forgive; I, but they will never forget; but *Eſau*-like they onely reſpite their malice, till a fit opportunity of revenge appear. *Gen.* 27. 41. Theſe are unlike to God, who is ready to forgive, and upon Reall Humiliation, eaſily appeaſed. 2. It argues a graceleſſe frame of ſpirit, for as the experience of Gods love in pardoning, inclines us to an eaſie forgetfulneſſe of wrongs; ſo doth the continued proſecution of a revengefull purpoſe, argue ſufficiently, our little or no feeling of Gods pardoning mercy.

2, The word ſignifies not only Truce-breakers, (*i. e.*) ſuch as break thoſe Covenants, which are made for ceſſation of Armes, which we call Truces. This expoſition is too ſtraite, for in the laſt times men ſhall attain to ſuch a height of ſin, that they ſhall not onely be Truce-breakers but Covenant-breakers. In the laſt dayes men ſhall be ſo irreconcileable to the waves of God; that they will not once bind themſelves by Covenant to them: or if, for ſelf-ends, they ſhall ſwallow up ſuch a Covenant, yet they will be perfidious, and never keep it; They'l make no more of a Covenant, then a Monky doth of his Collar, which he can ſlip off and on at his pleaſure. In the laſt dayes, men will not onely be Sermon-proof, and Judgement-proof, but Covenant-proof; no bonds ſo ſtrong, ſo ſacred, but they can as eaſily break them, as *Sampſon* did the bonds of the Philiſtines. 'Tis not Perſonal, Sacramental, or National Vowes that can keep the men of the laſt times, within the Circle of obedience: and therefore this alſo know, that in the laſt days, *perilous times ſhall come*; for men ſhall be *Covenant-breakers both with God and man.* That this is *Englands* ſin, I wiſh it were not too apparent, to our great reproach in the world; This ſin is written with the Claw of an Adamant, in a Table of remembrance before God and man, to all poſterity. Have we not lifted up our hands to the moſt high, and vowed a Reformation? but behold a Deformation. We vowed an extirpation, and rooting up of Hereſy

'Ασπονδοι, qui nulla pacta ſervant, nec promiſſis ſtant, nemini fideles, ne bene ſallori quidem. Baldwin.

reſy, and falſe doctrine; yet many act as if they had taken a Covenant for their propagation. We vowed the ſetting up of Diſcipline and Government in the Church of God; yet it were to be wiſht that ſome which have taken this Covenant, did not oppoſe it. We have vowed Uniformity; and behold a Multiformity. I hope there is none that thinks the Subſtance of this Covenant to be out of date; the matter of it is ſuch, that we are bound all the dayes of our lives, zealouſly to obſerve it. I ſuppoſe every good man thinks himſelfe bound to preſerve the Purity of Religion, to extirpate Hereſy and profaneneſſe, in his place and calling, not onely till our enemies were ſubdued, but theſe are duties to be practiſed all our dayes. A well-grounded Covenant (and ſuch was this) is a ſure, firm, and irrevocable Act, 'tis *Æternitati ſacrum*, (ſaith a Reverend Divine) to endure for ever. Hence the Parliament ordered, that it ſhould be taken by all men above 18. years of age, in the three Nations, and that it ſhould be printed in a fair Letter, and hung up in a Table in the Church, for a perpetuall Memoriall. [See more in Mr. *Gelaſpy's Miſcelanies*, chap. 16. p. 201, 202, &c. and Mr. *Rutherford* againſt Pretended Liberty of Conſcience. chap. 22.]

Mr. *Caryll* his Serm. on *Neh.* 9. Preacht at the taking of the Covenant.

Now for men to violate and vilify ſuch an Oath as this, which for Matter, Perſons, and other Circumſtances, the like hath not been in any Age, or Oath we read of, in Sacred or Humane ſtories: is an high provocation, and ſhall not eſcape unpuniſhed (as a Reverend Divine hath very well obſerved) but as they have been *notorious in ſin*, ſo ſhall *they be notorious for ſhame*. Hence a Truce-breaker is here reckoned among the vileſt of Chriſtians, and a Covenant-breaker, is liſted amongſt the worſt of Heathens. *Rom.* 1. 32. God accounts this ſo far from ſervice, and duty, that he looks upon it as horrible profaneneſſe and perjury, what doth more provoke a man, then Treachery and perfidiouſneſſe? and what greater Treachery, then to break ſo ſolemn and ſacred a Covenant? this provoked the Lord againſt *Iudah*. *Hoſ.* 6. 7. *but they like men have tranſgreſt the Covenant, there (even there) have they dealt treacherouſly againſt me.* There where they ſhould have been moſt faſt and faithfull, there they were moſt falſe and perfidious. What we barely promiſe, we ought to perform, but a Vow is a double and ſtronger bond, and ſo more carefully to be obſerved. Hence Gods hand hath been remarkable againſt Covenant-breakers in all ages. *Sauls* poſterity was plagued for their breach of Covenant with the *Gibeonites*, 2 *Sam.* 21. 1, 2. 6. So the Heathen that were Covenant-breakers, were given up to Reprobate ſenſe. *Rom.* 1. *Sampſon* breaking his Vow, had his eyes put out by the Philiſtines, and is made to grind. *Iudg.* 6. 21. *Abſolon* under pretence of a Vow ſeeks his Fathers life, but it coſt him his own. 2 *Sam.* 15. 17. King *Zedekiah* is puniſht with death, for breaking Covenant with *Nebuchadnezzar* a Heathen, and an Idolater. *Ezek.* 17. 15. to 22. 'tis a ſignall place, and worthy our ſerious meditation. So *Ier.* 34. 18. to 22. God will ſend a ſword on ſuch to avenge the quarrell of his Covenant, *Levit.* 26. 25. 'Tis reported of the *Egyptians*, that if any man did ſwear by the life of the King, and did not perform his Oath, that man was to dye without mercy; no gold, no ſilver, could redeem his life. We have ſworne not by a King, but we have lifted up our hands to the King of Kings, and unleſſe we mean to dye eternally, we muſt perform it. The Jewes have a Proverb, *Non eſt pœna ſuper Iſraelem in qua non ſit Uncia Vituli aurei.* That was ſuch a Tranſgreſſion, that God remembred it every time he plagued them. So *Non eſt pœna ſuper Angliam in qua non ſit Uncia fœderis.* In every puniſh-

Vovens & non ſolvens, quid niſi pejero? Bern.

The Heathen by the light of nature condemned perjury as worthy of death.

How *Ladiſlaus* was puniſht for breaking Covenant with *Amurath*, who liſts may ſee in *Bucholtzers* Chronol. *in Anno mundi* 5414.

See ſix Reaſons againſt Covenant-breaking, in Mr. *Calamies* Serm. on 2 *Tim.* 3, 3. *p.* 10. &c.

See more in Mr. *Blake* on the Covenant. Chapt. 21. and Mr. *Clerks* Mirrour. *cap.* 95.

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ment there's ſomewhat of the Covenant in it. I ſhall conclude with the words of ſome Reverend Divines, lamenting the Breach of the Covenant amongſt "us. That ſo ſolemn a Covenant (ſay they) ſo gravely and piouſly penned, ſo "dreadfully obliging the Conſcience (in all ſincerity and fidelity, to take "and keep it) ſo ratified by authority of Parliament, ordering of it with in- "ſtructions, exhortations, and ſatisfactions to ſcruples: that this Covenant "ſhould be by ſo many without any ſenſe of Religion, both taken and "broken, as if it were but a King at Cheſſe, ſet upon the board for a game, "and ſo ſhut up in a bagge, when the game is done; this is that which may "make us hang down our heads, and with heavie hearts ſay, as *Ezra* 9. 6. "*O our God, we are aſhamed to lift up our faults*, &c. So they. The *Cheſhire* Miniſters in their Teſtimony againſt Hereſies, &c.

Now, as Covenant-breaking is a God-provoking ſin, ſo Covenant-keeping is a Sacrifice moſt pleaſing and acceptable to him; and the moſt compendious way to exalt a Nation, as we ſee in the times of *Moſes*, and *Ioſhua*, 24, 25, &c. *Aſa*. 2 *Chron*. 15. 12, 15. *Ioſiah*. 2 *Kings* 23. 3. &c. *Nehem*. 9. when they brought their people into Covenant, they proſpered preſently. No ſooner did *England* enter into Covenant, but from that very day did the Lord bleſſe us, and gave admirable ſucceſſe to the Armies of his people. *Hag*. 2. 18, 19. The Reaſon is, becauſe then we engage God more eſpecially in our cauſe; we bring him into the field with us, we put all we are, and have into his hand, we are not now our own people but the Lords people, the Lords Kingdome. The Lords Warre, the Lords Caſtles, the battle is not ours, but the Lords. So long as Creature oppoſeth Creature, they may make ſome reſiſtance, but when the Creator comes againſt the Creature, Omnipotency againſt Impotency, and Wiſdom againſt Folly; who then can ſtand? *Iſay* 45. 9. when people fall to Covenanting, then woe to Rebels. *Ezek*. 20. 37. There's no way to preſerve and eſtabliſh a Nation like this; Hence *Moſes* exhorts the people to give up themſelves by Covenant to God, that ſo he might be their God, and eſtabliſh them. *Deut*. 29. 12, 13. So when *Iehojada* had brought the people into Covenant, then the Lord gave them reſt. 2 *Kings* 11. 17, 20. This is like a wall of braſſe to a Kingdom, or rather like a wall of fire (as the Prophet ſpeaks, *Zach*. 2. 5. which none can ſcale) to defend us, and to offend our enemies. Now we have ſpeciall intereſt in the Lord, ſo that all that he hath is ours; his Wiſdome is ours to direct us, his Power to protect us, his Goodneſſe to ſave us, &c. As a woman that's married to a man, partakes of all the Riches and Honours of her husband, and as *Laban* ſaid to *Iacob*, *Gen*. 31. 43. ſo may we ſay to the Lord, All that thou haſt is mine. This appeares excellently. *Pſal*. 132. 2. where the Lord ſweares to *David*, and *David* ſweares, and by a Vow devotes himſelfe to God, then followes bleſſings Temporall and Spirituall.

1. They ſhall have ſpiritual bleſſings, they ſhall have Gods ſpeciall preſence amongſt them, God will dwell there. V. 13, 14. yea ſuch is Gods great condeſcention) that he deſires no better habitation then amongſt his own people.

2. He will fill them with ſpirituall joy. V. 16. ſinging they ſhall ſing (*i. e.*) they ſhall greatly, and they ſhall ſurely rejoyce.

3. He'l bleſſe their poſterity. V. 11, 12.

4. He'l bleſſe their proviſion, and ſatisfy the poor in *Zion* with bread. V. 15. (*i.e.*) with all Temporall bleſſings needfull for them.

5. Since the Prieſts of God are expoſed to more danger then others, therefore he promiſeth to them more ſpeciall protection. V. 16.

6. He will ſubdue their enemies. V. 17, 18. and will make the horne (*i.e.*) the power and might of his people, to proſper and increaſe. So that this is the only prevailing way, *viz.* ſincerely to give up our ſelves to God in Covenant;

nant; and till this be done, we are undone. 'Tis not Faſting,, Praying, Humiliation, unleſſe we really covenant for Reformation of our ſelves and ours, we do but dodge with God and cannot look to prolper. Hence *Ezra* 10. 1,2,3. tells the people they had ſinned greatly, yet there was hope, but what muſt they do? why, make a Covenant, and all ſhall be well. V. 3. God muſt and will do great things for his people in Covenant, when they be in diſtreſſe. *Pſal.* 107. 8,9, and 106. 45. and 111. 5. yet he remembred his Covenant, and ſaved them according to the multitude of his mercies: with a, notwithſtanding their Rebellions againſt him. Hence 'tis, that Gods people in their diſtreſs ſo oft plead the Covenant to move the Lord to pity them. *Exod.* 32. 13. have reſpect unto the Covenant. *Pſal.* 74. 20,21.

Now that we may Covenant Rightly,

We muſt do it { 1. Judiciouſly, 2. Sincerely, 3. Unanimouſly.

4. Affectionately, with { Feare, Love, Joy.

1, Judiciouſly, in judgement, and Underſtanding, what we do, *Nehem.* 10. 28. *Ier.* 4. 2. ſuch weighty matters muſt not be undertaken raſhly, rudely, or unadviſedly, but with ſerious, grave, and mature deliberation.

2. Sincerely; with all plainneſs and ſimplicity of ſpirit, without doubling, or diſſembling, 2 *Chron.* 15, 12. *Ier.* 4. 2. *Thou ſhalt ſwear in truth* (i. e.) Sincerely, without equivocation, mentall reſervations, or any baſe and miniſter Ends, as to ſave your land from ſequeſtration, to get in favour with ſome great ones, or to get an office, &c. for ſuch kind of ſwearing, the land mournes; if we will ſwear, it muſt be in Righteouſneſs, *Ier.* 4. 2. (*i. e.*) Juſt and Righteous things. The ſubject or matter of a Covenant muſt be juſt and righteous things, ſuch as are agreeable to the Word of God, and tend to his glory, as to ſerve, feare, obey him. *Gen.* 28. 20. Take heed of putting what ſenſe you pleaſe on the Covenant; we may not take it with ſuch limitations, and qualifications, as are againſt the Letter, ſcope, and driſt of it. Such may deceive men, but God they cannot deceive. We ſhould therefore have a Jealouſy over our ſelves, and ſay as *Jacob* did in another caſe. *Gen.* 27. 12. *My Father peradventure will feel me, and I ſhall ſeem as a deceiver to him, and I ſhall bring a Curſe upon me, and not a bleſſing.* If our hearts be not right with God, they will never be faithfull and ſtedfaſt in his Covenant. *Pſal.* 78. 37. Let your hearts chuſe the things that pleaſe God, and then you will take hold on his Covenant. *Iſay* 56. 4. Firſt give a bill of divorce to your Luſts, ſay to them, as to a menſtruous clout, Get you hence. *Iſay* 30. 22. Hoſ. 14. 8. Till our old Union with ſin be broken, God will not match with us, no ſober man will marry with a woman ſo long as her husband lives, but when her husband is dead, ſhe's free. *Rom.* 7. 2,3.

Linguâ juravi, mentem injuratam, gero. Said that Hypocrite in the Orator. *Cicero de Offic. l.* 3.

Juramentum ſit Sacramentm Pietatis, non Vinculum iniquitatis.

3. Unanimouſly; God loves to ſee his people, from the higheſt to the loweſt, to joyn themſelves to him, like one man. *Deut.* 29. 10, 11, 12. *Zeph.* 3. 9. *Jer.* 50. 5. *Ezek.* 37. 17. 2 *Chron.* 15. 12, 13. 15. Nothing ſtronger then ſuch Unity. *Si erimus inſeparabiles, erimus inſuperabiles.*

4. Affectionately.

1. With Fear; we muſt come to this duty with Reverence, and godly feare, conſidering that vaſt diſproportion which is between God and our ſelves. We have not to do with men, but with the Almighty, and that in his Excellency and Greatneſſe. So that as an holy fear muſt be an ingredi-

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ent in all our ſervices [*Heb.*12. 29, 19.] So eſpecially we muſt bring it, when we come to ſwear by his Name, *Deut.* 6. 13.

2. With Love; Get your Judgements convinced of the Excellency of a Covenant-condition, and what a high priviledge 'tis to have God for our God, this will make us in love with the Covenant, and Love is ſtrong as death. *Cant.* 8. 6,7. There is nothing ſo ennobles us (what ever the *Eſaus* of the world ſay to the contrary) as to be in Covenant with God. 'Twas a greater honour to *Iſaac* to be in Covenant, then to be the Seed-Royall, and to have Princely iſsue. *Gen.* 17. 20, 21. *Eſay may have Princely iſsue, but my Covenant ſhall be in Iſaac.* So *Iſay* 43. 4. This will make us remember our Covenants; what we love, we'l never forget. *Pſal.* 119. 16. if *David* love Gods Law, he'l never forget his word. 'Tis not the making, but the minding and keeping of a Covenant, which makes us happy, and we cannot keep it, unleſſe we remember it. One reaſon why the lewd woman forſakes the guide of her youth is, becauſe ſhe forgets the Covenant of her God. *Prov.*2. 17. Hence God ſo oft commands, that we forget not his Covenant. *Deut.*4.23. 2 *Chron.*16.15. and 29. 18. The heart of man is exceeding prone to back-ſliding, now a Covenant is a bond that binds us to God (happy thoſe bonds which bind us to be holy.) It's like a hedge, to bar us from going aſtray. It's a good anſwer to a Tempter; I have ſworne, and I will perform it: How can I do ſuch wickedneſs, and break my Covenant with my God?

3. With joy and chearfulneſs. We muſt not come with dead hearts to ſuch lively work. As God loves a chearfull giver, ſo a chearfull Covenanter is prized by him. 2 *Chron.*15.14,15. *Iudah*, All *Iudah*, Rejoyced in the Covenant which they had ſincerely made with God, to worſhip him onely, in the purity of Religion. See the good iſsue, 1. The Lord was found of them. 2. He gave them reſt round about, ſo that albeit they were encompaſsed with enemies, yet none did hurt them; and if it be matter of joy to come to the Ordinances, *Iſay* 30. 29. 2 *Chron*, 29. *ult.* and 30. 13. 21, 22. 26. *Pſal.* 122. 1. much more ſhould we rejoyce in this extraordinary high ſervice. At marriages joy is ſeaſonable, this is the ſoules marriage day. *Hoſ.*2. 19,20. *I will betroth or marry thee unto me.* It's thrice repeated for certainty.

1. 'Tis a ſpirituall Covenant or marriage; and ſo far more excellent then carnall marriage.

2. 'Tis perpetuall; not for a day, but for ever: when God loves once with a conjugall love, he loves for ever.

3. In righteouſneſſe and judgement; he'l cloath us with the wedding garment of Juſtification, and Sanctification.

4. Though we deſerve no ſuch favour, yet of his own free-loving-kindneſs and mercy, he will do it; and is not this matter of exceeding joy?

2. As for Covenants and compacts with men, there were never greater complaints of falſenes and prodigiouſneſs; a man can ſcarce tell who to truſt, or where to find a faithfull man. Righteouſneſs is periſht from the earth, and faithfulneſs from the ſons of men. A ſimple, juſt, plain-dealing man, is a black ſwan; if a man buy but a piece of land, he ſcapes well if he be not made to buy it a ſecond, it may be a third, time. What lying, coſening, cheating, in buying, ſelling, bargaining? What falſe weights, falſe wares, falſe lights, falſe meaſures, in every place? Men ſell deceit, to purchaſe Gods wrath. 1 *Cor.* 6. 9. and 1 *Theſſal.* 4. 6. they take money not for wares, but for coſenage; ſuch may boaſt of their profeſſion, and call themſelves *Saints*, but God accounts them worſe then *Scythians*; they are an abomi-

Per fœdus hîc haud dubiè intelligit conventiones & pacta de rebus humanis facta; multi multa promittunt, at pauci promiſſa præſtant. Marlorat.

abomination, to him, *Deut.* 25. 13, 14. *Levit.* 19. 13. Some are firſt Tablemen, others ſecond, but both miſcarry; the one for his unrighteous Holineſſe, the other for his unholy righteouſneſſe. Chriſt hath redeemed us, that we might ſerve him; not in Righteouſneſſe or Holineſſe, but in Righteouſneſſe and Holineſſe. Luke 1. 75. ſuch unrighteous men uſually die beggers, treaſures gained by ſuch wicked Practiſes, profit not. *Prov.* 10. 2, 3. *Iob* 20. 15. Plain honeſty is the beſt profit and policy. For though ſuch gain but little at once, yet it gaines long, and keeps its cuſtom; whereas he that couzeneth me once, ſhall not deceive me a ſecond time; he loſeth the cuſtom that he had. It's a great ornament to Religion, when the Profeſſors of it are juſt and righteous, when they pay every man his dues; reſtore what they borrow, ſlander no man, do violence to none, be diligent in their callings, faithfull in their truſts, keep their promiſes, be mercifull to the poor, and as much as in them lyes, have peace with all men. This is the way to ſtability, and ſafety here. *Pſal.* 34. 12, 13, 14. *Iſay* 33. 14, 15, 16. *Ier.* 22. 15, 16. and happineſſe for ever. *Pſal.* 15. 1. 'tis made a note of a Citizen of Heaven, that he doth not only walk uprightly towards God, but he worketh righteouſneſſe towards men. He doth not only know or talk of Righteouſneſſe, but he worketh Righteouſneſſe; he doth not onely praiſe, but he practiſeth it; and not only by fits and ſtarts, for a day or two, but [*operans juſtitiam*] 'tis his Trade, he's daily at it, he allwayes obſerves that golden Rule, *Matth.* 7. 12. *Whatſoever ye would that men ſhould do to him, even ſo to do to them:* he obſerves an equall proportion in the things commuted, he will not ask twelve pence, for that which is worth but ſix pence, nor offer four pence for that which is worth but four groats. He deſires that every man ſhould live in his calling, and therefore obſerves an equall proportion both in his buying and ſelling. This therefore barres all theſe from Heaven, who Canonize themſelves for *Saints*; yet walk directly contrary to the Rule of Sanctity, *Pſal.* 15. they walk Hypocritically, work unrighteouſneſs, ſpeak untruths, back-bite their neighbour, countenance the vile, diſcountenance thoſe that are really good, break their Covenant with God and man, and be great oppreſſours, and grind their brethren. Let ſuch men profeſſe what they pleaſe, *all their Religion is vain.*

See Gods Judgements on ſuch, *Clerks* Mirrour, *cap* 35. and Mr. *Rous* his oyle of *Scorp. Sect.* 5. *p.* 237. folio. and Mr. *Herle's* Policy. *l.* 2. *c.* 14.

[If any would ſee more for the Covenant, he may peruſe Doctor *Burges* Serm. on *Ierem.* 50. 5. Mr. *Caſe* on *Leviticus* 26. 25. *Ierem.* 50. 5. Maſter *Mockets* Serm. on *Deuteronomy* 29. 9. Maſter *Caryll*, and Maſter *Colemans* Serm. at the taking of the Covenant. Maſter *Shaw's Brittaines Rememb.* on 2 *Chron.* 15. 12. Maſter *Aſh* on *Pſal.* 76. 11. Mr. *Calamy* 1643. on 2 *Tim.* 3. 3.]

11. *Falſe accuſers.*

The laſt dayes will be perilous, for men ſhall be falſe accuſers, ſlanderers, back-biters, or, in plaine Engliſh, *Devills.* The Devill hath many names given him in Scripture, but his moſt proper and peculiar name, by which he is knowne, and his malicious nature is diſcovered to us, is, *Devill.* (i. e.) a Slanderer, or falſe accuſer; becauſe 'tis his great work to ſlander both God and Man. He ſlanders God to the Saints, and the Saints to God; ſince he cannot ruine them, he will raiſe lies and falſe accuſations againſt them. *Revel.* 12. 10. Hence he's ſtiled by way of eminency, ὁ διάβολος, the Slande-

Διάβολοι, *Calumniatores, Criminatores, Obtrectatores, Delatores.*

See Mr. *Jenkin* on *Jude* 9.

ſlanderer of ſlanderers, the great ſlanderer and make-bate of the world, the Devill, *Matth.*4. 1. and 5. 5. 11. and 25. 41. *John* 8. 44. 1 Pet. 5. 8.

2. The word is taken in a more large and generall ſenſe, for any one who is like the Devill, of a Devilliſh quality, eſpecially in ſlandering, and falſly accuſing others. Hence the Apoſtle would have women to be grave, not ſlanderers, or Devills. 1 *Tim.* 3. 11. for to carry ſlanders up and down, is to act for the Devill, and to act like the Devill, no child ſo like the Father, as theſe are like the Devill, and therefore in Scripture they have one and the ſame name given them. *viz. Devills.* Thus in the laſt days men ſhall be vile, and voyd of goodneſs themſelves, and therefore they will maliciouſly calumniate the goodneſs of others, 'Twill be their delight (as 'tis the Devills their Maſter) to coyne falſe Reports, and raiſe lyes againſt the Saints, miſinterpreting them and their actions to the world, putting falſe Interpretations, on what they do or ſay.

Hi cum Diabolo commune nomen habent, & ſunt qui recta aliorum dicta & facta depravant, corrumpunt, & in alium ſenſum torquent. Hemingius.

Qui ſibi nullius boni conſcius eſt, omnes ut invidas carpit & criminatur. Bulling.

1. If they ſee any Vertue in the Saints, they either deny it, or diminiſh it, or elſe they put ſome ſiniſter gloſs upon it.

2. If they ſee any infirmities in them, they preſently blaze them, they aggravate and augment them, making them farre greater then they are; they make pounds of pence, and mountains of Mole-hills.

3. If they can find no faults, they will invent ſome, as the Devill did by *Iob* 2. 9, 10, 11, and 2. 5. and this properly is ſlandring. Thus *Ieremiahs* adverſaries dealt with him. *Ier.* 13, 18. *Come let us deviſe devices againſt him.* q. d. Though we can find nothing juſtly againſt him, yet we'l go and coyne ſomething. So that to ſlander, is not ſimply to tell to another, what our neighbour doth or ſaith (for that may be done for our neighbours good, and for publick benefit;) thus thoſe that told *Eli* of his ſonnes wickedneſſe, were no back-biters: nor *Ioſeph* who told his father of his Brethrens ill-doings. *Gen.* 37. nor thoſe that told *Paul* of the contentions and fornications of the *Corinthians.* (1. 1. 5.) becauſe they did it not *cum animo nocendi*, maliciouſly, but out of love, and for their good. But ſlandering properly is a malicious, bitter, reproachfull ſpreading of falſe tales. 'Tis a going up and down with an intent to do them a miſchief. Thus *Doeg* accuſed *David*, and *Abimilech* to *Saul.* 1 *Sam.* 22. and *Haman* ſlandered the Jewes to the King, and the Phariſes oft traduced Chriſt and his Apoſtles. So then, a ſlander is the Devills arrow, ſhot by mans bow, he lends him his lyes and malice, and borroweth the ſlanderers Tongue to utter them. And is not this the great ſin of our Age? Do not many caſt off their Trades, and make it their Trade, like *Pedlars*, to go up and down with the Devills pack? at one Town they open their pack, and there they vent Atheiſme, they come to another, and there they vent Papiſme, they go to a third, and there they cry Rantiſme, they go ſo a fourth, and there they vent blaſphemy againſt God, and railing againſt Magiſtrates and Miniſters Gratis, they expect nothing for their (idle, addle) ſpeaking, I ſee no reaſon why they ſhould, unleſſe they vented better ſtuffe. Theſe Rake-hells are the Devills Factours, Merchants. *Levit.* 19. 26. *Thou ſhalt not go up and down as a Talebearer*; the word is *Rachell*, (whence our Engliſh word Rake-hell) which properly ſignifieth a Trafficker, that goeth up and down with his wares, ſo theſe go from place to place with falſe Accuſations.

Διάβολοι ſunt, qui mendaciis & confictis crimnibus aliorum innocentiam vexant. Eſtius.

2. As thoſe oft blend and mixe their wares, ſo theſe oft coyne falſe Tales againſt their Neighbours.

3. As thoſe buy at one place, and ſell at another, ſo theſe Pedling-Devills make merchandiſe of their words, hearing a falſe Tale at one houſe, and ſelling it at another. The back-biter is (*mus nominis* ſaith *Plautus*) a mouſe that is alwayes gnawing on the good name of his neighbour, Sometimes he whiſpers in ſecret, and anon he openly defames, yet ſubtilly covering all with a deep ſigh, profeſſing his great ſorrow for ſuch a ones fall, when they ſhould delight in the vertues of others, they feed upon their vices.

Infeliciſſimum conſolationis genus, de miſeriis peccatorum capere ſolatium. Salvian.

Let ſuch conſider, 1. That this ſin is hatefull in reſpect of its Originall, it comes more eſpecially from the Devill, and brings men to him. He at firſt ſlandered God to man, man to man, and a man to himſelf. Other ſinnes make men like to beaſts, but this makes men like the Devill himſelf: Hence *Gerſon* calls them *Caninos dentes Diaboli*. The Devills dog-teeth, and the Holy Ghoſt rangeth them amongſt the wicked. *Pſal.* 50. 20. *Rom.* 1. 30. By ſuch perſons and practiſes, the Devill upholds his kingdom. Lying and ſlandering, are the pillars of Popery.

2. Such breed great ſtriſe in Cities, Families, Kingdomes. *Prov.* 16. 28. and 26. 20. eſpecially if it be a ſon, ſervant, or boſome friend, and be done maliciouſly to get an eſtate, as *Ziba* when he accuſed *Mephiboſheth* to *David*. 2 *Sam.* 16. and *Tertullus* accuſed *Paul* for Self-ends. *Acts* 24. 25.

3. They are the worſt kind of Thieves, they robbe a man of his good name, which is a choyce Treaſure. *Prov.* 22. 1. *Eccleſ.* 7. 3. Thieves may be ſhunned or out-run, but who can avoyd a ſlanderous Tongue. A Thiefe may make ſatisfaction for what he ſtole, but this ſin ſcarce admits of any ſound reſtitution. Though the fame be falſe, yet it leaves a ſcarre behind it. Hence *Machiavel* taught his Schollars to lye luſtily, ſome dirt would ſtick however.

Longè damnoſior eſt fur nominis, quàm nummorum; quia calumnia leviter volat, ſed graviter vulnerat; leviter volat, ſed non tam leviter violatur. Beza.

Calumniare audaciter, aliquid ſaltem adhærebit.

4. 'Tis a kind of murder, it's called the poyſon of aſpes. *Rom.* 3. 13. and the aſpe ſpits poyſon a great way off. 'Tis death for one to poyſon his neighbour; ſlandering, is poyſening him. Their poyſonous mouthes breathe forth nothing but curſes, lyes, reproaches; upon which murders often follow. *Rom.* 3. 13. 15. 16, *Ezek.* 22. 9. 2 *Sam.* 10. 3. 18. *Hamans* Princes miſinterpreting, & traducing *Davids* kindneſs, brought the ſword upon them, & coſt many lives. The ſlanderer kills three at once, *viz.* The Speaker, the Receiver, and him that is ſpoken againſt. Hence his Tongue is compared to deſtructive things, as a ſword, a razor and coales of Juniper (which they ſay, will keep fire a year about (*Pſal.* 55. 21. and 120. 3. and *Solomon* compares the miſchief of an evill Tongue, to a hammer (or maule) a ſword and an arrow. *Prov.* 25. 18. a ſlanderous Tongue is no ſmall evill, it's a hammer to knock out his neighbours braines, a ſword to kill him, and a ſharp arrow to wound him. A malicious ſlanderous Tongue, is a moſt pernicious evill. *Prov.* 12. 18. and 18. 8.

A cervitiis ad cadam tranſitus valdè eſt brevis.

V. Clerks Mirrour. *cap.* 124.

5. 'Tis a ſin which Gods ſoul doth more eſpecially abhorre. It's not onely abominable, but an abomination it ſelf (in the abſtract) to him. *Prov.* 6. 16. 19. eſpecially when 'tis raiſed againſt his ſervants; to traduce any man is ill, but God takes it very ill, when we belye and ſlander his holy harmleſs ones. *Numb.* 12. 8. *Were ye not afraid to ſpeak againſt my ſervant* Moſes? We ſhould be afraid to defame any, but eſpecially Gods meek *Moſes's*, thoſe are his jewels, and he will not let them and their names lye alwayes in the dirt; *David* cuts off ſuch from the earth, *Pſal.* 10. 1. 5. and God ſhuts them out of Heaven. *Pſal.* 15. 1, 4. [See more in thoſe that handle the ninth Commandement.]

Help

Helps againſt this ſin.

1. Interpret doubtfull things in the beſt ſenſe, and put the faireſt conſtruction on them. Where we want certainty, judge charitably. Better offend in being too charitable, then in being too rigid. 1 *Cor.* 13. 5. 7. Charity thinks no evill, but hopeth all things, and believeth all things, that can be hoped and borne with a good conſcience; it believeth all things, ſo far as may ſtand with Reaſon and Religion. So *Iacob*, when he ſaw the bloody coat, did not ſuſpect his ſons, but ſaid, ſome beaſt hath devoured him. *Gen.* 37. 31. 33. *Gedaliah* was but over-credulous, and too charitable in this kind. *Ier.* 40. 14, &c. He would not entertain a ſuſpicious thought againſt *Iſhmael*, though it coſt him his life. 'Tis a Rule in Heraldry, and it holds good in Divinity, that in blazoning Armes and Enſignes, the Animals muſt be interpreted in the beſt ſenſe, according to their noble and generous qualities. *E.g.* If a Lion or a Fox be the charge, we muſt conceive his quality repreſented to be wit and courage, not rapine and pilfring: So and much more in blazoning my Brothers name, I muſt find out what is beſt, and mention that; if I meet with a ſin of infirmity, and humane frailty, I muſt conceal it; 'tis the glory of a man to paſs it by. *Prov.* 19. 11. Chriſt excuſeth the heavineſs of the diſciples, *The ſpirit* (ſaith he) *is willing, but the fleſh is weak*; if it be a great ſin, and not publick, we may not divulge it, but admoniſh the party, and ſhew him his ſin, that he may be brought to Repentance. And if there may be twenty Interpretations made of a thing, if nineteen be naught, and but one good, love will take that which is good, and leave the nineteen bad; when we hear the innocency of our neighbour called in queſtion, we ſhould open our mouthes for the dumb, and plead their cauſe, elſe by our ſilence we ſhall become acceſſary to their ſlanders. When *David* was accuſed and ſlandered, by Court-Paraſites, to *Saul*, then *Ionathan* pleads his cauſe; Why ſhould he dye, what evill hath he done? 1 *Sam.* 20. 32. when *Nicodemus* ſaw the raſhneſſe of the Jewes in condemning Chriſt unheard, he tells them 'twas againſt their Law ſo to do.

In dubiis ſemper benigniora ſunt præferenda.

2. Shun envy, which is the Root of ſlandering and ſtrife. Hence they are joyned together in Scripture. *Rom.* 1. 29, 30. and 13. 13. God would have us act nothing from ſuch a Principle. *Philip.* 2. 3. let nothing be done through ſtrife or envie, but let all wrath, and bitterneſſe, and diſcontent at the Piety, Parts, and Honour of others, be layd aſide, *Epheſ.* 4. 15. Two ſinnes helpt to crucify Chriſt, Covetouſneſſe ſold him, and Envie delivered him. They are ſtill two great enemies to the Church of Chriſt. Covetouſneſſe ſells Religion, and envy proſecutes it.

Suffœtetur materia, & non erit filia.

3. Shun idleneſs, which makes people ſlanderers and buſy-bodies. 1 *Theſſ.* 4. 11. *Titus* 2. 3. 1 *Pet.* 4. 15. *Peter* muſt look to himſelf, and not meddle with *Johns* buſineſſe. *John* 21. 21. be ever employed either in the generall or particular calling; for when men want work, the Devill cuts them out ſuch work as this; moſt of the abuſes of the Tongue ſpring from Idleneſs. Idle perſons are uſually Tatlers, and buſie-bodies, ſpeaking things they ought not. 1 *Tim.* 5. 13.

4. Be not haſty in paſſing ſentence on others actions, but weigh all circumſtances (for they do much vary a Caſe) and this makes it ſo hard to judge of mans actions, becauſe we know not the perſon, his Ends, Aymes, Tentations, &c. 'Twas the Barbarians raſhneſs (*Acts* 28. 4.) as ſoon as the Viper appeared on *Pauls* hand, to conclude him preſently, without any conſideration, a murderer.

Qui ad pauca reſpicit, de facili pronunciat. Ariſtot.

'Tis good to let a report be ayred awhile, leſt we take the diſeaſe of it, and to heare it twice, before we ſpeak it once. *Herle.*

murderer. Be not haſty to believe Reports, but ſtay a little till *Mephiboſheth* can ſpeak for himſelf. 2 *Sam.* 16, 2. and 19. 17. Do as *Alexander* was wont to do, when he heard one accuſe his Neighbour; he would ſtop one ear, to hear what the other partly could ſay for himſelfe. *Judge not according to the outward appearance of things. John* 7. 24. Judge not [κατ' ὄψιν, *ſecundum faciem*] by the face or outward aprearance; many a good mans actions have a face ſet upon them altogether unlike both the man and his actings. There is no judging of men or matters, by bare Reports, and what is ſaid of them. Should we judge concludingly, of men by ſome mens Reports of them, how baſe and contemptible would many gracious men appear, and how glorious would many appear, who are truly contemptible? and therefore believe not bare report, it's the greateſt lyar in the world. Report nothing upon bare report, elſe you may ſoon condemne the generation of the Righteous. Chriſt was reported to be mad, and to have a Devill; and the Apoſtles were counted deceivers, though they were true. If a bare accuſation were ſufficient to condemn a man, who ſhould be Innocent?

Si ſatis eſt accuſâſſe, quis innocens erit? Seneca.

5. Obſerve what goodneſſe thou canſt ſee in thy Brother, and mention that; moſt men obſerve the ſins of others, but Chriſt in his obſervation of the Churches, *Rev.* 2. and 3. obſerves their Vertues as well as their Vices; and commends them for the one, before he reproves them for the other. So the Lord commends *Iob* for his Patience, *Iames* 5. 11. and *Sarah* for her faith and obedience. 1 *Pet.* 3. 6. paſſing by the impatient ſpeeches of the one, and the doubting of the other. and 'tis worth obſerving how *David* fills his mouth, even with *Sauls* vertues (though he were his deadly enemy, and Gods too) yet when dead, he makes a funerall Oration in his praiſe. 2 *Sam.* 1. 19. &c, Many like flyes, paſſe over the ſound parts, and if there be any galled part, they light on that. Like Beetles they flye over the ſweet flowers, but if they can find any dung, they love to creep into that. There is none ſo vile, but ſome good or another may be found in him; if with the Chymiſt, we would ſet the fire of our charity on work; for as there is ſome rubbiſh in the beſt men, ſo there is ſome Oar, ſomething of God in the worſt.

Scarabeum aiunt ſimo ſepultum vivere, eppobalſamo immerſum emori.

'Tis for ſcavengers to rake in ſinks and gutters, and as we uſe to ſtop our noſes, when we come near ſuch places, ſo ſhould we do too by our cares to ſuch reports. *Herle* Policy. l. 2. c. 11.

6. Be much in the examination and cenſuring of your ſelves, for there are none ſo ready to cenſure others, as thoſe that never judge and cenſure themſelves. Had they ſpiritual eys to ſee into themſelves, they would find ſo much work at home, that they would never buſie themſelves with other mens faults. Now ſince all that will live godly, muſt expect ſlanders, and falſe acculations from the world, take theſe few *Directions* to comfort you againſt them.

Aliena vitia in oculis habemus, à tergo noſtra. Seneca.

Ut quiſque eſt vir optimus, ita difficillimè eſſe alios improbos ſuſpicatur. Cicero.

He that's good himſelf, hopes well of others.

1. Get true Grace, that will meeken and humble you, and make you quietly to bear the vileſt reproaches, as *Moſes* did, and *Iob* (31. 35, 39.) his adverſaries book of accuſation, he accounted a commendation, and therefore reſolves to wear it as a Crown in token of triumph. Chriſt who was full of Grace, was alſo full of Patience. 1 *Pet.* 2. 23. Nature is high and haughty, it quarrells with ſuch as oppoſe it; but Grace doth not only purify, but it alſo pacifies the ſoul. It's a Dove-like ſpirit, and quiets the ſoul under all indignities; hence the fruits of the Spirit are ſaid to be Love, Peace, Long-ſuffering, Gentleneſſe. *Gal.* 5. 22. This made the Apoſtles rejoyce, that they were counted worthy of that honour, to be diſhonoured

Ille nobilis & magnus eſt qui, more magnæ feræ, latratus minutorum canum ſecurus exaudit. Seneca,

Conſcia mens recti vulgi mendacia ridet. Ovid.

Dyke on Conſcience. *cap.* 10. *p.* 149. *Senti de* Auguſtino *quicquid libet, ſola conſcientia me coram Deo non accuſet.* Aug.

diſhonoured for the name of Jeſus. *Acts* 5. 41. *Paul* glories in reproaches for Chriſt, 2 *Cor.* 11. 30. It's a dignity above all earthly dignities, it's a greater honour to beare reproach for Chriſt, then to be a Monarch in the world. *Heb.* 11. 26. *Jerom* comforts *Auſtin*, and tells him 'twas a great honour, that all the Hereticks hated him. All the lyes and reproaches of ſuch, are as ſo many badges of honour to us, and we may put every reproach that we undergoe, (not for ſin, but becauſe we will not ſin, nor for Unrighteouſneſſe ſake, 1 *Pet.* 4. 14.) as Pearles in our Crown of patience. The blind world eſteems them evils, but there is no hurt in them, if we be good. Let us keep Gods way, and then he will keep our names for us. Let us do our duty, and let God alone with all we have; he'l defend us from the ſcourge of the Tongue, and maintain our reputation againſt all oppoſition. He'l clear our innocency as the light, and if we can but make it good, that we are the ſervants of the Lord, then every Tongue that riſeth againſt us, we ſhall condemn. *Iſay* 54. 17. We ſhould therefore walk ſo uprightly, openly, inoffenſively, that even our enemies in their owne conſciences may clear us. *E. G.* do men accuſe us of Pride, Covetouſneſſe, Incontinency? we ſhould walk ſo Humbly, Liberally, Chaſtly, that all that know us may plead our cauſe. We ſhould get convincing lives, that none may credit our back-biters, that their ſlanders may be like water poured on oyled paper, which runs off as faſt as it is caſt on. *Dan.* 6. 10, *Luther*, *Calvin*, *Beza*, &c. had a thouſand lyes raiſed againſt them, but being upright, holy, men, the lyes and reproaches of their enemies returned to the reproachers ſhame. 1 *Pet.* 3. 13. *Ier.* 20. 10, 11.

Et quod majoris eſt gloriæ omnes Hæretici te deteſtantur. Hieron.

Hæc ſola mali deputant mala, quæ non faciunt malas. Aug.

Mendax infamia terret. Quum? niſi mendoſum & mendacem. Hor. *Epiſt.* 16. *l.* 1.

Injuria ad Sapientem non pervenit. Sen.

Come what can come to a good man, *vel non continget, vel non conterret*, either it ſhall not hit him, or it ſhall not hurt him.

Mores ita companam ut conviciatoribus fides nulla habeatur. Plato.

Object. *They raiſe ſuch untruths againſt me, that fleſh and blood cannot beare them.*

Anſw. Gods people can and muſt bear that which naturall men who are meer fleſh and blood cannot do. *Matth.* 5. 47.

2. Since they lay falſe things to thy charge, as they did to *Davids*; *Pſal.* 35. 11. that's thy comfort. So they dealt with Chriſt and his Apoſtles.

Object. *They reproach me for naturall defects and infirmities.*

Anſw. Then they reproach thy Maker, and not thee.

2. There's no reall diſhonour in naturall infirmities, it's ſin only which diſhonours us.

3. It's a ſign they want matter, when they reproach thee for Sickneſſe, Poverty, and other Infirmities.

Object. *They are good men who ſhould comfort me, that do thus revile me.*

Anſw. That indeed addes ſomewhat to the affliction, yet 'tis no new thing, we muſt look to be counted as Monſters, not only in *Babel*, but in *Iſrael*. *Iſay* 8. 18. *Iobs* friends were good men, yet they cenſure him for an Hypocrite. You muſt therefore learn to contemn the contemners of you, and of Gods Image in you. For if you cannot endure the Tongue of *Iſmael*, you will never endure the ſword of *Eſau*. If you cannot bear reproaches for Chriſt, you'l never die for him.

Ad honeſta videnti, contemnendus eſt ipſe contemptus. Seneca *ep.* 77. See *Mr. Cleiks* Mirrour cap. 10. *Edit.* 3.

2. Conſider thou art not alone, it hath been the common lot of all Gods ſervants in all ages to be ſlandered. *Matth.* 5. 11, 12. *Eliah* that was the ſtrength and ſtay of *Iſrael*, yet is called the troubler of it. *Ieremy* is called a Traytor,

God will puniſh ſuch as ſlander his. *cap.* 49.

V. Aug. *Civit. Dei. l.* 2. *c.* 3.

Traytor, and a common Barretor. *Ier.* 38. 4. and *Paul* a peſtilent fellow. *Acts* 24, 5. and the Primitive Chriſtians were accounted the cauſe of all the miſeries of the times.

3. Conſider the good *Ends* which God hath in permitting them.

1. He can uſe them to the diſcovery of ſin; thoſe ſins which Selfe-love will not let thee ſee, an enemy ſhall diſcover them to thee. It's good for every man to have a deadly foe, or a faithfull friend. When *Iaſons* enemy thought to have killed him, by running him through, he cured him of an impoſtume. God can make medicines of theſe poyſons, and make this dung to enrich us.

Mihi maximè proſunt, qui mei peſſimè meminerunt; Lutherus *paſcitur convitiis.* Luth.

2. To cure us of ſin. S. *Auſtins* Mother was cured of her drunkenneſs by her maids calling her, *Meribibulam*, a Wine-bibber, ſhe took notice of the foulneſs of the ſin, and left it.

Aug. *Confeſ. l.* 9. *c.* 8.

3. It drives us to prayer, *Pſal.* 10. 4. mine enemies reproach me, but I Prayer, (*i. e.*) I give my ſelf up to that duty, I am even compounded, and made up of Prayer. When we are defamed, there's a time to pray. 1 *Chron.* 4. 12.

4. They make us more watchfull over our wayes. *Pſal.* 27. 11. Help me becauſe of mine enemies, who watch for my halting, ſaith *David*.

4. Remember the day of Judgement is at hand, and then thy innocency ſhall be publiſht to all the world; Then will be a Reſurrection of Names, as well as of Bodies. Then the wicked that now revile thee, ſhall tremble at the ſight of thee. Let us then wait patiently, till the Lord ariſe and plead our cauſe. Let our moderation be known to all, for the Lord is at hand, the Judge ſtands before the dores, ready to take vengeance on our enemies. *Philip.* 4. 5. *Iam.* 7. 7, 8. Though for the preſent, you and your walking may lye under reproaches, yet there's a day of revelation coming, [*Rom.* 2. 5.] when thy integrity and ſecret obedience, ſhall have open recompence; and the unrighteouſneſſes and ſecret contrivances of the wicked, ſhall be diſcovered, to their eternall ſhame. Then all the hidden works of darkneſſe ſhall be brought to light. Now Hereticks, Witches, and Devills incarnate have their day, and the world pleads for them as her own. But there's another day coming, when all things ſhall be reviewed, and ſcanned over impartially. Then, and never till then, ſhall we fully and clearly diſcern between the righteous, and the wicked, between him that fears the Lord, and him that fears him not. *Mal.* 3. 18. The remembrance of this day made *Paul* to ſleight the cenſures of men. 1 *Cor.* 4. 3, 4.

See D. *Preſton, Judas* Repent. *p.* 3, 4, 5, 6, &c.

[See more cordialls againſt Reproachfull ſlander. Doctor *Hall's* Balme of *Gilead. p.* 142. &c. *Byfeilds* Marrow. *p.* 319. &c. *Burroughes Moſes* Choyce. *p.* 343. 375. 412. &c. *Robinſon's* Eſsayes, Obſerve. 41. *Beards* Theater of Gods Judgements. *c.* 46. *p.* 393. Mr. *Young's* Cure of Prejudice. *p.* 24. An excellent piece.

Mr. *Trapp* on *Mal* 3. 17. *p.* 881. Mr. *Jenkins* on *Jude* 6.

12. *Incontinent*, Ἀκρατῆς, *Incontinentes, intemperantes, luxurioſi.*

Iſta vocabula promiſcuè uſurpantur, ita ut incontinens accipiatur pro intemperante, & vice versâ, incontinente. Magirus *in* Ariſt. *Ethic. l.* 7. *c.* 1.

This word in the Originall is Homonimous, and admits of divers acceptations; and therefore ſome Tranſlations render it Riotous, (ſo *Tindall:*) others, Intemperate (ſo the *Geneva* Tranſlation, and *Beza:*) others, Incontinent (ſo our Tranſlation, and the Vulgar Latin.) In this variety, there is no contrariety, the Reading is Canonicall either way. The word is uſed two wayes in Scripture.

Sunt ἀκρατεῖς, *ſoluti in omnem voluptatem, omnem intemperantiam.* Aret.

1. Largely; for any kind of Intemperance and exceſs,

ceſs, *Matth.*23.25. Ye are full of rapine and exceſſe. [τῆς ἀκρασίας, *Intemperantiæ & luxus.*] And ſo 'tis oppoſed to Temperance [*Acts* 24.25. *Gal.*5.23. 2 *Pet.*1.16. 1 *Cor.*9.25. *Titus* 1.8.] which conſiſts in moderating of the appetite, ſo that a man is not a ſlave to his fleſhly, ſenſuall appetite; but can maſter himſelf, and give Lawes to his Luſts, Contrary to theſe are all intemperate men, who have no power or command over themſelves, but are led like ſlaves by every luſt. So that this achraſy and intemperance in the Text, being oppoſed to euchraſy and Temperance (which *Ariſtotle* makes a comprehenſive vertue, wherby a man fights againſt all tentations and allurements to vice) muſt (by the Rule of contraries) be a comprehenſive vice, inclining men to Drunkenneſs, Gluttony, Riot, Uncleanneſſe, and all manner of exceſs.

Ἀκρατὴς, intemperans, intentinens, impotens, q. κρατῶ ἐκ ἰσχυς, *carens viribus, vel ab a priv. & κρατέω, impero, dominor,* (i. e.) *qui dominari cupiditatibus & affectibus ſuis nequit.*

Sunt aut Intemperantes cibo, potu, veſtitu, aut incontinentes qui ſibi temperare nequeant, & vagas affectantur libidines, ut adulteri & inceſtuoſi. Willichius *in locum.*

2. The word is taken ſometimes ſtrictly and reſtrainedly, for Incontinent, luſtfull perſons, that have no command over their concupiſcentiall affections, but like bruit beaſts they run into all uncleanneſs. The word is ſometimes oppoſed to Continency, or Chaſtity, which is that part of Temperance, which moderates our fleſhly luſt, and wars againſt uncleanneſs, and laſciviouſneſs. So 1 *Cor.*7,5. Now ſince the word is general, and comprehends all kind of Intemperance, both in eating, drinking, and concupiſcential luſts, I ſhall take the word in the largeſt ſenſe, and ſhall not reſtrain, where the Scripture doth not reſtrain. The character is ours in the largeſt ſenſe.

Concupiſcentia ſubditi. Syriac.

Per incontinentes hîc intelligit eos qui cupiditates peſſimas (i. e.) *libidinem in ebs, & in Venerem, non refrænant.* Aug. *V.* Ravanel *in V. Intemperantia.*

1. In the laſt days men ſhall be intemperate in *Eating*. Ordinary food will not content them, they muſt have the Lambs out of the flock, & the calves out of the ſtall, to maintain their luſts. They'l eat for pleaſure, and not for need; to pamper themſelves, and not to preſerve nature: they'l ſtudy how they may pleaſe the fleſh, and make proviſion for it, that they may fulfill the luſts thereof. *Rom.*13. *ult. Elijah* was ſo temperate, that an Angell was ſent to bid him ariſe and eat. 1 *Kings* 19.9.7. but in our days men are ſo Intemperate, that we had need of Angells to bid us hold and abſtain from our exceſſive eating and drinking. How many unfit themſelves hereby, for the duties of their callings; when a man experimentally knowes that ſuch a Quantity of food will fit him for his calling, and yet he will exceed, that's ſinfull. Many look upon drunkenneſs as a great ſin, but as for Gluttony, they make no bones of that, whereas a man may as well offend, and make a beaſt of himſelf by exceſſive eating, as by exceſſive drinking; hence the Scripture condemns riotous Gormandizing, as well as ſwiniſh drunkenneſs. *Rom.* 13. 13. *Gal.* 5. 21. the Rich Glutton went to Hell, not for any drunkenneſs that we read of, but for Gluttony. *Luke* 16.19. 'Tis true; there's difference in Callings, Conſtitutions, Regions, and Climats, ſo that ſome may eat more then others, but under theſe pretences, for men to give way to exceſs & riot, will not hold.

Queſt. *May we not uſe the Creature more freely ſometimes, and may we not feaſt as occaſion requires?*

Anſw. Yes, the Lord gives us liberty to eat and drink not only for neceſſity, but alſo for delight. Thus *Ioſephs* Brethren uſed the creature beyond meer neceſſity, [*Gen.*43. *ult.*] for delight, not for exceſs. God hath not only given us water to quench our thirſt, but wine to delight and revive us. *Pſal.* 104. 15. *Prov.* 31. 6. So that feaſting in it ſelf is a thing indifferent, and may lawfully be uſed as occaſion requires: when *Iſaak* was weaned, *Abraham* made a feaſt. *Gen.* 21. 8. *Ietbro* made a feaſt for *Aaron*, and the Elders of *Iſrael*, *Exodus* 18. 12. *Heſter* feaſted the King, and *Haman*, *Heſt.*5.5. Chriſt himſelf was at a feaſt more then once. *Luke* 5.29. *Iohn* 2.1.20.

Licèt ἀσώτως convivia damnentur, tamen moderata quæ animi exhilarandi gratiâ fieri ſolent, approbantur.

and the Chriſtians had their Love-feaſts. 1 *Cor.* 10. 27. *Iude* 12. yet theſe

Rules muſt be obſerved in our Feaſting.
1. It muſt be done ſeaſonably,
2. Soberly,
3. Diſcreetly,
4. Religiouſly,

1. Our Feaſting muſt be at ſeaſonable times; every thing is beautifull in its ſeaſon, *Eccleſ.* 3. 11. and a duty not rightly circumſtantiated, is marred.

1. 'Tis unſeaſonable to feaſt and fare deliciouſly every day. *Luke* 16. 19. yea, though we be rich, and can afford it, yet we may not do it, we have callings to follow, & we come not into the world to feaſt & loyter, but to labour.

Peccant homines in exceſſu, vel ratione Temporis, Qualitatis, Quantitatis, Subſtantiæ. Leſcius *te Juſt. & jure. l. 4. c. 3. Dub. 3.*

2. We may not ſpend too much time of one day in Feaſting, To ſit at dinner till night, and at ſupper till midnight, is unſeaſonable, and an abuſe of time; God ordained the night for reſt, and not to riot. The loſs of time is far worſe then the loſs of money; that cannot be regained, this may. To be prodigall of time is the worſt prodigality, and moſt dangerous. *Luther* lamented the ſpending of ſo much precious time, (as too many do) in Feaſting.

3. To feaſt at ſuch a time when the Lord calls by his judgements to Faſting, is exceeding unſuitable, & unſeaſonable. *Iſay* 22. 12, 13, 14. *Amos* 6. 1, 4, 7.

4. So to Feaſt on the Lords day, is unſeaſonable. He hath given us ſix days for our own uſe, he hath reſerved but the ſeventh for himſelf, how then can we do ſo great wickedneſs, and ſin againſt ſo good a God! This is a day for ſpiritual, and not for carnal feaſting.

Multos morbos multa fecerunt fercula. Seneca *Epiſt.* 95. —*Vides ut pallidus omnis, Cœna deſurgat, dubia.* Horat.

2. Soberly; beware of ſuperfluity and riot, Chriſtians ſhould be famous for good works, and not for revelling and coſtly banquets. The art of Cookery hath killed many, Variety of dainty diſhes, breeds Variety of diſeaſes. Whence come ſo many Dropſies, Gouts, Rheumes, but from exceſs?

3. Diſcreetly; making choyce of our company, not calling rich Atheiſts, nor profane ſcoffers at Piety. *Pſal.* 37. 16. Chriſt would have us call the poor rather. *Luke* 14. 13, 14. not that Chriſt doth ſimply condemn the calling of our friends, or rich neighbours, but he would have the poor eſpecially remembred. *q. d.* Call not the rich alone, but let the poor have a portion at, or from thy Table. Portions ſhould be ſent to thoſe for whom nothing is provided, (*i.e.*) who have nothing prepared for themſelves. *Neh.* 8. 10. *Heſt.* 9. 22. *Deut.* 16. 11. 14. One rich man uſeth to feaſt another, when in the meane time good *David* is forgotten. 1 *Sam.* 25. 10, 11.

Bellis homunculis ut ſuaviter inter ſe ſint, non opus eſt calice, non tibicine. Plutarch. *Sympoſ.* *V. Pluva in* Sharpii *Symphon. Loc.* 45. *Q. 9. p. 226.* & Sphynx *Phyloſ. cap.* 30,

4. Religiouſly; in the fear of God, no drinking of Healths, no taunting at Religion, no mocking at ſuch as are in miſery. *Lam.* 3. 63. leſt we be like to thoſe that feaſt without fear, either of God or man. *Iude* 12. all our feaſting muſt be as before the Lord, and in his eye. *Exod.* 18. 12. *Deut.* 12. 7. 1 *Chron.* 29. 22. The want of this holy fear is the cauſe why either in the time of feaſting, or preſently after, ſome croſs or other befalls men, as we ſee in *Nabal*, 1 *Sam.* 25. 36, 37. at a feaſt *Abſolon* cauſed *Amnon* to be ſlain. 2 *Sam.* 13. 28. and the breach was made between *Ahaſuerus* and his wife at a feaſt. *Heſt.* 1. 10. *Iob* was afraid leſt his ſons had offended in their feaſting. *Iob* 1. 45. and the Lord complains of the Jews for their profane feaſting. *Iſay* 5. 12. The Harp and the Pipe was in their feaſts, but they regarded not the work of the Lord. See the fruits of profane muſick, it drives out the thoughts of God, & his works. So *Amos* 6. 5, 6. See their puniſhment. v. 7. Muſick ſhould be ſent for (ſaid the Heathen) when men are angry, rather then when they are feaſting & merry. Not but that muſick in it ſelf is good, eſpecially when we make that uſe of it, which the Prophet did, when he called for a Minſtrill to raiſe up his heavie heart,

heart, and make him cheerfull, and the fitter to propheſy. 2 *King.* 3. 15. The end of all our Feaſting, muſt be the glory of God. 1 *Cor.* 10. 31. it muſt not be to pamper the fleſh, or to get the praiſe of men, as many do that by riotous feaſting, waſte and weaken their eſtates, that they may get a name for good houſe-keepers. To what end is ſuch waſte. The end which God would have us to ayme at in our Feaſting, is his praiſe, and not our own. *Exod.* 34. 33. *Levit.* 23. 34. *Deut.* 15. 25. Oh then let us ſhun all Intemperance and abuſe of the creature; An Epicure is fit for nothing, but the ſervice of the devill. There was never any man that made his Guts his God, that ever became famous in Church or State. 'Tis a ſin that beſots men, it doth emaſculate and weaken the powers of the ſoul. Hence our Saviour warnes his diſciples to take heed of being over-charged with ſurfetting. *Luke* 21. 34. *Peter* calls ſuch bruit beaſts, *Spots* and blots, which blemiſh and diſgrace religion. 2 *Pet.* 2. 12, 13. A Scavenger, whoſe living is to empty, is to be preferred before him that liveth but to fill Privies. If a man ſtrive but for a corruptible Crown, we ſee he's temperate not onely in ſome things, but in all things; in eating, drinking, ſleeping, &c. 1 *Cor.* 9. 25. and ſhall not we that ſtrive for an incorruptible Crowne, keep under our bodies, and be temperate in all things, that we may be allwayes fit for our Maſters ſervice. This ſobriety of the body, tends much to the furtherance of Grace in the ſoul, therefore the Apoſtle joynes it with Godlineſſe. *Titus* 2. 11, 12. we ſhould therefore eat and drink with perpetuall moderation, alwayes taking leſs, but never more then nature deſires, for that meaſure of meat and drink, which ſerves to refreſh nature, and make us fitter for the ſervice of God and man, is allowed us of God, and no more. To arm you againſt Intemperance.

—Corpus onuſtum Heſternis vitiis animum quoque praegravat. Horat.

Qui virtutem colunt, ii non admittunt gula deliciae, alicna enim ea eſſe à liberis, quibus ſervilia ingenia alliciuntur. Plutarch.

See Mr. *Gatakers* Ser. on Watching, in Folio. *p.* 85. *Sect.* 36, 37.

1. Conſider, it hurts the body, makes it dull, diſeaſed, drowſy, and unfit for ſervice, Temperance preſerves health. *Tennis menſa ſanitatis mater.*

Plenus Venter non ſtudet libenter; Veſci citra ſatietatem, impigrum eſſe ad laborem; vitare venerem, res eſſe ſaluberrimas, dicunt medici.

2. It waſtes the Eſtate, and brings men to Poverty. *Prov.* 21. 17. and 23. 21.

3. It unfits the ſoul for Prayer, Hearing, Meditation, or any ſpirituall ſervice, it beſots it, and makes it ſtupid, ſecure, ſenſeleſſe. It brings deſtruction. *Phil.* 3. 19. it caſt our firſt Parents out of Paradiſe, *Gen.* 3. 6. brought the flood upon the old world, *Matth.* 24. 38. fire on *Sdom. Ezekiel* 16, 49, 50. and the ſword on *Iſrael. Amos* 6. 4. 7. and barres men out of heaven. 1 *Cor.* 6. 9, 10.

V. Theater of Gods Judgements. *P.* 2. *ch.* 7. *p.* 96.

4. 'Tis a great incentive unto Luſt. Whoring and Riot oft go together, *Rom.* 13. 13. when men make proviſion for the fleſh, and *cater* for *cates* and *delicates*, they'l ſoon fulfill the luſts thereof. V. 14. We read of ſome that lived in wantonneſſe, and what was the reaſon? why they nouriſhed their hearts, as in the day of ſlaughter, or ſacrifices, when they fared deliciouſly. *Iames* 5. 5. Gluttony is the very Mother, and Nurſe of Luſt.

[See more, *Trapps* Common-place, Abſtinence, in the end of the Epiſtles. *Amos* &c. *l.* 3. *c.* 15. *Downams* Guide to Godlineſſe. *l.* 3. *c.* 24. *Greenhill* on *Ezekiel* 16. 49. D. *Hammonds* Practical Catechiſme. *l.* 3. *Sect.* 3. *Boltons* Directions for walking, *p.* 195. Mr. *Clerks* Mirrour. *cap.* 1. 61. *Edit.* 3.]

2. As for Intemperance in *Drinking*; it never abounded more. It hath debaſed our Nobility, ſtained our Gentry, beggered the Yeomandry, polluted the Nation, and made the earth to groan under us, ſo that it would as fain be deliver'd of us, as a woman with child would of her birth: what place, what

city, what Town or Village, what Market or meeting, what feaſts or faires that are not defiled with Drunkenneſs? we may take up the Prophets complaint. *Iſay* 28. 8. *all places are full of vomiting and filthineſſe* (vomiting is one of the beaſtly fruits of Drunkenneſs) ſo that there is no place cleare. We have Drunkards of all ſorts and Sexes, High and Low, Rich and Poor, Old and Young, Men and Women, Gentlemen and Beggars.

1. The univerſality of a ſin is a ſad and ſure fore-runner of judgement. When ſin growes Nationall, it brings Nationall judgements: as we ſee in *Germany*, the floods of Drunkenneſs and Exceſs, have brought upon them floods of calamity and War. So that as the Lord ſaid ſometime to his people. *Ier.* 7. 12. *Go to my place at Shiloh, where I ſet my Name at the firſt, and ſee what I have done to it for the wickedneſſe of my people.* So may he ſay to *England*, Go to my place in *Germany*, and ſee what I have done to them for their Drunkenneſs and riot, and let their falls make you to fear. When *All* the Old Word was given up to exceſs, eating and drinking like beaſts, then came the flood. *Matth.* 24. 38. when All *Sodom* was given to uncleanneſs, then came fire and conſumed them. When the people of *Iſrael* aſſemble themſelves by Troops to harlots houſes, then God viſits them with his judgements. *Ierem.* 7. 5.

Germanorum vivere, eſt bibere. Prov.

V. Shchooles Guard. Rule 56.

1. When great men are given to ſin, that haſtens wrath. They draw many away by their lewd Example; like great Cedars, when they fall, many branches fall with them. Hence the Lord forbids exceſs of wine to Rulers, leſt they ſhould forget the Law, and ſo pervert judgement. *Prov.* 31. 4, 5. The houſes of many Gentlemen that ſhould have been *Bethels*, houſes of God, are become *Beth-avens*, houſes of vanity and iniquity. The old Proverb was, *As drunk as a beggar.* I wiſh we might not ſay, as Drunk as a Gentleman, an Eſquire, and Lord, &c.

Plus exemplo nocent quàm peccata. Probroſum eſt ſi rex cujus eſt regnum regere, ſit ebrioſus & regatur à Vino, tum quia regum eſt omnia cum ratione, judicio, & conſilio facere.

2. Are there not ſome Miniſters (who by their places are bound to witneſs againſt this ſin, both in life and doctrine) that ſay as thoſe, *Iſay* 56. *ult. Come let us fill our ſelves with ſtrong drink.* This made ſo many erronious Miniſters, (eſpecially in epiſcopall times) *Iſay* 28. 7. *The Prieſt and the Prophet have erred through wine.* This clouds the underſtanding, darkens the mind, robs men of Reaſon, and turns them into beaſts. Hence the Lord forbad the Prieſt and Levite the uſe of wine and ſtrong drink (upon pain of death) when they were to come into the congregation, to execute their office. *Levit.* 10. 9. why ſo? V. 10, 11. that they may put a difference between the Holy and Profane, and may be fit to publiſh all Gods Statutes to his people. Hence the Apoſtle would not have Miniſters to be wine-bibbers, 1 *Tim.* 3. 3, 4, 5. *Titus* 1. 7. Drunken Miniſters (be they never ſo learned) are but unſavory ſalt, fitter for the Dung-hill, then the Temple; and if other Drunkards deſerve double puniſhment (in *Ariſtotles* judgement) firſt for their Drunkenneſſe, and then for the ſin committed in their Drunkenneſſe; what then do drunken *Levites* deſerve? But bleſſed be God we have lived to ſee that day, wherein ſuch *Sots* are caſt out of the ſervice of the Sanctuary.

V. D. *Wallis, Mens ſobria Concio. ad* Baccalam.

Ebrietas eſt crimen in Laico, in ſacerdote ſacrilegium. Ravennas.

Ariſtot. *Ethic. l.* 3. *c.* 5.

Ebrietas in Plebeio eſt ſimplex peccatum, in Sacerdote multiplex, q. multos offendit, & ſecum in eandem foveam & ruinam trahit. à Lapide.

3. We have Drunkards of all Ages, old, and young; many get ſuch Habits of this ſin, (when young) that they cannot break them when they are old. We have Drunkards of all Trades; Drunken Shooe-makers, Smiths, Naylers, &c. Drunkards of all Sexes; not only Drunken Hoſts, but Hoſteſſes, even women-Drunkards: this ſin is baſe and beaſtly in any, but abominable in a woman: ſuch danger their chaſtity. 'Tis Modeſty, and Civility, Chaſtity

Ebriâ muliere nihil turpius. Chryſoſt.

Chaſtity and Temperance, that commend a woman. Whom *Bacchus* baths and waſheth, *Venus* lightly warms and dries. A drunken man I doubt is not honeſt, but a drunken woman without doubt is naught. We read but of one drunken woman in all the Scripture, and ſhe is called a whore, a great whore, the mother of harlots. *Rev.* 1, 1,2. 5,6.

2. Another Aggravation of the Drunkenneſs of our Time is, that it is committed againſt the greateſt Light that ever was in the land. Drunkenneſs is a work of darkneſs, and if men will needs act it, the night is the fitteſt time for ſuch black work. So 'twas in the Apoſtles time. 1 *Theſ.* 5. 7. *Thoſe that were drunk, were drunk in the night.* So *Acts* 2. 15. The modeſt miſcreants of thoſe times, chuſing the darkneſs and ſecreſy of the night, to cover their filth, will riſe in judgement againſt thoſe impudent, Noon-day Drunken-Devills of our times, who bluſh not to act their villany in the ſight of the Sun, and alter the courſe of nature, turning day into night, and night into day. And if to act it in the light of the Sun, be an aggravation, oh what is it to act it againſt the light of the Goſpel? and that now in an Afflicting time, when the Rod lyes upon the Nation for this ſin, among the reſt. To ſin out of ignorance, infirmity and inadvertency, may excuſe *à tanto, ſed non a toto*: it may extenuate, but it cannot totally excuſe. But he that ſinned preſumptuouſly (*i.e.*) wittingly and willfully, purpoſely and proudly, deſperately and deſpiteſully, out of contempt of Gods Law, was to be cut off by death. (ſo much the phraſe imports) not only a cutting off by excommunication) but a cutting off by the ſword of the Magiſtrate. *Exod.* 31. 14. *Levit.* 17. 4. and 20, 2, 3, 4, 5. becauſe he did thereby reproach the Lord, and did as 'twere ſay, that God was not to be regarded, nor his judgements worthy of fear. *Exod.* 21. 14. *Numb.* 15. 30. 32. and becauſe Magiſtrates many times are partiall and negligent in cutting off ſuch preſumptuous ſinners, therefore the Lord himſelf threatens and undertakes the doing of it. *Deut.* 21. 20, 21. an obſtinate glutton, a Drunkard, muſt die for it.

Queſt. *But how ſhall we know a Drunkard?*

Anſw. By his { Affections, Words, and Actions.

1. By his Affections; when mens love and deſire is ſet on ſtrong drink, ſo that they riſe early to follow it. It may be thou haſt no money, and ſo canſt not be drunk. 1, but if thy heart be ſet upon the ſin, thou art a Drunkard: for God judgeth of us by our Affections, and not by our Actions; that we are which we reſolve and deſire to be, whether it be good, or evill. Then a man lives in a ſinne when he loves it, though he do not, or cannot act it.

Voluntas eſt homo, nihil aliud ſumus niſi Voluntates. Aug.

2. By a mans talk; out of the abundance of the heart doth the mouth ſpeak. When men boaſt how many dozens they have drunk, and how many men they have layd aſleep; when men ſhall inquire for the ſtrongeſt liquor, and encourage each other to the drinking of it. *Iſay* 56. *ult.* that is one ſign of a Drunkard. Men will be diſcourſing of what they love, be it good, or evill.

Taciturna affectio, non eſt aſſectio.

3. By a mans Actions.

1. When men ſtagger and reel by reaſon of ſtrong drink, ſo that the ſame legs which brought him into the houſe, cannot carry him out again; thus both the Law of God and man, have made a ſign of a Drunkard. *Pſal.* 107. 27. *They reel to and fro, and ſtagger like a drunken man.*

2. By their Vomiting, by the redneſſe of their eyes, ſtinking breath, de-

formed countenance, gaſtly looks, fighting and quarrelling, ſwearing and ſwaggering. *Iſay* 19. 14. *Prov.* 23. 29, 30.

Noſcitur ex comite, qui non cognoſcitur ex ſe.

3. By your companions; if you delight in drunken company, it argues an inclination to the ſin. Like will to like, and birds of a feather will flock together. As ſheep love ſheep, and Saints will delight in Saints. *Pſal.* 16. 3. So ſwine will delight in ſwine, and ſinners in ſinners.

4. When men delight to make others drunk (as a woe is denounced againſt ſuch, *Hab.* 2. 15, 16.) and to this end put ingredients into their drink, and by pickle and ſalt meats, draw men on to this ſin; this is to adde drunkenneſſe to thirſt, and ſo become lyable to the curſe in the very Letter, *Deuteron.* 29. 19, 20.

5. When men call for *Healths*. A Health to their Maſter, and a Health to their Miſtris, a Health to this man, and to that, and at laſt a Health to the Devill himſelf, as * Pope *John* the thirteenth did, whoſe Vicar doubtleſſe he was. This is a *Shiboleth* to diſtinguiſh between a drunkard, and a ſober man. The drunkard drinks Healths ſo long to others, that at laſt he leaves none for himſelf. Such Healthing, hath brought many men out of Health.

* *V Whites way to the true Church. Digreſ. 54. Sect. 9.*

Una ſalus ſanis non eſt potare ſalutem,
Non eſt in potâ vera ſalute ſalus.

† See *Trapps* Comment on that Text.

2. This ſin is ſo odious, that a Heathen condemned it. † *Heſt.* 1. 8. then drinking was according to the Law which the King had ſet, *viz.* That none ſhould be compelled to drink more or oftner, then it pleaſed himſelf. The ancient *Brittaines* drunk no Healths, as Sir *Edward Cook* obſerves.

Ecce Britannorum mos eſt laudabilis iſte,
Ut bibat arbitrio pocula quiſque ſuo.

Oh that ſome ſtrict Law were made for the ſuppreſſing this ſin! That as *Jael* was bleſt for driving a Nayle into the Temples of *Siſera*; ſo the generations to come may bleſſe thoſe in authority, for ſuppreſſing this In-let to ſo much ſin.

2. All occaſion and provocations to ſin muſt be avoyded. [*Epheſ.* 5. 15. 1 *Theſ.* 5. 22. *Iude* 23.] But drinking of Healths, is a provocation to ſin. *viz.*, to drunkenneſſe, fighting, murder, &c. *Ergo.* Many think it a ſmall matter. but there is no ſin ſmall ſimply in it ſelf. A ſpark of fire is a ſmall matter, and yet it hath ſet a whole Town on fire.

3. All abuſe of the creature muſt be avoyded, but drinking of Healths is an abuſe of the creature; God hath ordained the creature for his Glory, and our comfort, but God hath no Glory, and we have no comfort, by ſuch abuſive drinking. *Ergo.*

4. That which is of ill report amongſt the Saints, muſt be ſhunned. *Phil.* 4. 8. But drinking of Healths is a thing of ill Report amongſt the Saints. *Ergo.*

5. That whole riſe and Originall is from the devill, is to be abhorred, But drunken Healths had their riſe and Original from the devill. The ancients called it, The devills ſhooeing-horn, to draw men on to drunkenneſſe. So that 'tis no Novell, Puritanicall preciſeneſſe, but it hath been condemned many hundred yeares agoe, by the Ancient Fathers. Yea the ſounder ſort of Papiſts have condemned it, and thought it moſt unreaſonable, that another mans belly ſhould be my Rule.

Hujus legis auctorem Diabolum habent Baſil. *&* Auguſt. *Ser. de Temp. Ser.* 231. 232. *&* Ambroſ. *de jejun. c.* 13.

Peccatum eſt provocare ad æquales calices, nec fas eſt reſpondere. Leſcius *de juſtitia & jure. l.* 4. *c.* 3. *Dub.* 4. *p.* 680.

Object.

Object. *Suppoſe a man begin a Health to a Prince, or to the Protectour, will you not pledge him?*

Anſw. We are commanded to pray for theſe in Authority, but not to drink Healths unto them. 1 *Tim.* 2. 2. As the Lord *Virulam* ſaid, I will pray for the Kings Health, and drink for mine own. I will not for drinking in *Alexander*, ſtand in need of *Eſculapius*, ſaid *Caliſthenes*. He is the beſt ſubject that prayeth moſt, not he that drinks, and carouſeth moſt.

Object. *Drinking of Healths, is the faſhion now adayes?*

Anſw. We are forbidden to follow the ſinfull faſhions and cuſtomes of the World. *Rom.* 12. 2. nor may we follow multitudes in evill. *Exod.* 23. 2.

[See more. *Pryn's Healths, Sickneſſe.* Mr. *Young's* Drunkards Character. *Sect.* 76. *p.* 3. 9. *Pryn's* Hiſtriomaſtix, *V.* Index, Healths. Mr. *Geree* againſt Healths.]

To arm you againſt Drunkenneſſe, take theſe few Conſiderations.

1. Conſider that drunkenneſſe is one of the vileſt ſins in the World, the Mother of moſt abominations. As all waters meet in the Sea, and all the Creatures met in *Noah's* Ark; ſo fighting, killing, lying, ſwearing, &c. meet in this ſin. 'Tis a Maſter-ſin which never goes alone. Shew me a lyar (we uſe to ſay) and I'le ſhew you a Thief. So ſay I, ſhew me a drunkard, and I'le ſhew you a whore-maſter, a ſwearer, a diſſolute, unteachable perſon. *Iſay* 28. 7,8,9. A drunkard is *Diabolus explicatus*, a Devill in his colours, the devill in his *Pontificalibus*, a devill cloathed with fleſh and blood. He cares not to break all the Commandements. *Voluntarius Dæmon, ita ſavit, clamat, furit.* Chryſoſt.

1. He feares not God.
2. He makes his belly his God.
3. He profanes Gods ſacred Name many wayes.
4. He profanes his Sabbath, he's unfit (to ſay truth) for any ſervice of God, or man.
5. He diſ-regards Superiours, he's an ill Example to Inferiours.
6. He's acceſſory to his own death, he ſhortens his dayes by his Intemperance, and is ready to kill all about him in his drunken fits.
7. He abounds in acts of uncleanneſſe, and adultery, the fire of Drunkenneſſe, kindles the fire of Luſt. *Ignis in igne fuit.*
8. He ſpends that on himſelf, which ſhould maintain his family, and ſo is the worſt of Thieves, even worſe then an Infidell, which provides for his own.
9. He's apt to belye and ſlander his Neighbour.
10. His heart is full of luſt, a brothel of ſin, a ſink of uncleanneſſe, full of wicked devices, againſt God, and man.

2. Conſider the dreadfull *curſes* which God hath denounced againſt ſuch, every Prophet almoſt hath a woe to throw at them. *Iſay* 5. 11, 22. *Hab.* 2. 15. *Iſay* 28. 1. *Joel* 1. 5. awake and weep ye drunkards here, that ye may not weep for ever; and at laſt it brings everlaſting woe. 1 *Cor.* 6. 10. no drunkard (*i. e.*) no Habituall, Impenitent drunkard, ſhall come into Gods Kingdome. If *Turks* impriſon them, and we'l caſt them out of our houſes; let none think that God will receive them into his holy Habitation. *Ebrioſi* (i.e.) *trapulæ & luxui dediti.* Paræ. *Ebrioſi vel apud* Turcas *incarcerantur.*

3. Conſider the ſad effects of drunkenneſſe. Theſe are excellently ſet forth. *Prov.* 23. 29. *ad finem cap.* This Text I may call the Drunkards Looking-glaſſe: wherein they may ſee the woe and ſorrow that attends them. To whom

whom is woe, to whom is sorrow? (*i. e.*) who draw all manner of sorrow upon soul and body, but drunkards? They meet to be merry, but the end of such mirth is heavinesse. It's dear bought, that hath so many curses attending it. What madnes is it for a few moments of pleasures here, to endure eternity of sorrow hereafter? For the enjoyment of a little wine here, to drink the Vialls of Gods wrath, and lye in Seas of misery for ever.

Ebrietas est unius horæ hilaritas insania. Sen.

2. *To whom is strife and wounds without a cause?* q. d. Drunkennes breeds contention, quarrelling, and needles wounds.

3. It hurts the Body, and brings Diseases, Rheumes, Dropsies, Apoplexies, and Redness of eyes, by reason of abundance of hot humours. How many have shortned their dayes, and extinguisht the Radicall moysture? much water poured on a little flame, doth soon extinguish it. This makes even Kings sick. *Hos.* 7. 5. 2. *Verse* 30. *Solomon* tells us how we may know a Drunkard.

1. He loves to tarry at the wine, he spends houres, dayes, and years at it, 'tis his Trade and Calling.

2. He goes and seeks mixt wine. *q. d.* He goes from house to house to inquire after the strongest Liquor.

3. But how may we shun Drunkennes? V. 31. look not on the wine when 'tis red. (*i. e.*) Shun the occasions and allurements to this sin, set a watch over your eye, and stay the beginnings of it.

4. What hurt will it bring upon us? V. 32. In the end 'twill bite like a Serpent, *q. d.* Though for a time it may seem pleasant, yet at last 'twill sting thee very sore; it will bring upon thee troubles Internall, Externall, Eternall. Wherefore fly from it, as from a Serpent.

Corruptio optimi est corruptissima.

Nunquam ebrium putabo castum.

Venter astuans mero spumat in libidinem Hier.

Alexander *omnium vitiorum, à vino vitiosus est.*

2. 'Twill hurt the soul, and fill it full of noysome Lusts. The soul is the best and noblest part; which if corrupted, becomes the worst. V. 33. It breeds adultery and lust. *Thine eyes shall behold strange women* (*i. e.*) Harlots. Drunkennes, and Whoring, oft go together. A belly filled with wine, foameth out filthinesse. *Rom* 13. 13. Lot (though a holy man) yet addes Incest to his Drunkennes. And though Adulterers are not Drunkards, yet there are few Drunkards, but are Adulterers. V. 33. It breeds evill speeches. Thy heart shall utter perverse things (*i. e.*) prepostrous, foolish, filthy matters. V. 34. It makes men stupid, and fearless, secure, and careless in the greatest dangers. *He's as one that sleeps on the top of a Mast in the midst of the Sea.* Though he be in great and continuall danger, yet he's insensible of it. He's in great danger that sleeps in the midst of the Sea, for he's soon overwhelmed with waves, and he's like to fall suddenly, that sleeps in the top of a Mast; yet such is the Drunkards Lethargy, that he cannot feel when he is stricken, nor know when he is beaten. V. 35. which is the height of misery; it makes men desperate, incorrigible, and incurable. They become impudent in sin; those sins which men tremble to commit, when sober, yet they'l venture on, when drunk. *I will seek it yet again* (saith the habituated Drunkard) *q. d.* Notwithstanding all these dangers and mischiefs, I will not leave my drunkennes. As perseverance in goodnes (in despight of all opposition) is the height of goodnes; so perseverance in wickednes, in despight of Judgements, is the height of wickednes. That's our misery which attends on drunkennes, that it's usually accompanied with impenitency. *Hos.* 4. 11.

Non sentire, stipitis est, non hominis.

Multi reliquorum serpentum veneno curantur, ebrietate nemo. Basil.

4. It robs men of their good name. Call a man drunkard, you need say no more. Hence when the Pharises would accuse Christ as a great sinner, they call him a Wine-bibber. *Mat.* 11. 19. of old they were accounted sons of *Belial*. 1 *Sam.* 1. 14, 15, 16. when *Eli* thought *Hannah* was drunk, count not (said she) thine hand-maid for a daughter of *Belial* (*i. e.*) for a lavvless, loose

Belial (i.e.) *homo nequam sine jugo, qui totus deditus est nequitiæ, impietati, & improbitati.*

looſe, diſordered perſon. It takes away the man, and lays a beaſt in his room, yea it makes a man worſe then the Beaſts that periſh, for you cannot force them to drink more then will do them good.

5. It waſtes and weakens the Eſtate, and ſo diſables men for works of Piety and Mercy. *Prov.* 21. 17. *He that loveth wine ſhall not be rich.* Not he that drinketh wine, but he that loves it, ſo as to ſet his heart upon it, ſuch loſe both Temporal and Eternal Riches.

6. It layes Kingdomes waſte. *Iſay* 5. 11. 13, 14, 15. as a good man is a publick good, ſo ſuch a wicked man, eſpecially, is a publick evill.

7. The lovelineſs and beauty of Temperance and ſobriety ſhould make us loath exceſs & luxury, How ſweetly doth the ſober, holy man enjoy himſelf? his ſoul's in Peace, his houſe is in Peace, his goods are preſerved, his family is the better for him, he's a bleſſing and ornament to the place where he dwells. His judgement is clear, his memory ſtrong, his affections regulated, he's fit to pray, read, hear, meditate, &c. He hath a healthfull body, and a comely countenance, wiſe diſcourſe. In a word, he enjoyes himſelf, and ſees God in all the bleſſings he enjoyes. *V. Robinſons Obſervations.* 30.

There's no ſin but hath ſome pretences, and ſo hath this. *Improbitas prætextu nunquam caret.* Ariſt.

1. Object. *Joſeph made his Brethren drunke.*

Anſw. That's falſe, for *Ioſeph* was a holy man, and one that feared God, and therefore durſt not do ſuch a thing for a world. God puts a Spirit of ingenuity in the hearts of his people, and writes the Law of love there, which conſtraines them to be pure and ſober in all their actings, and undertakings; they are born of God and cannot ſin, *viz.* deliberately, wilfully and habitually.

2. The word *Shacar* is taken in Scripture in a good ſenſe, for a free and liberall uſe of the creature [*ad hilaritatem, non ad ebrietatem.*] for mirth, and not for madneſs; for chearfulneſs, and not for drunkenneſs. So the word is uſed. *Hag.* 1. 6. they ſhall drink, but not to drunkenneſs (*i. e.*) not plentifully. So *Cant.* 5. 1. drink ye drink abundantly, to an holy inebriation. So *Epheſ.* 5. 18. be not drunk with wine, wherein is exceſs, but be filled with the Spirit. *q. d.* If ye will be drunk, let it not be with a bodily, carnall, divelliſh drunkenneſs; but let it be with a ſpiritual, holy ebriety; do not ſip or taſte of the Graces of the Spirit, but be filled with the ſpirit of Joy, Love, Peace, Temperance, Patience. *Acts* 2. 13. 15. compared with V. 4. ſpiritual joy is there likened to wine, which revives and quickens dead and drooping ſpirits. So *Cant.* 1. 2. thy love is better then wine. This is *Crapula ſacra.* The word is likewiſe uſed in the New Teſtament, *John* 2. 10. for a more free and liberal uſe of the Creature for mirth and comfort, not for exceſs and riot. God hath given wine to make glad the heart of man. *Pſal.* 104. 15. and ſo far as it refreſheth and delighteth us in a ſober way, we may uſe it. *Prov.* 31. 6, 7. Thus and no otherwiſe, *Ioſephs* Brethren drunk, and were merry. The Philoſophers make three cups. The firſt of Neceſſity, the ſecond of Pleaſure, the third of Madneſs. *Ioſephs* Brethren took the firſt and ſecond, but not the third.

Shacar, *inebriari, non ſemper in vitio ponitur, ſed indicat liberalem vini uſum, qui modum non excedit.* Weemſe.

Si vultis inebriari docebo vos ſalutarem ebrietatem, in qua non eſt ἀσωτία. ſed σωφροσύνη, hæc eſt ebrietas ſpiritualis. Zanchy.

Vino qui inebriatur tribuat, Spiritu qui inebriatur radicitus in Chriſto eſt. Præclara ebrietas quæ ſobrietatem mentis operatur, & ubi Spiritus Dei regnat. Illyricus.

Μεθύειν, liberaliter ſitim explere, ἀπὸ τῆς μετὰ ἡδονῆς (i. e.) *à relaxatione animi quæ fit per ſuavitatem & hilaritatem vini paulò copioſius hauſti.* Euſtathius.

Poculum neceſſitatis & ſanitatis, Poculum voluptatis & hilaritatis, Poculum ebrietatis & inſaniæ. Ancharſis.

2. Object. *Noah and Lot were Drunken.* Gen. 9. 21. & 19. 33.

Anſw. Yet they were not drunkards, 'twas not their Trade to ſit at the wine; one action doth not denominate, or make a man good or bad. They ſinned through weakneſs & infirmity, againſt the bent and reſolution of their ſoul; but thou ſinneſt wilfully and deliberately.

Ebrii, non ebrioſi; Actio una non denominat hominem.

Vitium hoc contigit Noæ inſcio, non conſcio.

Sunt cavendi, non cadendi exempla. Aug.

2. Theſe examples are recorded to fright us from ſin (that we may ſhun the rocks where others have ſplit themſelves) not to incourage us in ſin.

3. To keep us from deſpaire, that if through weakneſs, and for want of watchfulneſſe we have fallen, yet we may remember that God which pardoned penitent *Noah*, and *Lot*, will alſo pardon us upon our Repentance.

Object. *'Tis Phyſicall.*

Malim mori quàm tali remedio convaleſcere.

Anſw. 1. It's a medicine worſe then the diſeaſe; for a man to deſtroy his ſoul, that he may cure his body, is worſe then death. 2. We may not do evill, that good may come thereof. *Rom.* 3. 8. 3. Very learned Phyſitians affirm the contrary; they ſay that drunkenneſſe deſtroyes the health, ſpoyles the ſtomack, burts the braine, makes the blood watriſh, dulls the ſenſes,

V. D. Venner. *Via recta.* p. 42, 43.

weakens the memory, and deſtroyes the underſtanding.

Object. *They are ſo accuſtomed to it, that they cannot leave it.*

Anſw. An evill cuſtom is better broken then kept, and though cuſtom be a ſecond nature, yet the God of nature can change nature; he can make a blackmore white, and take ſpots from a Leopard, he can turn a Lion into a Lamb, and water into wine; he can make iron to ſwim, and *Jordan* to recoyle. He is *El* the the ſtrong God, and though our corruptions are too ſtrong for us, yet are they not too ſtrong for him. Spread therefore thy miſery before the Lord, and let him ſee 'tis the unfeigned deſire of thy ſoul as freely to forget ſin, as thou wouldſt have him to forgive it; and to part with it, as to have it pardoned; and then in due time he'l heal thee of it, what ever it be.

I come now to ſome brief *Rules* againſt it, and ſo conclude.

1. Kill it in the Root, get a hearty deteſtation of it, reſolve rather to die, then to be drunk. To this end conſider the vileneſſe of the ſin (in the effects before recited) remember the judgements of God, on *Nabal*, *Ammon*, *Elah*, and *Belſhazar*, who died in their Drunkenneſſe. 1 *Sam.* 25. 36. and 2 *Sam.* 13. 28, 29. and 1 *Kings* 16. 8, 9, 10. *Dan.* 5. 2, 30. Let their falls make thee to fear, for God is the ſame ſtill, to the ſame ſinners.

Quem Diabolus occupatum non invenit ipſe occupat.

2. Be diligent in your callings. Idleneſſe breeds Drunkenneſſe. When men have nothing to do, the Devill comes and calls them out to work. The flying bird is ſafe, 'tis the bird that ſits ſtill, which is in danger. God hath promiſed to protect us, but then we muſt keep his way. *Pſal.* 91. 11, 12.

Object. *We are Gentlemen and cannot worke.*

Non eſt panis cujuſquam proprius, ne ſummi quidem regis niſi ſtrenuè laboret in Vocatione ſua. Rolloc. in Joh.

Anſw. You muſt work, or do worſe. God hath ordained, that every ſon of *Adam*, in the ſwear of his brows ſhall eat his bread. *Gen.* 3. 19. and he that will not (not he that by reaſon of ſickneſſe cannot) labour, ſhall not eat. 2 *Theſ.* 3. 10. and if *Adam* in the ſtate of Innocency, muſt work and dreſſe the Garden; and after the fall, when he was Monark of all the world, yet muſt he labour; who then can think himſelfe free? 'Tis not Idleneſs which commends a Gentleman, or following of fooliſh faſhions, drinking of Healths, lying in an Alehouſe, &c. there's no baſeneſs like this. But the life and ſoule of Nobility and Gentility conſiſts in noble and vertuous diſpoſitions, in gallantneſs of ſpirit (without pride or inſolence) to do his Country good.

3. In all places, and at all times ſet a watch againſt this ſin; when men are moſt ſecure, they are in moſt danger: where the watch is moſt careleſs, there the enemy enters. And if Chriſts own diſciples muſt watch againſt this ſin, who may be ſecure? *Luke* 21. 34. Many when they go to Fairs and Markets, they go without care or fear, they do not take Antidotes with them

them; hence 'tis, that ſo many fall by this ſin. A man that goes amongſt ſuch as have Plague-ſores running on them, had need of ſpeciall Antidotes, to keep out the infection.

4. Shun the occaſions of this ſin, *He that will no evill do, muſt do nothing that belongs thereto.* He muſt not once look on the wine when 'tis red. *Prov.* 23. 31. a little leak may drown a ſhip, and great fires have come from little ſparks. Eſpecially ſhun the company of Drunkards, be not amongſt wine-bibbers. *Prov.* 23. 20. we ſhould have no familiarity with them. 1 *Cor.* 5. 11. *Eph.* 5. 7. touch not this pitch, leſt you be defiled with it, mingle not with them, leſt you learn their work. What *Solomon* ſaith of the Harlot, that ſay I of the Drunkard. *Prov.* 5. 8, 9, 10, 11. remove far from him, come not nigh the door of his houſe, &c. eſpecially ſhun *Ale-houſes*, theſe dens of Devills, and Cages of unclean birds; thoſe ſtewes and ſtyes of all abominations. Take heed of the Exceſſive Uſe, and the great abuſe of *Tobacco*. Great Tobacconiſts oft times are great Drunkards. "All drunkenneſs is not by "wine or ſtrong drink, (as a learned man well obſerves) the *Thracians* and "*Scythians* uſed to burn certain Herbs, that they might be drunk with the "ſmoak thereof. That Barbariſme our Engliſh Nation uſeth too much in "a baſe Indian weed. It's pitty men of good parts ſhould be drunk ſo. "They ſhould leave it to idle, empty, witleſſe, worthleſs heads. 'Tis ſaid of Garlick, that it makes men wink, and drink, and ſtink; Many uſe Tobacco to make them drink, till at laſt they wink and ſtink. 'Tis true, the drugge is good in it ſelf, as 'tis Gods creature, and the fume of it taken in a diſcreet, moderate, phyſicall way, may be uſefull. But taken in that exceſſive, intemperate, irregular way (as moſt take it) it beſots men, and robs them of their Health, Wealth, Wit, Time, &c. I ſhall therefore give ſome Reaſons againſt the abuſe of the creature, becauſe the ſin is Generall, and 'tis the Devills ſhoeing-Horn, to draw men on to Drunkenneſſe. Inſtead of Salt-meat, the Devill feeds his followers now with ſmoak (*fumo pereat, qui fumum vendit*) firſt drink, and then ſmoake; Then ſmoak, and after drink; the Pot and the Pipe, and the Pipe and the Pot walk ſo long, till they have Piped themſelves out of all.

Doctor *Clerks* Serm. on Rev. 17. 6.

Multi nunc ditem Tobaccomaniâ laborant.

1. Conſider, that Tobacco is a Phyſicall root, and hath in it a Poyſonous quality, as appeares by its Antipathy againſt nature. Now he that ſhall take Phyſick every day, may ſoon put an end to his dayes. Phyſick muſt be taken rarely and ſeldom, elſe if it become familiar to the body, it looſeth its operation. 'Tis a violent purge, which waſtes and weakens nature, eſpecially when taken often. Hence the learned conclude, that frequent uſing of it is dangerous.

Frequens ſuffitur Nicotiana exotica, ſanis non eſt ſalutaris.
Quid cenſum (vereor ne ſenſum) inſumimus herbis?
India quam mittit, ſed munus indè boni.
Num ſani, inſani qui fecimus aſpida merces?
Quòd proſit ſanis non habet, ager habet. Rex Platon.

2. All exceſſes are hurtfull, and are abuſes of the Creature, and as exceſſive eating and drinking is unlawfull, ſo alſo is exceſsive ſmoaking. Not one of many but takes it for faſhion and cuſtome, more then for need. Any action (eſpecially Phyſicall) if not rightly circumſtantiated, is very dangerous. If a Phyſician ſhould adviſe his Patient to take a ſpoonfull or two of ſuch a Potion, and he ſhould take ten or twenty; or if he ſhould preſcribe him to take a penny-weight of ſuch or ſuch a thing, and he ſhould eat a pound, he might ſoon put himſelf paſt eating. So when Phyſicians ſhall preſcribe one or two Pipes a day, and men ſhall take 20. this is *cauſa adjn-*

vans ad mortem, it's a kind of ſelf-murder, and ſhortens mens dayes.

3. This immoderate and exceſſive uſe of Tobacco, brings with it many diſcommodities. It overthrowes the ſtate of the body, dryeth the brain, dimmeth the ſight, corrupts the ſmell, hurts the ſtomack, deſtroyes concoction, ſpoyles the ſpirits, dulls the underſtanding, confounds the ſenſes, ſtupifies the body, marres the breath, and turns it into an unſavory ſtench, rendring it loathſome to their Wives, Friends, and ſuch as come nigh them. It turnes the Noſe into a chimney, and makes a Kithin of the body, ſooting it with an oyly Unctious kind of ſoot, as hath been ſeen in ſome great Tobacconiſts, that have been opened. It emaſculates the ſpirits, and diſables the body for ſervice, when a man cannot go two or three miles without a Pipe ſmoaking at his Noſe. In former ages, what glorious battles have been fought, and to what a great age did they live, who never once heard of Tobacco?

Damna fleo rerum, ſed plus fleo damna dierum.

4. It conſumes abundance of pretious time; No loſſe, like the loſſe of time. How many ſpend two or three houres in a day in ſmoaking, which if they had ſpent in Repenting, what abundance of comfort might they have had?

5. It waſtes mens eſtates. How many poor might have been ſuccoured with that which is idly and vainly ſpent in ſmoak? ſome ſpending 10 l. others 20 l. others 100 l. *per annum* in ſmoak? To what end is ſuch waſte? we muſt all one day give an account how we have ſpent our money; our ſilver is the Lords, and he expects that we improve it to his praiſe. Hoſ. 2. 8, 9. How ſad will it be with many, when they ſhall ſee how many pounds they have ſpent in ſmoak, and yet how little for Gods honour? It were well if ſome way could be found to reſtrain the great abuſe of it, if it were but in the younger, and the healthfull ſort, who have no apparent need of it.

Object. *We are ſo accuſtomed to it, that we cannot leave it?*

Anſw. An evill cuſtome is better broken then kept, and therefore as you came to this cuſtom by degrees, ſo by degrees you muſt break it. The uſe of it (ſaith a learned Phyſitian) is only tolerable by way of Phyſick, and not for pleaſure, or an idle cuſtom.

Object. *It's the property of a Gentleman to take Tobacco?*

Anſw. 'Tis now become the guiſe of the Riff-raffe, and Dregges of men. Every Tinker, Tapſter, Crate-carrying Vagabond is not well unleſſe he have a Pipe at's Noſe.

Object. *It drawes away ill and watriſh humours, and cures men of moſt diſeaſes.*

Anſw. God hath ordained watriſh humours for the good of the body, and for the moſt part they are as neceſſary in the body, as the blood it ſelf, and therefore may not be drawn away in that abundant meaſure by Tobacco. Beſides, it's dangerous for weak and fickly bodies, they may quickly waſte the Oyle of their Vitall Lamps, and ſpend their radicall moiſture. So that inſtead of curing, it kills many.

2. Grant it to be Phyſicall in ſome diſeaſes, doth it therefore follow that it is good againſt all? and that all muſt uſe it; of what age, conſtitution, and complexion ſoever. To argue from a Particular, to a Generall, is but ſorry Logick. *e. g.* Such a man hath need of ſuch and ſuch Phyſick, therefore all men have need of it. Who ſees not the vanity of the practice, yet who leaves it? what ſhould young, ſtrong, healthfull bodies do with Phyſick? They that are whole have no need of the Phyſitian, but thoſe that are ſick; and

and thoſe that are ſick indeed, cannot away with it. One mans Phyſick is another mans poyſon; One Medicine cannot cure all diſeaſes, yet men are ſo bewitcht and beſotted with Tobacco, that (if you'l believe them) they'l tell you it's a *Panacéa* that will cure you of all diſtempers; and yet thoſe that take it, abound with diſtempers, as well as other men. I wiſh therefore, and oh that I could prevaile with young Students eſpecially, that they would uſe their Pens, rather then Pipes, that we might find them in their Cloſets Praying, and not in their Chambers ſmoaking; remembring that time is precious.

[See more againſt Drunkenneſſe in that excellent Tract of Mr. *Young*, ſtiled, The Drunkards Character; 'tis the beſt that I have ſeen in this kind. All the labours of that holy man, are worthy the peruſall of young Students eſpecially, Mr, *John Downams* four Treatiſes againſt Drunkards, Swearers, Whoremongers, and Bribery, Mr. *Sam. Wards* Woe to Drunkards. D. *Harris* Drunken-cup. D. *Jer. Taylor's* Holy-Living. *p.* 72. Mr. *Henry Smith's* Serm. on *Gen.* 9. 22. *p.* 284. Mr. *Clerk's* Mirrour. *cap.* 42. *Edit.* 3. Mr. *Rous's* Diſeaſes of the Time. *cap.* 16. *p.* 173. Folio,

Intemperate, or Incontinent.

The word in the Originall (as I have ſhewed before) is large and comprehenſive. It denotes all kinds of luſtfull perſons, that have no command over their concupiſcentiall affections, but are led by their Luſts; ſuch are Adulterers, Fornicators, Inceſtuous perſons, Polygamiſts, and the like. Now in the laſt dayes, men will be Incontinent every way. There will be incontinency amongſt ſingle perſons, and this is called, Fornication; there will be incontinency amongſt married perſons, and this is called Adultery. There will be incontinency againſt nature, *viz.* when the courſe of nature, or the Sex, or the kind is altered: all theſe ſins do and will raign in the laſt dayes. Now the more common theſe ſins are, the greater our praiſe will be if we keep our ſelves pure, ſhining like lights in the midſt of a looſe generation. We ſhould therefore be carefull not only to go or run, but with all our power and ſpeed to *Fly* fornication. 1 *Cor.* 6. 18. as *Joſeph* fled from his Miſtris. Other vices are conquered by reſiſting, but this by flying ſwiftly, from the objects and occaſions of this ſin.

See Mr. *Edwards* Gangreen. 1. and 2. Part, and Mr. *Bayly's* Diſſwaſive.

Non ſolùm cavere aut vitare, ſed fugere jubet, ut oſtendat ſtudio, & induſtriâ, imò ſolicitudine non vulgari hîc opus eſſe. Gualter.

Contra libidinis impetum apprehende fugam, ſi vis obtinere victoriam. Aug.

To quicken you, conſider,

1. That this great ſin never goes alone; Idleneſſe, Luxury, Lying, and Murder, uſually accompany it, as we ſee in *David*, and the Sodomites. *Ezek.* 16, 49. the harlot by her inticements, doth not only increaſe the number of Tranſgreſſors, but of their Tranſgreſſions alſo. *Prov.* 23. 28. when a great beaſt hath made a gap, the reſt follow after. If *Solomon* delight in Idolatrous women, they will quickly draw his heart from God. If once you give way to this ſin, you know not where you ſhall reſt.

See Mr. *Hieron* on *Pſal.* 51. 14. *Leſſ.* 23.

Libido inſatiabilis eſt, turpitudinem nectit turpitudini, Scelus ſceleri. Drexelius.

2. 'Tis a ſin that is moſt oppoſite to the nature of God, who is the moſt Holy, and will dwell in none but chaſt and Holy ones. Fornication is directly oppoſite to Sanctification, yea 'tis made one part of our Sanctification, to fly fornication. 1 *Theſ.* 4. 3. It makes men like the Devill, who is ſtiled by way of Eminency, *The unclean ſpirit*, *Matth.* 10. 1. and 12. 43. and that 1. *Affectu*, becauſe he delights in ſuch uncleanneſſe.

Quicquid ſpurcitiæ olet carnis, averſatur ſpiritus, caſtis habitat pectoribus, Dæmonum cibus fornicatio, ebrietas, & vitia univerſa. Hieron.

2. *Effectu*, becauſe he drawes men to it.

3. *Habitatione*, becauſe he dwells in unclean ſoules, he finds them foul, and he makes them worſe.

Major est Emphasis Præcepti Negativi, quam Affirmativi. V. Schooles Guard. p. 142.

3. 'Tis a violation of Gods most sacred Law. *Exod.* 20. 14. which is set down negatively, because it binds most strongly, allwayes, and to all times. The Pope may give dispensations, but God gives none to any, to violate his commands. Every man must keep his vessell pure. 1 *Thes.* 4. 4, 5. even the King must not multiply wives, much less strumpets to himself. *Deuteron.* 17. 17.

4. Adulterers are Covenant-breakers; the Marriage knot is called the Covenant of the Lord, *Prov.* 2. 17. *Mal.* 2. 14, 15. now Covenant-breakers are ranged amongst the vilest sinners. *Rom.* 1. 31.

5. 'Tis worse then Theft. The thief steales out of want, the Adulterer out of wantonnesse. The one may make satisfaction, this can never *Prov.* 6. 31.

6. 'Tis a sin that doth pollute and defile the body more then any other sin. Hence the Apostle useth many excellent Arguments against it. 1 *Cor.* 6. 13.

Num ego qui Christi servus sum, qui meipsum & omnia illi debeo, ipsi quod suum est eripiam, & faciam ut scorti membra sint, quæ illius usibus debent servire? Gualter.

2. That which is consecrated to God must not be polluted with whoredome, but the body is consecrated to God, and made for his honour and service, and not for fornication. *Ergo.*

2. V. 14. From the Resurrection of our bodies to Glory, thus he argues. If our bodies shall be raised to Glory, then may we not pollute them with fornication. But our Bodies shall be raised to Glory.

3. V. 15. Our bodies are the members of Christ, and therefore 'tis a great indignity and dishonour to him to have them given to an harlot. 'Tis in a manner to make Christ one with an harlot, then which what can be more reproachfull to him?

4. V. 16. He makes himselfe one with an Harlot, and what can be more dishonourable, then for a member of Christ to be joyned to such a creature?

Fur non fit unum corpus cum re furtivâ, nec latro cum eo quem cædit; solus scortator se carnaliter commiscendo fit membrum scorti, quo nihil fœdius.

5. V. 18. He sins more especially against his own body. The body is abused by other sins in part, not wholly, as the Tongue by lying, the Hand by Stealing, Murder; but here the whole body is abused, and abased.

Si sceleris est Templa lapidea profanare, quo supplicio non dignus erit qui Dei Templum vivum profanat? ut ex S. Sanctii Templo Veneris prostibulum faciat? Gualter.

6. V. 19. If our bodies be the Temples of the Holy Ghost, then they may in no wise be polluted, or profaned. And if all Temples must be kept clean, then specially the Temples of the Holy Ghost, who is a Pure spirit, and will not inhabit a Swine-stye.

7. From the work of our Redemption. V. 19 20. We are not now our own to live as we please, but we must live unto him that bought us, and hath paid so great a price for us.

Zeum. Heb. *Ingentem Dei iram & furorem denotat.*

None are given over to these sins, but such as God hates. It's a fearfull sign of his Anger to be given up to Harlots. *Prov.* 22. 14. He that's hated of God, shall fall by her. Oh that young persons would consider this Text, that it might be to them a preservative against this Soul-destroying sin! when young persons grow proud, or walk not answerable to the Light and Means which they enjoy, but are barren and fruitlesse trees in Gods Vineyard, then in his fierce wrath he leaves them to this sin, as a punishment of their former sins. *Rom.* 1. 21. 26. *Amos* 7. 17, *Ephes.* 4. 18, 19. Let us therefore walk humbly with our God, that he may delight in us, and save us from this exceeding sinfull sin, to such the promise runs. *Eccles.* 7. 26. *Who so pleaseth God shall escape the Harlot, but the sinner shall be taken by her.* God by his speciall grace will preserve such as are dear to him, from this sin; but the

the ſinner that is left to himſelf, cannot but fall into this pit and ſnare.

8. Conſider the *ſad Effects* of this ſin.

1. It deſtroyes Nations, for this the Lord had a quarrell and controverſy with *Iſrael*, *Hoſ.* 4. 2. and cites them to anſwer it at his barre. This makes a land to ſpue out its Inhabitants. *Levit.* 18. 24,25. 28,29. as a man whoſe ſtomack is overcharged, can have no reſt till he have eaſed himſelf; ſo the land is ſick, till it have eaſed it ſelf of ſuch Inhabitants. Such ſins and ſinners put the Juſtice of God to a ſtand, ſo that he knowes not how to pardon them. *Ier.* 5. 7. 8, 9. This was one of thoſe ſins which made the day of *Ieruſalems* calamity to draw near. *Ezek.* 22. 4. 11. This brought the flood on the old world. *Gen.* 6. 2. fire on *Sodom*. *Gen.* 19. 25. *Iude* 7. the plague on *Iſrael* to the loſſe of 24. thouſand men. *Numb.* 25. 1. 9. and the ſword on *Benjamin*, to the loſſe almoſt of the whole Tribe. *Iudg.* 18. and 19. By all this we may ſee that this is not ſo light a ſin, and ſuch a ſmall trick of youth, as the profane world makes it.

Rib, *ſignificat in judicio litigare, cauſam agere, contendere.*

See Theater of Gods Judgements Part 2. c. 6. p. 76. and l. 2. c. 20. 22. 27.

2. It conſumes the Eſtate. How many great men hath it brought even to a morſell of bread. *Prov.* 6. 26. and 29. 3. *Luke* 15. 30. 'tis a fire that burns to the deſtruction of all that a man hath. *Iob* 31. 12.

Tollit opes, famam, ſenſus virèſque libido.

3. It robs a man of his good name, which is a pretious jewell, and by all good meanes to be preſerved. *Prov.* 6. 33. *a wound and diſhonour ſhall he get, and his reproach ſhall not be wiped away.* Though the wound may be cured, yet the ſcarre will abide? as we ſee in *David*, *Sampſon*, *Solomon*, *Neh.* 13. 26. *Lot*. So *Prov.* 5. 9. *Gen.* 49. 4. *Levit.* 21. 9. *Hoſ.* 1. 2. *Eſt peccatum maximè probroſum.* 'Tis a moſt infamous ſin. 1 *Sam.* 2. 22,23,24. Neither doth the unclean perſon only blemiſh himſelf, but his poſterity alſo. What diſhonour is it for a man to have many lovely children, and to have a *Baſtard* ſtand in the midſt of them, claiming kindred of them, and ſo become a living ſhame to them. This makes men odious not onely to God, but to all good men. *Ier.* 9. 2. oh that I had a lodging in the wilderneſſe? and might leave my people. Why ſo? for they be all Adulterers. This makes a man to be eſteemed as a fool in *Iſrael*. 2 *Sam.* 13. 12,13,

4. It deſtroyes the *body*. It conſumes the radicall moyſture, and ſo ſhortens the life. It impaires the ſtrength, *Prov.* 31. 3. and waſtes the fleſh. *Prov.* 5. 11. and makes men lyable to the ſword of the Magiſtrate, who ought to puniſh adulterers with death, *Levit.* 20. 10. *Gen.* 38. 24. *Deut.* 22. 22, yea the Phariſes, though they diſpenc't with other ſins, yet judged Adulterers worthy of death. *Iohn* 8. 5. The Anabaptiſts alledge this Text for liberty of conſcience, and to deſtroy the coercive power of the Magiſtrate, I ſhall therefore take a little paines to vindicate it.

Apud Romanos, & Gracos adulterium capitale fuit. Arabes *adulterum capite mulctabant.* Polyd. Virg.

1. Our Saviour doth not plead for the woman in favour of adultery, for he condemnes even adulterous aſpects. *Matth.* 5. 28. and chargeth her to go, and ſin no more in this, or any other kind, *viz.* willingly and deliberately.

Non eſt generalis regula, ſed perſonale reſponſum præſenti cauſa, ejuſque adjunctis accommodatum. Gualter.

2. Our Saviour doth not ſay abſolutely, that the ſin deſerved not condemnation, or no man ought to puniſh it; but he only tells her; *Neither do I condemne thee*. q. d. Though the ſin deſerve puniſhment, yet that is the Magiſtrates duty, I have no commiſſion to take his ſword into my hand. The end of my comming into the world is not to deſtroy, but to ſave; not to puniſh as a Magiſtrate, but to forgive; not to take away Temporall life, but to purchaſe eternall.

Chriſtus non erat Politicus Magiſtratus, ſed miniſter Eccleſiæ, ejus erat Evangelium prædicare, non homines occidere. Pet. Martyr in 2 Sam. 12. 7. p. 246. ubi plura. & Spanheim. Dub. 108.

3. The Phariſes came to enſnare Chriſt, but he ſnares them; q. d. The fact is evident, but who are ye that demand Juſtice againſt her? Look into the book

book of your conſciences, O ye Hypocrites, and ſee if you be not guilty of the like crime your ſelves.

4. Chriſt teacheth us to be compaſſionate to poor, penitent ſinners, who are confounded with ſhame, and cannot ſpeak a word in their own defence. We ſhould ſend ſuch away with ſome comfort and godly admonition, as Chriſt did this woman. The Magiſtrate is to do his duty, and *pro re nata*, as occaſion requires, to cut off the workers of iniquity. This kept *Geneva* ſo pure, even their ſharp puniſhing of Adulterers.

Nuſquam ſanctius & purius colti & ſervari conjugia quàm Geneva, ubi capite plectuntur adulteria.

Conſummata eſt improbitas ubi turpia non ſolum delectant, ſed & placent: & deſinit eſſe remedio locus, ubi qua fuerant vitia, mores fiunt. Sen.

5. It deſtroyes *the ſoule*, it beſots a man, it robs him of his Gifts, yea of his heart. *Hoſ.* 4. 11. It blinds the judgement, drawes away the will from goodneſſe, and makes the Affections ſo bruitiſh, that they mind nothing, and delight in nothing but beaſtly ſenſuality: Hence ſuch impure perſons are compared to unclean dogges. *Deut.* 23. 18. 2 *Sam.* 3. 8. and to unruly Stallions. *Jer.* 5. 8. How ſottiſh did this ſin make wiſe *Solomon*? and thoſe great Philoſophers. *Rom.* 1. 21. 26. It hardens the heart, ſo that ſuch ſeldom Repent. Hence the gueſts of the Harlot are ſaid to be in the depth of hell. *Prov.* 9. *ult.* and 7. 26, 27. The Whore is a pit, that he which falls into, hardly ever comes out again. *Prov.* 2. 18, 19. *her houſe inclines to death, and her paths unto the dead, none that go unto her return again, neither take they hold of the paths of life.* My heart trembles when I read this Text. None return again. (*i. e.*) none return ordinarily, they are very few in compariſon of the multitude, that are delivered from this pit. *Prov.* 23. 27. like a winter Plague; ſome do eſcape, but very few, and that hardly. 'Tis *peccatum maxima adherentia*, a ſin that ſticks cloſe to the ſoules of ſuch, as it hath once poſſeſt.

Such muſt be caſt out of Church-communion here, the people of God muſt have no fellowſhip with ſuch here. 2 *Cor.* 5. 9. *Epheſ.* 5. 11. and God barres them out of heaven hereafter. 1 *Cor.* 6. 9, 10. *Epheſ.* 5. 5, 6. *Revel.* 21. 8. and 22. 15. Never any gave themſelves to ſuch ſenſuall luſts, but they paid full dearly for them, their end is bitter as wormwood. *Prov.* 5. 4. as ſuch ſins are committed with more ſenſuall delight and wilfulneſſe, ſo they bring more guilt and horror with them, inſomuch as many have deſpaired under the burden, & have murdered themſelves. We ſhould therefore careſully fly theſe fleſhly luſts, becauſe they warre againſt the ſoule. 1 *Pet.* 2. 11. the other luſts warre againſt us, yet none warre againſt the Peace, and purity of the ſoule, like this. Let no man then think this ſin ſmall, as did the Heathen, who numbred fornication amongſt things indifferent. *Acts* 15. 20. when ſcarce any ſin is more expreſſely forbidden, or more ſeverely puniſht in the Scripture, *Exod.* 20. 14. *Deut.* 23. 17. let no man deceive you with vain words, *Epheſ.* 5. 5, 6. or make you think this a ſleight ſin, but get your judgements rightly informed by the word of God, and ſee how contrary it ſpeaks to the corrupt opinions of the world. God calls it a great wickedneſſe. *Gen.* 39. 9. and an heinous crime. *Iob* 37. 11, 12. and that which hath been the bane of thouſands. *Gen.* 34. 25. *Judg.* 20. 35. 1 *Cor.* 20. 8. 11. it's called an abomination. *Ezek.* 22. 11. and a ſin that ought to be ſeverely puniſht by the Magiſtrate. *Iob* 31. 11. *Numb.* 25. 11, 12. and though ſuch ſinners may eſcape the hands of men, yet they cannot eſcape the hands of a juſt God. *Heb.* 13. 4. who will puniſh his ſervants (who repent) for this ſin, with Temporal Judgements, as we ſee in *David* and *Solomon*. *Prov.* 11. *ult.* 1 *Cor.* 11. 32. or if they be impenitent, profane violators, and contemners of that Order which God hath planted amongſt men, he'l puniſh them eternally. *Rev.* 22. 15.

V. Capell on *Tentat. p.* 2. *c.* 10.

Non de rebus ſecundum opinionem impiorum, ſicut nec de ſaporibus, ſecundum æſtimationem ægrotorum. Aquinas.

Object.

Object. *Sir, What ſhall I do, I am the man that have fallen once, yea, and again into this foul ſin, my conſcience accuſeth me, and God who is greater then my conſcience, and knoweth more by me then I do by my ſelf, hath ſeen my beaſtly abominations in this kind; ſo that I am become a Terror to my ſelf, and am even ſwallowed up with totall deſperation,* &c.

Anſw. Since you have ſinned in dayes of ſo great Light and Love, and againſt ſuch wooings and warnings to the contrary, your ſin is ſo much the greater, and therefore your ſorrow and humiliation for it muſt be proportionable, and this let me tell thee, if thou canſt unfeignedly humble thy ſelf, ſincerely confeſſing and forſaking thy former lewd wayes, God hath promiſed thee mercy. *Prov.* 28. 13. There is yet hope in *Iſrael*, even for this thing. There is a fountain (not a ciſtern) opened for repentant ſinners, to waſh away their *Uncleanneſſe*, *Zech.* 23. 1. and that vvhether it hath been acted before Converſion, as *Rahab* was an Harlot before her Converſion, *James* 2. 25. yet upon her repentance ſhe was ſaved. *Heb.* 11. 31. Poor ſelf-condemned Harlots that have no Apology for themſelves, yet go to heaven before proud and ſelf-conceited Phariſees. Yea, though you have been as vile ſinners, as the *Sodomites*, yet upon unfeigned humiliation, God hath promiſed pardon even to ſuch. *Iſay* 1. 10. compared with verſe 18. God will waſh and ſanctify ſuch. 1 *Cor.* 6. 11.

2. If you have fallen after converſion, ſo did *David*, yet upon his Repentance he was pardoned, and that God which pardoned ſuch ſins as we committed before converſion, when we ſinned with full conſent; will much more pardon our ſins, which with reluctancy and unwillingneſſe, by the ſtrength and violence of Temptation, we have fallen into, eſpecially ſince we are humbled, and judge our ſelves for them.

Preſervatives againſt this ſin.

1. Take heed of *Intemperance* in eating and Drinking, when men are fed to the full, then like pampered *Stallions* they neigh after their Neighbours wives. *Jer.* 5. 9. *Ezek.* 16. 49. Take away the fuell and the fire goeth out, take away the provender, and you'l tame the beaſt. Drunkenneſſe and Whoring are joyned together. *Proverbs* 23. 31. 33. *Hoſ.* 4. 11.

Nunquam edacem putabo caſtum, ubi ſatietas, ibi Damones choreas agunt. Hieronym.

2. *Idleneſſe* breeds uncleanneſſe, as ſtanding Pooles doe mudde. *Ezek.* 16. 49. even a *David* if he be ſleeping at home, when he ſhould be at Warre, may catch a fall 2 *Sam.* 11. 1. *Dinah* by wandring abroad, expoſed her ſelfe to a Tentation. *Gen.* 34. 2. and the feet that wandred in the ſtreets, became a booty to the Harlot. *Prov.* 7. 5. we ſhould do by our falſe hearts, as Commanders do by unruly ſouldiers, they keep them in action, that they may keep them from doing miſchief.

Quæritur Ægyptus quare ſit faſtus adulter?

In promptu cauſa eſt, deſidioſus erat. Ovid.

Nunquam vacat laſtivire diſtrictis. Seneca *Epiſt.* 56.

3. Take heed of *evill company*, come not neare the houſe of the Harlot. *Proverbs* 5. Verſe 8, 9, 10, 11. Hee that would not bee burnt, muſt not come too neare the fire. Suppoſe wee had bodies made of Gunne-powder, or Flaxe; oh how

fearfull would we be of coming nigh the fire for fear of being conſumed? This made *Joſeph* ſo carefull to ſhun the company of his wanton Miſtris: *Gen.*39. 10.

Vitavit mulieris conſpectum, ut libidinis occaſiones præcideret. Paræus.

Oculi ſunt fores & feneſtræ animæ. See Biſhop *Andrewes* on the ſeventh Commandement. *cap.6.* and 7.

4. Set a watch over the *Eyes*. The Devill gets into our hearts by theſe windowes of the ſoul. *Eve* by ſeeing the forbidden fruits, *Gen.* 3. 6. *David* by ſeeing *Beethſheba*, 2 *Sam.*11.2, *Sampſon* by ſeeing a Harlot. *Judg.*16.1. *Potiphars* wife by ſeeing *Joſephs* beauty, and *Herod* by ſeeing *Herodias* dance, they were all enſnared, and caught. When mens eyes are full of Adultery, they cannot ceaſe to ſin, 2 *Pet.*2. 14. *Gen.*6.2. The Eye is the Devills Broker, that gets between the heart and the Object, to make up a ſinfull bargain. Luſting and looking in Greek, differ but in a Vowell. Hence *David*, a mortified man, prayes the Lord to turn away his eyes from beholding Vanity. *Pſal.*119.37. and *Iob*, though a holy man, and in years, yea and married too, yet durſt not truſt his eys without a Guard. *Iob* 31,1.

Plato derives ἔρως from ὁράω.

Cum oculi concupiſcentiæ omnis, præcipuè Veneream, fontes, proreta peccati; & duces in amore, itaque firma propoſito eos ſe, ntinui Scul. in Job.

Quid facies, facies Veneris ſi veneris ante?
Non ſedeas, ſed eas; ne pereas per eas. Sphinxs.

Take heed of reading evill books, they contain evill words, and evill obſcene words corrupt good manners. 1 *Cor.*15.33. *Epheſ.* 5. 4. Take heed of Stage-playes, where many lewd ſpeeches, and laſcivious Geſtures are uſed. They are the very ſinks of ſin, and Schooles of profaneneſſe. As you may ſee in that elaborate Treatiſe of that induſtrious Patriot of his countrey, Mr. *William Pryn*, in his *Hiſtrio-maſtix*, a book that well deſerves Reprinting, and to be made more common, in theſe looſe times, when laſcivious *Balls*, and profane Practiſes are ſo frequent in the chief city of the land.

Ite mali verſus, animam qui perditis ite. Picus *Mirand.*

Perkins C.C. *l.* 5. *c.*4.

V. Ames C. C. *l.* 5. *c.* 39. *Q.*7. Bolton of true Happineſſe, *p.* 74, 75.

Nunquam fieri debent quæ Deum ladant. Salvian.

Obſcœnorum librorum ſcriptores, nihil aliud faciunt quàm qui fontes publicos veneno inficiunt, tot funerum rei quotquot inde biberint. Drexel.

Nihil eſt tam damnoſum honeſtis moribus quàm in aliquo ſpectaculo reſidere, tunc enim per voluptatem facilius vitia ſurrepunt. Seneca.

Take heed of gazing on laſcivious Pictures. Beware of Painting, Poudring, Patching, Naked-necks, and other inticements to ſin. He that will not be taken with a ſin, muſt ſhun the occaſions. *Alexander* did very wiſely, in refuſing to ſee the beautifull daughters of *Darius*, that were his Captives, leſt he ſhould be enſnared by them, and he that conquered the world, ſhould be conquered by women. Lewd pictures are worſe then evill words; for thoſe abide and infect others, when words vaniſh, and are gone,

Mr. *Brokes* his Remedies againſt Satans Devices. Device 7. *p.*85.

Non committam, ut cum viros vicerim, à mulieribus vincar. Plutarch *in* Alexand.

Peſtem & venenum immittunt per oculos in animum; cum tentatio deeſt, pictura ſupplet. Drexel.

5. Stop your eares againſt profane Songs and Ballads. Suffer not your children once to hear or read them.

Nil dictu fœdum, viſuque hæc limina tangat,
Intra quæ puer eſt. Juven. Sat. 14.

Laſciva Sermones molliunt animos noſtros, nervos omnes virtutis elidunt. Cic. Tuſc. Q. *l.* 2.

Little do people conſider how ſorely and ſuddenly the heart is infected with rotten unſavory ſpeeches. *Epheſ.* 4. 29. *Coloſ.*3. 8. they ſoon corrupt mens manners.

9. Take heed of mixt Dancing, which is a great incentive to uncleanneſs, and therefore is oft condemned in Scripture. *Iob* 21.11,12. *Iſay* 3.16. 1 *Kings* 18. 26. *Exod.*32.6.19. *Matth.*14.6. *Mark* 6.22. *Iob* made a Covenant with his eye not once to look, and dareſt thou wantonly dance with a maide? neither are the dancers only themſelves, but the ſpectators alſo, endangered by beholding thoſe light and immodeſt embracings, kiſſings, motions and wanton geſtures of the body. The flame of luſt is hereby enkindled, and oil is added

to that flame: and our hearts which are bad enough by Nature, by beholding ſuch practiſes, are made farre worſe. The ancients have condemned it. We read (ſaith *Chryſoſtome*) of *Iacobs* marriage, but we read of no dancing that was there, and where wanton dancing is, there is the Devill ſaith he. None but Mad-men or Drunkards dance, ſaith a Second, none but Adulterers ſaith a Third. *Saltatio ad Adulteras, non ad pudicas, pertinet.*

Chorea eſt Circulus cujus centrum eſt Diabolus, circumferentia omnes Angeli ejus.

Nemo ſaltat ſobrius, ſed is qui inſanus aut ebrius Cicero, *Orat. pro* Murxa.

Promiſcuas ſaltationes Virorum & Mulierum in divinis literis non legimus Pet. Martyr. Loc. Com. Claſ. 2. cap. 2. p. 339. De Choreis, Aretius Problem. 1. Locus 14. Ames. C. C. l. 5. c. 39. & Taffin on Amendment. p. 228. Piſcat. in Matth. 11, 17. in Obſervat. Pryn's Hiſtrio-maſtix, Index. Dancing.

Laſtly, take heed of barrenneſs under the meanes of Grace, and of being dead under lively Oracles. God oft makes this ſin a puniſhment of other ſins. *Rom.* 1. 21. 24. the man that is good, and ſincere before God, ſhall be preſerved from the harlot; but the ſinner, the careleſs, ſecure, formall, hypocritical ſinner, ſhall be taken and enſnared by her. *Eccleſ.* 7. 26. Oh then let us walk watchfully and humbly with our God, ſhunning the occaſions and provocations to this ſin, then will God preſerve us from the ſinne it ſelf; but if you will not fly the occaſions of ſin, God will not preſerve you from the ſin; and if he keep you not, you are undone.

Mulier eſt Viſus toxicatum, quo Diabolus aucupatur. Aug.

Otia, menſa, libri, vaga lumina, verba, ſodales:
Hæc tolle, hanc minus, hos mitta, hæc claude, nec fuge, vita hos.

The warre is not done, ſo long as the enemy lives. He that will keep the Jewell of Chaſtity, muſt fight for it. Let us therefore keep a ſtrict Guard over our hearts. *Proverbs* 4. 23. Reſiſt the firſt motions to ſin. Parle not with a Temptation. *Gen.* 39. 9. Taſte not of the Devills Broath, leſt you eat of his Beef. *Iſay* 65. 4. Kill the Cockatrice in the ſhell, quench the fire when 'tis a ſpark, mortify ſinne in the Affection. *Coloſ.* 3. 5. Pray for ſupernaturall ſtrength. 2 *Cor.* 12. 9. It's a good ſign we hate a ſinne, when we can heartily pray againſt it. *Walk allwayes as in Gods eye*, that's a ſpeciall preſervative againſt this ſinne. *Iob* 31. 4. *Prov.* 5. 20, 21. *Ioſeph* might have ſinned ſecret enough, but the remembrance of Gods All-ſeeing eye, awed him. *Gen.* 39. 9. He's a Martyr indeed who can thus conquer his luſts, and ſtronger then *Sampſon* who was entangled with them. Chaſtity in youth, Temperance in plenty, Bounty in Poverty, one calls them Martyrdome, without Blood-ſhed.

Caſtimonia ſine bello nulla eſt.

Ah! quanti perierunt ab hac una peſte, vel fortiſſimi, ſanctiſſimi, ſapientiſſimi.

[See more in Mr. *John Downams* Treatiſe againſt Whoredome. Mr. *Hildersham* on *John* 4. *Lect.* 15. *p.* 66. D. *Ier. Taylor's* Holy Living. *p.* 83. *Ward* on *Matth.* 5. 27. *p.* 216. *Taffin* on Amendment. l. 2. c. 17. *Capel* on Tent. *p.* 2. *c.* 11, 12. *Sibelius. Tom.* 1. *conc.* 7. in *Eccleſ.* 12. 2. *p.* 669, &c. *Pryn's* Hiſtrio-Maſtix. *Actus* 6. *Scena* 4. *p.* 376. Mr. *Clerks* Mirrour. *cap.* 2. and *cap.* 20. and 61, 62. *Edit.* 3.]

13. *Fierce.* Ἀνήμεροι.

This is the thirteenth ſin which helps to make the laſt dayes Perilous. Men will then more eſpecially be of a fierce, rude, ſavage, barbarous, inhumane diſpoſition. They will be cruelly and bloodily diſpoſed. There will be in them no meekneſſe, nor mildneſs, to Regulate the Paſſions, but like bruit beaſts they will be ready to ſlay all ſuch as oppoſe them. This is a fruit of that Self-love, and Covetouſneſſe, before mentioned. This fierceneſſe they'l exerciſe eſpecially againſt the people of God, whom they hate, perſecute, impriſon and ſlay; and when dead, yet burn their bones: and if the Lord were angry with *Moab*, for burning the bones of the King of *Edom*, a wicked man, *Amos* 2.1. then ſurely he will puniſh thoſe ſpiteſull *Moabites*, who burn the bones of his deceaſed Saints, as *Bucer*, *Phagius*, &c.

Ἀνήμεροι, *immites, feroces, inhumani, & ferinis moribus præditi. Ab* α. *Privat. &* ἥμερος *manſuetus, vel ab* ἡμέρα, *dies; q. dies eſt jucunda, ut nox fera. Ruſticani & inciviles quos belluas veriùs dixeris quàm homines.* Bulling.

Hominum effigies habent, animos ferarum. Seneca. See Mr. *Clerks* Mirrour. c. 57

This ferity is made one ſpeciall note of the wicked. *Prov.* 12.10. and 17.3. *Gen.* 49. 7. Hence in Scripture they are compared to Lions. *Iob* 4. 10. to Wolves. *Hab.* 1. 8. Beares. *Prov.* 17.12. Horſes which muſt be reſtrained from hurting with bit and bridle. *Pſal.* 32. 19. Serpents. *Pſal.* 74. 13, 14. Dogs. *Phil.* 3. 2. *Mat.* 7. 6. Boares. *Pſal.* 80. 13. Threſhers which bruiſe and oppreſſe the people of God. *Amos* 1. 3. Milners that grind them with their cruelty. *Iſay* 3. 75. and to Butchers, which do not onely fleece, but ſlay the ſheep. To Cooks, which do not only dreſſe the fleſh, but they break the bones to get out the Marrow. *Micah* 3. 2, 3. Hence we read of 23. ſorts of trialls which the Saints were exerciſed with by the bruitiſh world. *Heb.* 11. 37. to 39. therefore they choſe rather to live in Caves and Wildernesſes amongſt wild beaſts, then amongſt thoſe bruits; yea the Saints have found more favour from beaſts, as *Daniel* from the Lions, and *Lazarus* from Dogs; then from their cruell perſecutors. Hence *David* being in a ſtrait, chuſeth the Peſtilence (though a ſad judgement) rather then to fall into the hands of mercileſs men. 2 *Sam.* 24. 14.

All wicked men as they are wicked, in all ages are acted by the ſame Principles: they are *ejuſdem ferinæ*, all of one batch.

1. Then let men get *Grace*, that breeds Humanity, Civility, and candid Carriage towards all. Such will not, dare not hurt their Brethren in body, Soul, Goods or Good name. *Pſal.* 15. 3. we need not feare thoſe, that truly fear God. *Gen.* 42. 18. their naturall fierceneſs is ſubdued and changed, ſo that they which were ſometimes Lions, are now become Lambs. *Iſay* 11. 6. Hence they are called Sheep, Doves, little children; all which imply harmleſneſs, and inoffenſiveneſs. They had rather take wrong, then do wrong. Hence the Apoſtle blames the *Corinths* for wronging and defrauding their Brethren. 1 *Cor.* 6. 7, 8. why do ye not rather take wrong (ſaith he) why do ye not ſuffer your ſelves to be defrauded? Grace changes the roughneſs and ruggedneſs of our natures, it makes us kind and affable, full of holy ſweetneſs and gentleneſs. *Iames* 3. 17. many think Religion makes men harſh and ſowre, as if no trees grew in Chriſts garden, but Crab-trees; when Religion makes men meek and modeſt (*Acts* 16. 29, 30. 33, 34.) courteous and kind. And that

1. In their Cenſures; where things are capable of a candid Interpretation, they take them in the beſt ſenſe.

2. Modeſt in their opinions; they are not wiſe above that which is written, they hunt not after Novelties,

3. Sweet and lovely in their converſations; they can part with their own for Peace. *Gen.* 13. 8, 9. *Pſal.* 69. 4.

4. Ready to yeeld to the counſels of others, when better Reaſons are diſcovered,

diſcovered. *Iob* (31.13.) will not deſpiſe the counſell of his ſervant. So *Naaman* harkened to the advice of his ſervant, and was cured. 2 *Kings* 5. 12. *David*, wiſe as an Angell of the Lord, yet, harkens to the counſell of a woman. 1 *Sam.* 25.33. yea ſo flexible and docible are they, that even a child with Scripture-Reaſon, may lead them. *Iſay* 11. 6. Many think it a note of a generous ſpirit, to render evill for evill, blow for blow, reproach for reproach; but Chriſt teacheth another Leſſon. *Matth.* 5.38,39. Reſiſt not evill (he ſpeaks of private revenge) *But he that ſmites thee on the one cheek, turn to him the other alſo* (*i.e.*) we ſhould be ſo far from revenge, that we ſhould rather ſuffer a ſecond injury, then revenge the former. That which the world counts baſeneſſe, and cowardiſe; the wiſeſt of men calls it our glory. *Prov.* 19. 11. and 16. 19. 32. *A man of underſtanding is of a cool ſpirit, and it is the glory of a man to paſſe by an offence.* 'Tis a diſhonour to offer wrong, but none to bear it. The world eſteems ſuch men of mettle, as anſwer blow for blow; 'tis mettle indeed, but 'tis helliſh mettle. Wrong them never ſo little, and they'l take Gods office out of his hand, they'l be their own Revengers, breaking forth into *Duells*, which are utterly unlawful, for theſe Reaſons.

'Ημερος eſt ei τὼν, qualis ſunt domeſtica animantes. ἀγρίους ſunt qui naturæ ingenium retinent, ut oleaſter, inſitionem non ferunt, culturam non admittunt. Aretius.

Metallum eſt, ſed ex imis inferorum fodinis effoſſum, reprobum & vile quod nunquam S. Sanctis inſculptum imaginem admiſit.

1. Reaſon it ſelf ſaith, No man may be a Judge in his own cauſe, eſpecially when he hath loſt himſelf with anger, impatience, and a vindicative ſpirit.

2. God hath forbidden all private revenge. *Levit.* 19. 13. *Matth.* 26. 52. *Rom.* 12. 19. telling us that vengeance is his, and he will repay. *Deut.* 32. 35. God hath ordained the Magiſtrate as his Vice-gerent, to execute Juſtice on offendors, he beares not the ſword in vain. *Rev.* 13. 4. now he ſhould bear it in vain, if every private perſon might be his own Judge, and if the Magiſtrate neglect his duty, then muſt we commit our cauſe to God, who judgeeth righteouſly.

V. Perſy's Ser. on *Rom.* 12. 22.

3. It's a fearful thing to kill, or be killed in our own private quarrell.

1. He that kills is a murderer, and muſt die for it; now no murderer ſhall come into Gods Kingdom. *Rev.* 21. 8. and 22. 15.

2. If killed, he dies in the height of Paſſion and revenge, deſiring and endeavouring to murder another.

[See more Reaſons againſt this ſin. *Davenant* in *Coloſ.* 3. 13. *p.* 318. *Brochmane* C. C. 2. T. *p.* 125. *Sayrus* C. C. *l.* 7. *c.* 13. D. *Hammon's* Practicall Catechiſme. *l.* 2. Sect. 5.]

2. As Grace will keep you from being fierce againſt others Actively, ſo it will be a Shield to keep you from the rage of fierce men Paſſively. *Iſay* 33. 15. 19. 'tis diſobedience which brings fierce men againſt a people. *Deut.* 28. 50. but when we are obedient, God will reſtrain their rage, and bound them, as he doth the proud waves of the Sea. *Iob* 38. 11.

3. Promote Learning; even Humane Learning (we ſee experimentally) civilizeth men, and hath a great influence on their converſations, 'Tis as a blew to the better taking of a right black. What makes our Welch-men, Wild-Iriſh, and Indians, ſo bruitiſh and barbarous, but want of Learning and Inſtruction? ——*Didiciſſe fideliter artes*, &c.

See more in my Schooles-Guard. Argument 9. *p.* 27.

Nemo adeò ferus eſt qui non mitеſcere poſſit,
Si modò cultura patientem accommodet aurem. Hor.

4. Labour for that Graceſull Grace of Meekneſſe, which is oppoſite to this fierceneſs. Do not only praiſe it, but practiſe it. Put it on as your Garment,

yea, as your Ornament. *Coloſ.* 3. 12, 13. 1 *Pet.* 3. 4.

It's an honour to Religion, when the Profeſſors of it are gentle, placable, clement, ready to forget and forgive injuries. None ſo mild as the meekened man. *Numb.* 12. 3. *Gal.* 4. 20. 1 *Sam.* 10. *ult.* 2 *Sam.* 16. 10, 11. 1 *Theſ.* 2. 7. *Gen.* 50. 19, 20. *Levit.* 10. 3. and 13. 8. they ſeek not revenge, nor do they ſtudy how to render evill for evill, but what was ſaid flatteringly of *Caſar*, is really true of them. *Nihil obliviſci ſolet præter injurias.* They forget injuries, and remember nothing but kindneſſes.

To incourage you to labour for this Grace.

V. Clerks Mirrour. cap. 92.

1. Conſider that *Meekneſſe* is the Path-way to Peace and Joy. *Iſay* 29. 19. *Pſal.* 37. 11. it brings reſt to the Soul. *Mat.* 11. 29. There's no poſſibility of living Peaceably in this world without it; we ſhall meet with ſo many oppoſitions, Tentations, Injuries, Croſſes, Loſſes, that an unmortified unmeekned Spirit will never endure them. We live not amongſt Angells, and perfect perſons, but amongſt Lions, Dogs, Devills, froward, wayward, knotty, ſtubborn, ſurly, ſullen peeces; yea, the beſt have their Paſsions, ſo that without great meekneſſe and moderation, no Family, City, Society, or Kingdom, can long endure.

2. 'Tis an Evidence of our Election. *Coloſ.* 3. 12.

3. 'Tis the way to win the moſt obſtinate ſinners; the way to break a flint, is to lay it on a ſoft bed; 'tis the ſoft wooll, that dulls the Canon ſhot. *Rom.* 12. *ult.* as we muſt conſtantly, and reſolutely oppoſe the ſins of ſuch as belong to us, ſo if ever we would winne them, and do them good, it muſt be done with a ſpirit of meekneſſe, and of mercy. *Gal.* 6. 1. the reproofes that come from ſpleen and malice never profit, 'tis love and pity, that winnes men.

See *Clerks* Mirrour. *cap.* 36. *Ira heroica, ordinata ces fortitudini, optimum Dei donum.* Luther. See Mr. *Reeſley's* Serm. on *Rom.* 12. 21. 190.

Caut. Yet beware of ſtupidity, for it's Moppiſhneſſe, and not meekneſs, to be ſilent when God is diſhonoured. A holy Anger againſt ſin, is uſefull in its Place. As there is a vitious, inordinate Anger, ſo there is a Vertuous, well-ordered Anger, which is an excellent gift of God.

4. The promiſes of the Goſpell belong to ſuch. *Iſa* 51. 2, 3.

5. They ſhall have protection in troublous times. *Zeph.* 2. 3. *Pſal.* 76. 9. God loves to beautify ſuch with ſalvation. *Pſal.* 149. 4. and to raiſe them to honour. *Pſal.* 147. 6.

6. Inſtruction. God will teach them, and make them profit by his Ordinances. *Pſal.* 25. 8. *James* 1. 21. and 3. 13. 17.

7. They have beſt Title to the Earth, the meek ſhall inherit the earth. *Pſal.* 37. 11. *Matth.* 5. 5. their meekneſſe ſhall in no wiſe prejudice their Temporall Eſtate, he dwells at home where ever he is, he's never off his Maſters ground: as the fierce unmortified, turbulent man runs out of all, and loſeth the Poſſeſſion of himſelf, and all that he hath; ſo meekneſs keeps a man in poſſeſſion of himſelf, his underſtanding's cleare, his judgement's right, his Affections compoſed and ſetled, ſo that he can live in any foyle; be content with any condition, and endure any hardſhip.

Laſtly, ſince in the laſt dayes men will be fierce and cruell.

1. Let us pray the Lord to deliver us from cruell and unreaſonable men. 2 *Theſ.* 3. 2. beſeech him to correct us himſelf, and not to ſell us into the hands of wicked men, whoſe mercies are cruelties. 2 *Sam.* 24. 14. *Proverbs* 12. 10.

2. Admire the Goodneſs of the Lord, who preſerves his Lambs in the midſt of ſo many fierce Lions. Did not the great Lord-Keeper of the world, watch his Vine-yard night and day, the Boar out of the wood would ſoon lay it waſte. The Thornes would ſoon over-top this Lilly, and the Birds of Prey devoure Gods Turtle.

Object.

Object. *We ſee wicked men are quiet and Gentle.*

Anſw. So is a Lion in his Grate, but let him out, and you will find him a Lion ſtill. 'Tis not for want of malice, but for want of power, that they are ſo quiet. God chaines them, and reſtraines them. *Pſal.* 76. 10. But if the Lord ſhould let out their chain, we ſhould find the Atheiſts, and Papiſts of the world, as cruell as ever. As is apparent at this day, in the barbarous, bloody, perfidious dealing of the Papiſts, towards the Poor, Innocent Proteſtants in *Savoy*. *V.* A collection of Letters ſent to the Protector.

3. Walk wiſely towards thoſe that be without. *Coloſ.* 4. 5. be exact in your walking, give them no juſt cauſe of offence. Be wiſe as a Serpent, that you be not deceived, be Innocent as a Dove, that you prove not a Deceiver. A man that lives in the midſt of Wolves, Lions, wild Boares, and Beares, had need to look about him.

14. Deſpiſers of thoſe that are good. Ἀφιλάγαθοι,
Bonorum oſores & hoſtes.

This is the fourteenth ſin which renders the laſt Times ſo Perilous. Men will be no Lovers (*i. e.*) they will be Haters and Deſpiſers of good men, yea, and of goodneſs it ſelf ('tis a *Meioſis*, where leſs is ſpoken, then is meant) and that not with a light or toothleſs Hatred, but with a deadly, deep, intolerate hatred. Hence they are called Lions, which greedily tear and devoure the flock of Chriſt. 2 *Tim.* 4. 17. (as you may ſee in the preceding Character.)

De perſonis ut rebus accipi poteſt, qui nec bonum, nec bonos amant, Gerhard. *in locum.*

Hæc vitia privativa per Meioſim *pontium vitium virtuti, quæ privant, contrarium ſignificat.* à Lapide.

This muſt needs be ſo.

1. If we conſider that ſtrong Antipathy and Enmity which is between the righteous and the wicked, there's an irreconcileable Warre and Hatred between them. *Gen.* 3. 15. the righteous man hates not the Perſon, but the Practices of the wicked; but the wicked hate both the perſon and the Piety of the juſt, becauſe by their upright walking, they condemn them, and witneſs againſt their ſinfull Practiſes, their purity condemnes the worlds impurity; their Loveline ſs, the worlds maliciouſneſs; their humility, the worlds pride; their Self-deniall condemnes the worlds Self-ſeeking, and their forwardneſs, the worlds Luke-warmneſs, *Hinc illæ lacrymæ.* This is the ground of the grudge. The godly are the light of the world. *Phil.* 2. 15. and the Judges of it. 1 *Cor.* 6. 2. Now the lewd man hates the light which diſcovers him. *John* 3. 20. and the Judge which condemnes him. This made *Cain* to ſlay his Brother. 1 *John* 3. 12. and the world to hate Chriſt, becauſe he teſtified againſt its evill deeds. *John* 7. 7.

2. In reſpect of the diſſimilitude of their manners. They have contrary Principles, Practiſes, Ends and Aymes. The men of the world ſavour only the things of the world, being filled with Covetouſneſs, Pride, Idleneſs, Intemperance, Luſt. But the godly ſavour the things of God, being Holy, Heavenly, Humble, Chaſte, Temperate, &c. now as ſimilitude is the ground of Love, ſo diſſimilitude is the ground of Hatred. *Prov.* 29. ult. *The righteous is an abomination to the wicked, and the wicked is an abomination to the juſt.* So that there is no communion between this light and darkneſſe, no concord between Chriſt and *Belial.* 2 *Cor.* 6. 14. 15. There is a Canonicall truth in that Apocriphall Text. *Wiſdome* 2. 12. 15, 16. 19. 'tis grievous to us to behold the righteous, why ſo? for his life is not like other mens, and his wayes are of another faſhion. *q. d.* Our wayes are looſe, voluptuous, Epicurean wayes; but

Diſpares mores diſparia ſtudia ſequuntur, quorum diſſimilitudo diſſociat amicitias. Cicero *de Amicit.*

Oderunt hilarem triſtes, triſtemque jocoſi. Hor. *l.* 1. *ep.* 18.

but his are preciſe, ſtrict and pure wayes, directly contrary to ours. We are all for our ſelves, our own eaſe and goods; they are all for God, his praiſe and honour, ſo that we can never agree. Hence 'tis, that thoſe whom God hates, the world uſually loves, and thoſe whom God loves, the world alwayes hates. We have a notable inſtance in our dayes, In the Queen of *Sweden*, who is now turned Papiſt, (for what ends ſhe her ſelf beſt knows) and is bleſt, pardoned, praiſed, by Pope, Prieſts, Jeſuites, and is ſumptuouſly entertained by others: when ſhe is blaſted, curſed, & abhorred of God, as an horrid Apoſtate, and groſs Idolater now in a time of glorious light, when the nakedneſſe of the whore, is ſo palpably diſcovered to the world.

3. The godly are the ſalt of the world, by their ſavory reproof, and counſell, and by their holy Example, they help to keep the world from rotting in ſin, yea the whole life of the godly is a kind of tacite reproof of the wicked wayes and cuſtomes of the world. 1 *Pet.* 4. 4. *Heb.* 11. 7. Hence comes the hatred. *John* 15. 18, 19.

4. The men of the world are enſnared in many luſts, and lye tumbling like ſwine in their own filth: *John* 5. 19. So that they cannot ariſe to that height of Sanctity, Self-deniall, Patience, humility, &c. which the Saints attain. This makes them envie the Saints.

5. The godly are choſen out of the world, and therefore they ſhunne all needleſſe ſociety and intimate familiarity with the wicked. Thus *Saul*, when he became a *Paul* and was changed, he changed his company, *Acts* 9. 19. and this makes the world hate them, whileſt they look upon them as Apoſtates from their ſociety. This made the Papiſts taxe *Luther* for an Apoſtate, *Luther* confeſt it, but he was an holy Apoſtate, one who had not kept his promiſe made to the Devill, and therefore no more to be blamed then a Heathen for turning Chriſtian, or a Magitian for renouncing his compact with the Devill, and giving himſelfe to God.

See more Reaſon in Mr. *Young*'s Cure of Prejudice, p. 1, &c.

Now, if deſpiſing and deſpiting of good men, and goodneſs it ſelf, be a ſinne and ſigne of the laſt times; then ours ſurely are the laſt dayes. Was there ever more deſpiſing of good Magiſtrates, good Miniſters, good people? when were the Reall ſervants of Chriſt more deſpited, not for any evill that they have done, but becauſe they will not doe evill, in denying Ordinances, Order, Government, &c. yet be not offended, neither marvell (2 *John* 3. 13.) as if ſome ſtrange thing had happened to you; you ſee here it's long ſince foretold, that it ſhould be ſo in theſe laſt dayes. We are apt to marvell when we ſee the godly hated, perſecuted, tortured, and abuſed, who ought rather to be loved, honoured, and countenanced for their Grace, but we might rather marvell, if the world ſhould love them, for this is no new thing, it ever hath been ſo, 'tis ſo, 'twill be ſo to the end of the world. There ever will be *Cains* to perſecute Gods *Abells*, *Pharaohs*, to opreſſe Gods *Iſrael*, and tares to hinder Gods wheat. God hath ſo decreed it for the manifeſtation of the glory of his Juſtice in the downfall of the wicked. *Prov.* 16. 4. he will get himſelf Glory out of their malice, as the wiſe Phyſician extracts a medicine out of Poyſon;) their very rage againſt his people ſhall turn to his praiſe, *Pſal.* 76. 10. as we ſee in *Pharaoh*, *Haman*, *Herod*. 'Tis juſt with him to render tribulation to ſuch as moleſt his people. 2 *Theſ.* 1. 6.

2. To try and exerciſe the Faith, Hope, Patience, and Conſtancy of his people. *Iſay* 27. 9. 2 *Theſ.* 1. 4. *Dan.* 12, 10.

. Marcet ſine adverſario virtus, tunc apparet, quanta ſit quantumque valeat, quid poſſit patientia oſtendit. Seneca *l. de Provid. c.* 1.

3. To wean them from the world, as the Mother layes wormwood on the breaſt, to wean the child.

Now

Now ſince we live in a time wherein the love of many waxeth cold both to Chriſt, and to Reall Chriſtians; let us be Gods witneſſes againſt a ſinfull generation. The more the world hates the good for their goodneſſe, the more let us love them. 'Tis a good evidence that we are Saints, when we can love not onely a Brother or two, but the whole Brother-hood. 1 *Pet.* 2. 17. 1 *John* 3. 14. and all the Saints, be they high or low. *Epheſ.* 1. 15. when we can love a Saint in rags, as well as a Saint in Silken robes; a *Iob* on the dung-hill, as well as a *David* on the throne. It's eaſie to love a good man for his Riches, Learning, Parts, Gifts; this is but a carnall love, and ſprings from carnall Ends, and Principles. *Iames* 2. 1, 2, 3, 4. True love, is a ſpirituall love, ſpringing from ſpirituall conſiderations, it makes men love the Saints for their faith, zeale, &c. and not for any by-reſpect. As 'tis the property of a Reprobate, to hate a godly man for his godlineſſe. 1 *Kings* 22. 3. *Ezek.* 13. 22. *Prov.* 29. 10. 1 *John* 3. 10. So it argues Grace to love a good man ſimply for his goodneſs. 1 *Kings* 18, 3, 4. and 2. 4, 9, 10. he that loves one good man truly, will love all. *Quatenus ipſum includit de omni.* In his judgement he highly prizeth them, though they lye amongſt the Pots, and be ſullyed with many afflictions, tentations, and reproaches, yet he preferres ſociety and communion with them on the hardeſt terms, before all the honours and treaſures of the world. *Heb.* 11. 25. he looks upon them as the Right Honourable of the world, as the Pillars of the places where they dwell, *Gal.* 2. 9. the ſtrength and ammunition of a nation, the Chariots and Horſe-men of *Iſrael*, 2 *Kings* 2. 12. as the Lords Portion, *Deut.* 32. 9. his pleaſant Portion. *Ier.* 12. 10. as his Inheritance. *Pſal.* 28. 9. and 33. 12. *Iſay* 19. 25. though all the world be his, yet he eſteems it all but droſſe, and lumber, in compariſon of the godly, who are his jewells; even a people near and dear to him. *Mal.* 3. 17. though they may lye under ſome afflictions, yet they are under dear affections, (as we ſee in *Iob*, *David*, *Paul*) though the gold lye in the dirt, yet 'tis gold ſtill, and when we ſee 'tis gold, we pick it up, and prize it. *David* eſteemed the godly the onely excellent of the world. *Pſal.* 16. 3. and ſuch as truly deſerve reſpect. *Pſal.* 15. 3. God himſelf prizeth them above Kings. *Pſal.* 105. 14, 15. he rebukes Kings, yea, and Kingdomes for their ſakes. *Iſay* 43. 14. *For your ſakes have I ſent to* Babylon, *and brought down all their Nobles.* How did God plague thoſe knowne enemies of his people, *Moab*, *Ammon*, *Edom*, *Tyre*, *Egypt*, *Philiſtia*, and *Rome* { *Pagan*, *Arrian*, *Antichriſtian*.

Quos ſine fuco bonos comperiemus, hos præ aliis amemus.

See more *Sheffield* on Conſcience. chapt. 14.

They are of the blood Royall, Chriſt is fleſh of their fleſh, he's their Head, and they his members, he's the Vine, and they the branches, he's their Husband and King, who hath made them all Kings. Hence the Church is called *Jeruſalem* above. *Gal.* 4. 26, in reſpect of her noble Pedigree, her birth is from above, her meditations are above, and her converſation is above. *Phil.* 3. 20.

See Doctor *Zoltons* Serm. on *Cant.* 4. 9. p. 43. Folio.

God hath a precious eſteem of his people, their perſons are precious. *Zach.* 2. 3. their prayers are precious. *Cant.* 2. 14. their Services are precious; mean works done in faith, excell the Victories of a *Caſar*, or *Alexander*. Their teares are precious. *Pſal.* 56. 8. their names are precious. *Proverbs* 20. 7. *Pſalm* 112. 6. and their death is precious. *Pſalm* 116. 15. when one ask't Maſter *Fox* whether he knew ſuch an honeſt poor man? I tell you (ſaid he) I forget Lords and Ladyes to think on ſuch. We ſhould love them [*Intenſivè & appretiativè*, *majore affectu & effectu*] with the choyceſt of our affections, and ſhew it in our Actions. We ſhould doe good to all, but ſpecially to the houſehold ſervants of God. *Gal.* 6. 10. we ſhould more freely and fully communicate

municate to their neceſſities (*ſi cætera ſint paria*) then to any others. As God then delights in his Saints, ſo muſt we, for Grace puts a luſtre on them, which makes them lovely to the godly, and terrible to their enemies; So that there is more comfort and ſafety in the ſociety of a few good men, then in ſtrong confederacies of the wicked. *Pſalm* 48. 2, 3, 4. for God dwells amongſt them by his ſpeciall preſence. *Pſalm* 76. 1, 2. and walks in the midſt of them. *Revel.* 2. 1. his ſpeciall hand of protection is over them, leſt any ſhould hurt his Vineyard, he keepes it night and day (*i. e.*) continually. *Iſay* 27. 3. It will be our wiſdome then to be familiar with them, they will help us *Conſilio, Prece, & opere*; by Direction, Prayer, and Practice. Their good Example will quicken us, and be as a Starre to direct us, ſo that by acquaintance with them, we may come to be acquainted with God himſelf. As Iron ſharpens Iron, and one living coale ſets his fellow on fire, and one couragious ſouldier, quickens another? ſo good company is a great incouragement againſt thoſe diſcouragements, which we meet with from an ungratefull world; and a ſpeciall meanes to keep us from Apoſtaſy. *Heb.* 3. 12, 13. Green wood will hardly burn alone, but put drye wood amongſt the green, and all will flame. When the diſciples were altogether in one place, with one accord, in an holy communion, then the ſpirit came on them. *Acts* 2. 3, 4. where Brethren are united, there's the bleſſing. *Pſal.* 133. 1. 3.

VERSE 4.

VERSE 4. *Traytours.*

THE laſt dayes will be perilous in reſpect of the many Traytours which will then abound, who ſhall aſcend to that height of wickedneſſe, that they will betray their deareſt friends, like *Judas* who betrayed his Maſter, and is therefore juſtly called, the Traytour, by way of eminency. *Luke* 6. 16. So themſelves may be ſafe, they care not who ſuffers. They'l ſpy and pry into the wayes of others, that they may betray and deſtroy them, and reveale their ſecrets. No bounds of friendſhip can hold them, but Brother will deliver up the Brother to death, the Father will riſe againſt his children, and children againſt their Parents, and cauſe them to be put to death. *Matth.* 10. 21. Chriſtians will betray their fellow-Chriſtians into the hands of perſecutors. *Luke* 21. 16. and people will betray their Paſtors, and put them to death, as did their fore-fathers of old. *Acts* 7. 52.

[Προδόται, *proditores, qui amiciſſimos produnt.* Grotius. *Proditis à conjunctis quibus ut amicis confidimus proficiſcitur.* Pet. Mart.

Now of theſe Traytours, there are three Sorts.
1. Traytors Politicall,
2. Eccleſiaſticall,
3. Domeſticall.

Nihil prohibet per proditores hoc loco generaliter intelligi quoſlibet homines perfidos, qualis quidem conſtat eſſe multos & in bello, & in pace, ubicunque locorum. Soto.

1. Some are Politicall, State Traytors, ſuch as betray the land of their Nativity, into the hands of its enemies. Subjects are bound by Oath (oftimes) to preſerve their native country, to their power. But if they were not ſworne, yet naturall and common right calls for it at our hands. If the body be in danger, all the parts and members of it will act for its defence; and therefore great is the ſin of thoſe unnaturall children, which betray their native country (which like a Mother, bred and bare them) to ruine and to miſery. Of this ſort are thoſe who betray their truſt in delivering up Caſtles and Gariſons into the enemies hands.

V. Stobæum *contra Proditur.* Serm. 37.

2. There are Eccleſiaſticall Traytours, ſuch as betray the truth of God, which he hath committed to his Miniſters primarily, and then to all the faithfull, to be kept as a ſacred *depoſitum*, and choyce treaſure [1 *Tim.* 6. 20.] eſteeming every particle of it above the filings of the fineſt gold. Now when men through feare and cowardlineſſe, dare not profeſſe the truth of God in the midſt of a perverſe generation that oppoſe it; God eſteems this a betraying of his truth into the hands of its enemies. Such are falſe Prophets, Formaliſts, and Time-ſervers, which for a time make a ſhew, but in time of tentation fall away.

3. Domeſtick Traytors, who betray the lives and eſtates of their deareſt relations into the hands of their enemies. *Pſal.* 55. 12, 13, 14. *Matth.* 10. 21. So that the Poets complaint was never more true.

Non augenda fides, penitùs minuenda videtur,
Vix cum ſint homines tuti, quot in orbe fides.
Sortitur ſibi quiſque fidem, ſibi quiſque Magiſtrum,
Nunquam plus fidei, perfidiæque fuit.

It behoves us then to ſtand upon our Guards, and to watch againſt falſe Brethren. If ever the counſell of the Prophets were in ſeaſon, 'tis now. Truſt not in a Neighbour, a Brother, a Friend, no not in thy deareſt friend, the wife of thy boſom; (how many have been drawn aſide to errors in our dayes, by their wives) for a mans enemies ſtill be thoſe of his own houſe.

Qui non fidit viz fallitur.

Ier. 9.

Ier. 9. 4,5. *Micah* 7. 5,6. In all ages, Gods ſervants have been infeſted by Traytors. *David* had not only open enemies, that conſpired his ruine. *Pſal.* 35. 20,21. but, which was worſt of all, his familiar friends did ſo. *Pſal.* 41. 9, Chriſt was betrayed by *Iudas*, and *Paul* by the Jewes his kinſmen in the fleſh, *Sampſon* by his wife *Dalilah*. *Iudg.* 14. 18. and *David* by his ſon *Abſolom*. 2 *Sam.* 15. 14.

This may comfort us when we fall into the hands of Traytors, and Tyrants, 'tis no new thing. So did Chriſt, ſo did the Prophets, ſo did the Apoſtles, and ſo may we.

1. Conſider, ſuch cannot eſcape the revenging hand of God, his Juſtice wil find them out; *Zimri* had no peace who ſlew his Maſter. Nor *Sheba* that rebelled againſt his Soveraign, 2 *Sam.* 20. 22. Nor *Abſolom* who roſe againſt his Father. 2 *Sam.* 18. 9,10. nor *Corah*, *Dathan*, and *Abiram*, who roſe againſt *Moſes*. Nor *Iudas* that betrayed Chriſt. *Matth.* 26. 24. and 27. 5. nor the Papiſts with their proditorious practiſes, and principles.

See more Mr. *Clerks* Mirrour. *Edit.* 2. *chap.* 94.

2. They are oft puniſht by men, who though they love the Treaſon, yet hate the Traytour. Though they love the Artifice, yet hate the Artificer, and when he hath done his work he hath oft-times an halter for his paines, or at beſt, he hath the honour never to be truſted more; when *Baanah* and *Rechab* had treacherouſly ſlain *Iſhboſheth* one of *Sauls* ſons, *David* commands them both to be ſlain. 2 *Sam.* 4. 9. to 13.

Proditores tantiſper amo dum produnt, aſt ubi prodiderint, odi. Dixit. Antigonus.

As for our ſelves, let us walk as becomes the Goſpel in all ſimplicity and godly ſincerity, abhoring all Treachery, falſeneſſe, and perfideouſneſſe. Let us be faithfull to the truth of God, faithfull to the land of our Nativity, and faithfull in all our Relations. Fidelity is the chiefeſt bond of Humane Society; take away this, and you take away all Peace and Commerce from amongſt men. 'Tis only to the faithfull that the promiſes run. *Pſal.* 31. 32. the Lord will preſerve the faithfull, and make them to abound with bleſſings. *Prov.* 28. 10. Let us then reſiſt the Tentations of Satan, 'tis he that obſerves the Covetouſneſſe, Hatred, and Malice, which lyeth hid in the heart of man, and accordingly ſtirres him up to Treachery, and betraying of his deareſt friends, and Relations. Thus he dealt by *Iudas*, he ſtirred up his covetous heart to ſell and betray his deareſt Lord and Maſter. *Luke* 22. 3,4. *Iohn* 13. 7. 27.

See more, Dr. *Prideaux, Gowries Conſpiracy*, on *Sam.* 20. 1. and Mr. *Jenkin* on *Jude* 8.

But here a Caſe and Queſtion may ariſe, whether all Simulation, Craft, and Stratagems, be unlawfull?

Dolus malus, & dolus bonus. See Mr. *Clerks* Mirrour. *cap.* 41. & c. 117.

Anſw. Simulation is twofold.

1. Unlawfull, when men fain or frame any thing againſt the truth, and to the prejudice of others, as *Peter* did. *Gal.* 2. 13.

2. There is a lawfull Simulation, when men do ſignify ſomething that is only beſide the truth, but not contrary to it. This was the ſimulation of *Ioſeph*, who carried himſelf as a ſtranger to his Brethren in *Egypt*. *Gen.* 42. So Chriſt when he came to *Emaus*, made as though he would go further, *Luke* 24. 28. and *Paul* amongſt the Jewes, played the Jew. 1 *Cor.* 9. 20. *Iael* is commended, who by a wile deſtroyed *Siſera*. *Iudg.* 4. 18,19, 20,21. and *Ionathan* for diſcovering *Sauls* malicious intents againſt *David*. 1 *Sam.* 16. 21. *Rahab* is commended for hiding the Spies. *Ioſh.* 2. 4. *Heb.* 11. 31. The *Gibeonites* ſaved themſelves by a politick and prudent managing of their deſigne. *Ioſh.* 9. 3, 4.

See more *Capel* on *Tentat. P.* 3 *c.* 1. *Sect.* 2. *Fœdera injuſtè frangere impium eſt, ſed hoſtes fallere nonnun quam juſtum eſt* Plutarch.

16. *Heady.*

In the laſt dayes men will be heady, haſty, raſh, inconſiderate, they will be carried by the Violence of their Luſts without wit or Reaſon. They will ſet upon things too high, and too hard for them, like young birds which flying before they are fledged, fall to the ground, and ſo break their bones, ſo much the word implyes. They will make deſperate adventures, they will be raſh in their words and works, precipitate and inconſiderate in all their undertakings, what they do will be Raw, Rude, Indigeſted, Unconcocted. Hence the word is rendred, Raſh, and unadviſed. *Acts* 19. 36. do nothing προπετὲς, raſhly, The heady man is like to a man that rides on a head-ſtrong horſe, which carries him none knowes whither, yet will not ſuffer him to deſcend neither; ſo that if a man ſhould ask ſuch a man whither he is going, he muſt anſwer whither my luſts, my profit, pride, and pleaſures, will lead me. Hence wicked men are ſaid to break forth with impudence and violence into ſin. *Hoſ.* 4. 2. they break forth, 'tis a metaphor from Rivers, which in a flood do violently bear down all before them; or like an army which having made a breach in a wall, ruſh with violence into it. The wicked ſet themſelves againſt Chriſt, and break all thoſe Bonds and Lawes which he hath made to bind them from ſin. *Pſal.* 2. 2, 3. and 12. 4. *Ier.* 44. 16. 19. Hence they are compared to the horſe which runs dangerouſly and deſperately on the Pikes and Guns. *Ier.* 8. 6. *Iob* 39. 9. to 25. they make childrens play of Gods threatnings. 2 *Pet.* 3. 3. This heady raſhneſs is one of the ſins of youth which we are commanded to fly. 2 *Tim.* 2. 22. every age of man hath its peculiar ſins, old age is prone to Covetouſneſs, and youth (for want of conſideration and experience) is prone to raſhneſs and headineſs. 'Twere giddy young men that gave raſh and inconſiderate counſell to *Rehoboam*, to the loſs of his Kingdome. 1 *Kings* 12. 8. he would not hearken to the counſell of his grave and aged Senators, but followed the advice of his young gallants, to his deſtruction. Hence *Paul* would have young men to be wiſe, diſcreet, and ſober-minded. *Titus* 2. 6. they muſt be like thoſe Impoſtors, *Coloſ.* 2. 18. that were raſhly puffed up with a high conceit of their own opinions and practice: but they muſt try all things, and be well adviſed what opinions they take up, and not raſhly take or miſtake any doctrine. 'Tis a part of the wicked mans Curſe, that not onely his devices, but his very counſells which are the reſults of reaſon, ſhall be precipitate, and carried headlong. *Iob* 5. 13. there is nothing more oppoſit to counſell, then precipitation; long deliberation ſhould go before determination, but theſe mens counſells ſhall yet be carried Head-long, they ſhall either be over-haſty in counſel, or their counſels ſhall be over-haſtily acted to their ruine. Such Heady, willfull, men never want woe: as appeares by the *Iſraelites*. *Deut.* 1. 42, 43, 44. yea, good *Iehoſaphat* and *Ioſiah*, paid dearly for their raſhneſſe. 2 *Chron.* 20. *ult.* and thoſe Exorciſts, *Acts* 19. 13. 16. want of conſideration brings Kings and Kingdomes to deſolation. *Iſay* 1, 3. 9. 4. and 5. 12. *Ier.* 12. 11. this ruined *Ephraim*. *Hoſ.* 7. 2. and as in all things, ſo eſpecially in Warre and Marriage, Raſhneſſe is moſt dangerous, becauſe if once you erre in them, there is hardly any place left for a ſecond errour. This Headineſſe and inconſideration is the cauſe of ſo much ſin abounding. *Lam.* 1. 9. they are none but fooles and ſinners, which conſider not what they do. *Eccleſ.* 5, 1.

Προπετὴς, *præcipites, temerarii, qui cupiditatum impetus ſine ratione & conſilio ſequuntur, inſtabiles nihil fixum firmumque tenentes.* Eſpencæus.

Προπετὴς ἀπὸ τοῦ πίπτω, *cado.*

Sine judicio quodlibet attreſtant & mutant quadrata rotundis.

Illa dicuntur fieri temerè quæ ratione non regnntur. Aquinas.

Pharaz, *diſrupit, inundavit.*

Temeritas eſt florentis ætatis, prudentia ſenectutis. Cicero.

Ὃσοι ἰσχὺν ἐν πολέμῳ δὲ ἁμαρτῶν.

Temeritas eſt inſcitiæ filia.

Now if you would be free from Raſhneſſe, 1. Take heed of Ignorance, which is the Root of Raſhneſſe. *Prov.* 9, 18.

2. Beware of pride. *Coloſ.* 2. 18. the beſt ſwimmers oft-times are drowned, becauſe they are too bold and ventrous.

3. Ponder and conſider your wayes. It's a ſign of wiſdom ſo to do. *Prov.* 13. 10. and the way to eſtabliſhment. *Prov.* 4. 20. 'twas *Davids* commendation, that he was prudent in his affayres. 1 *Sam.* 16. 18. and the good man orders his affaires with diſcretion. *Pſal.* 112. 5. but the fool ſaith, Had I wiſt, or thought of this before, it ſhould not have been done. This will be an *Abigail* to ſtop us from doing evill.

Inſipientis eſt dicere, non putâram. Cicero.

1. Conſideration puts a barre to ſin, by laying open to us all our loſſes and hurts by ſin, as the loſſe of Gods favour, the loſs of Peace of conſcience, and the loſs of Revvard; and ſo armes the ſoul againſt it. We cannot ruſh into ſin as the wicked do, when we conſider the danger that attends it. *Ier.* 8. 6. This conſideration is the path-way to ſaving knovvledge. 2 *Tim.* 2. 7. this religious ſequeſtring and abſtracting our ſelves from vvorldly affaires, is a meanes to get true vviſdome. *Prov.* 18. 2. This is a ſpurre to Repentance. *Pſal.* 119. 59. *Ier.* 8. 6. Conſider thy latter end how ſhort and uncertain thy dayes are. If you are to Pray or Hear, conſider what a glorious preſence thou art going into. We ſhould Redeem ſome time of every day for this Soul-enriching duty. The worldling conſiders a field and buyes it, he conſiders a good bargain, and compaſſeth it. The voluptuous man conſiders how he may ſatisfy his luſt; and the perſecutor, how he may catch the godly in his nets. But of all ſtudies and conſiderations, that's the beſt; when we ſtudy our own hearts, and dwell at home. Hence God not onely commands it, *Pſal.* 4. 4. *Zeph.* 2. *viz. Hag.* 1, 5. 7. *Iſay* 46. 8. but he even beſeecheth us to practice it. *Pſalm* 50. 22. oh conſider his dreadfull Judgements to prevent them, and his pretious mercies to improve them. 1 *Sam.* 12. 24. this awed *Iob*, 23. 15.

Intellectus cogitandus principium omnis boni.

Raſhaſh ſig. non ſimpliciter inquirere, ſed ſtudioſè ac diligenter inquirere: ſig. ſeriam & accuratam diſquiſitionem.

[See the Excellency of Conſideration. *Barlow* on 2 *Tim.* 2. 7. *Baxter's* Saints Reſt. *P.* 4. *p.* 147. 179. D. *Sibbs's* Beames of Light. on *Ier.* 8. 6. *p.* 103. *Fenner* on *Hag.* 1. 5.]

17. *High-minded.*

Τετυφωμένοι, tumidi, inflati vanâ de ſe opinione quæ dicitur τύφος, à τυφόομαι, inflor, tumeo, ſuperbio. Grotius.

The 17. Character of the laſt times is this, men will be high-minded, being puft up with pride, and high conceits of themſelves. Inſolent perſons that pretend to great depth of knowledge, yet preferre their luſts and pleaſures before Chriſt; ſuch as make their own wills their Lawes, and preferre their own idle opinions before the judgement of all the Churches of Chriſt in the world. Theſe are like empty bottles, full of nothing but wind. They are ſo highly conceited of themſelves, that they are even fanatick, and mad again. So much the word ſignifies. Properly it ſignifies to puffe up, and metaphorically its taken for Pride. So 1 *Cor.* 4. 6. 18, 19. and 5. 2. 1 *Tim.* 3. 6. and 6. 4. This is a branch of the fourth Character before mentioned, men ſhall be proud, and they ſhall ſhew their pride, by their High-mindedneſſe, and lofty carriage. Get Love, and then you will be Humble, and not ſwell with pride becauſe of your Honours, Riches, Gifts, or Graces. Love is not puft up with ſuch vain conceits. 1 *Cor.* 13. 4. 'Tis knowledge without love, that puffes men up. 1 *Cor.* 8. 1.

Qui ſibi-ipſis magni pretii videntur homines. Heming. *Τυφωνίδης, furioſè delirans.* Aretius.

But I have ſpoken fully againſt Pride in the fourth Character, I ſhall referre you thither for fuller ſatisfaction.

18. *Lovers*

18. *Lovers of Pleaſures, more then Lovers of God.*

This is the 18. ſin which renders the laſt times ſo perilous, men will be ſo voluptuous, that they will prefer their carnall and Temporary delights, before Spirituall and eternall ones. As the Gnoſticks in thoſe times did, who were given up to filthy luſts, and placed their felicity in living deliciouſly; and this is one ſpeciall and ſignall note, whereby we may know the Heretick, and Seducers of the laſt times; they are men given,

There is an elegant Paranomaſy in the words φιλήδονοι μᾶλλον ἢ φιλόθεοι. The Scripture is no enemy to Rhetorick. See my *Schooles-Guard. p.* 150, 151.

1. Not to ſpirituall delights in God, and his Ordinances, as the Saints are. *Pſal.* 15. 11. and 65, 4. and 84.

2. Nor onely to honeſt and lawfull delights, which God allowes us in the liberall uſe of the creature. *Geneſ.* 49. 20. *Eccleſ.* 2. 1. but

3ly. They will be given up to carnall, ſenſuall, ſinfull delights, ſuch as are agreeable to corrupt nature (1 *Tim.* 6. 5.) which conſiſt in drunkenneſſe, formication, riot, and exceſſe. They will be given up to looſeneſſe, and licentiouſneſſe, which is one Reaſon they have ſo many followers. As *Epicurus* had more diſciples then the reſt of the Philoſophers, not becauſe of any truth he publiſht, but becauſe he invited men to pleaſures, and carnall delights, to which our natures are very prone. Such were thoſe Libertines. *James* 5. 5. 2 *Pet.* 2. 13. *Jude* 4. 18, 19. peradventure they may give God ſome externall worſhip of Cap and Knee, but they keep their hearts, and beſt rooms, for their carnall Luſts and Pleaſures. Naturally, all our hearts are full of this ſpirituall Adultery, from the wombe we run from God, after the vain delights, which cannot ſatisfy. *James* 4. 4. *Titus* 3. 3. How many love their Hawkes, Hownds, Horſes, &c. more then Jeſus Chriſt, and are at more coſt and pains to maintain them, then they are in maintaining a Miniſter of the Goſpel. Many are ſo bewitcht with their Luſts and Pleaſures, that they do even ſacrifice their Time, Wit, Wealth, Lives, Soules, and all unto them. They are even led by them. 2 *Pet.* 2. 10. as an Oxe to the ſlaughter. *Prov.* 7. 22, 23. They make them their chiefeſt good, and place their happineſſe in them. How many ſpend their precious time in Playing, which they ſhould ſpend in praying, and in ſerving God in ſome vocation. Thoſe are dead whileſt they live. 1 *Tim.* 5. 6. (*i.e.*) they are of no uſe in their places, as *Paul* ſaid of the widow that lives in pleaſures; though her body be alive, yet her ſoul is dead. So the voluptuous prodigall, that ſpent all on harlots, is ſaid to be dead, *Luke* 15. 24. It argues a noble and a riſed ſpirit, when we can live above them. We are now Kings ſons, and being born to more high and noble pleaſures, we ſhould contemn theſe baſe and low things. If we are Chriſts, we muſt crucify our luſts. *Gal.* 5. 24. deny our ſelves, keep under our bodies. 1 *Cor.* 9. 27. and enter in at the ſtrait gate. *Matth.* 7. 13. To this end conſider.

Againſt thoſe ſee *Sibel. in Pſal.* 16. 5. *Tom.* 1. *p.* 341, 342. &c. *Harſnet* on Repentance. *p.* 370. &c. *Downams* Warfar. *l.* 2. *c.* 5.

Mortuus per culpam prodigalitatis & luxuriæ, revixit per gratiam pœnitentiæ.

Dignus eſt Deorum conviva, qui rebus creatis moderatè utitur; qui verò licitas voluptates contemnit, non jam conviva Dei eſt, ſed conſors. Epictet. *art.* 20.

1. That ſenſuall pleaſures are the very poyſon and bane of all grace in the ſoul, they war againſt the peace and purity of it. 1 *Pet.* 2. 11. they blind the eye that it cannot attain to ſaving knowledge. 2 *Tim.* 3. 6, 7. the love of pleaſures eates out the love of God and goodneſſe out of the ſoule. There may be a form of godlineſſe, but there can be no power, where pleaſures are preferred before God. *Rom.* 13. 13, 14. *Epheſ.* 2. 2, 3. ſuch make their bellies their God, whoſe end is deſtruction and woe. *Luke* 6. 25. *Rom.* 16. 18. *Philip.* 3. 19.

Ubi voluptas regnat, ibi virtus exulat. V. Papillon on the Paſſions. Chapt. 4. and chapt. 17.

See more *Burroughs's Moſes* Choyce. *cap.* 11. *p.* 115. &c.

Many

Many would fain joyn God and their luſts together, but they are contraries, which do mutually expell each other. *James* 4. 4. 1 *John* 2. 15. Sad it is to conſider, that thoſe baſe impure delights ſhould expell thoſe pure and heavenly pleaſures; that thoſe poor, fading, low things, ſhould be preferred before God, who is an everlaſting fountain, of pure, divine, and ſpirituall joy. That men ſhould chuſe rather to ſerve this worldly *Laban*, who ſo oft changeth their wages, rather then God, who is better then his promiſe, to his people.

2. 'Tis theſe ſenſuall pleaſures which ſtop the eares againſt Gods call, ſo that no Reaſon nor Religion, can work on men. Theſe choak the good ſeed of the Word, that it cannot grow. *Luke* 8. 14. let a Miniſter preach never ſo powerfully, perſwade never ſo convincingly, yet if the heart be ſtopt, and ſtuff'd with ſenſuall delights, we do but preach to deaf men, who have ſtopt their eares againſt Chriſts calls and invitations; ſo that they cannot, yea, which is worſe, they *will* not come to him, though he tender them life and ſalvation. *Luke* 14. 19, 20. *John* 5. 40. thoſe whoſe hearts were ſet on their Oxen, Farmes, Wives, had no deſire after Chriſt. Some make excuſes, but he that had married a wife, was moſt peremptory; *He could not come.* Concupiſcentiall luſts draw very ſtrongly, the wife draws more then five yoke of Oxen, ſo ſtrong are women, that *Solomon*, the wiſeſt of men, and *Sampſon* the ſtrongeſt, were yet overcome by them. The *Italians* have a Proverb, that one haire of a woman, will draw more then a hundred yoke of Oxen. We had need then to watch over our hearts in theſe lawfull delights, leaſt they ſhould be ſtollen from Chriſt. *Licitis perimus omnes.* We muſt be moderate in the uſe of them, they that have wives ſhould be as if they had none, and they that rejoyce (in lawfull liberties) be as if they rejoyced not. 1 *Cor.* 1. 29, 30. we muſt do by them as *Jonathan* did by his honey, only taſte of it for his neceſſary refreſhment. 1 *Sam.* 14. 27. or as the dog doth at *Nilus*, only lap, and away. Elſe, if you give your ſelf up to inordinate pleaſures, they'l ruine you as they did thoſe Epicures. *Amos* 6. 1. to 8. and the old world. *Luke* 17. 26, 27. and the whore of *Babylon*, which lives in pleaſures, *Revel.* 18. 7. and thoſe young Jovialiſts, who gave themſelves up to carnall delights. *Eccleſ.* 11. 9. and the rich glutton. *Luke* 16. Turn then all your carnall delights into ſpirituall ones, your vain delights, into divine delights, inſtead of delighting in corne, wine, and earthly poſſeſſions, delight thy ſelf in the Lord, and he ſhall give thee thy hearts deſire. *Pſal.* 37. 4. That's the beſt pleaſure which ſprings from the knowledge and love of God. We call not upon you to forſake, but to change your pleaſures. Change your ſordid, ſinfull, ſenſuall delights, into ſublime, ſpirituall, and noble delights. The pleaſures of the ſoul are more vigorous and maſculine; thoſe of the body more ſoft and effeminate. Senſitive pleaſures have more of the dregs, Intellectuall ones more of Quinteſcence, and ſo excell all other pleaſures in eleven particulars, [as you may ſee in that learned diſcourſe of the Light of Nature, by Mr. *Culverwel*, ch. 17.] 'Tis indeed the *Hardeſt*, but yet 'tis the beſt conqueſt to conquer ſinful pleaſures. No victory like this, for he that conquers an enemy, conquers another, and that an external enemy; but he that conquers his luſt, conquers himſelf, and ſo conquers a domeſtick enemy, which is the moſt dangerous; one enemy within, doth us more miſchief then an hundred without.

Indurandus eſt animus, & blandimentis voluptatum pretul abſtrahendus. Vina Hannibalem ſolverunt; armis victi, vitiis victus eſt. Seneca, *Epiſt.* 3. *p.* 104. 110.

See Rules for moderating our pleaſures. D. *Hall*'s Treatiſe of Chriſtian Moderat. *cap.* 2. to 11.

Affectanti cæleſtia, terrena non ſapiunt, æternis inhitanti, faſtidio ſunt tranſitoria. Bern.

Omnis creatura vileſcat, ut creator dulceſcat.

Sperne ſiliquas terra, & dabit tibi Deus Manna cæli.

Mutantur gaudia, non tolluntur.
Voluptates mentis cæteris præſtant.

1. *Ob facultatem in qua exiſtunt,*

2. *Propter nobilitatem rerum è quibus hauriuntur.*

3. *Quia firmiores ſunt, nec faſtidium pariunt.* Alſted.

Voluptatem viciſſe voluptas eſt maxima. Cyprian.
Bis vincit, qui ſe vicit. Prov. 16. 32.

3. Th-

3. The better to wean your hearts from carnal pleaſures, conſider the vanity and ſhortneſſe of them. They are like a fire of ſtraw, a blaſt, and gone. *Solomon*, that had made triall of them all, concludes, *Vanity of Vanities, all is vanity. Eccleſ.* 1. 2. they are not onely vain, but Vanity; not onely Vanity, but Vanity of Vanities (*i. e.*) exceeding vain. They are *Husks* that rather choak, then ſatisfy the ſoule. *Luke* 15. 16. The pleaſure paſſeth, and is but for a ſeaſon, but the ſorrow that attends it is perpetuall. *Heb.* 11. 25. Do not then for a mite of pleaſure, purchaſe a mountain of miſery: for momentany joyes, endure eternall ſorrows.

See Mr. *Cotton's* Comment on that Text.

Momentaneum eſt quod delectat, æternum quod cruciat.

4. They do emaſculate and weaken the mind. Who ever was made more learned, Wiſe, Couragious, or Religious by them? They rob man of his Reaſon, and beſot him. *Hoſ.* 4. 11. they take away the man, and leave a twine or beaſt in his room.

Effœminat animos amœnitas. Seneca.

Veſtis pulchra, jocus, potus, cibus, otia, ſomnus,
Enervant mentem, luxuriámque fovent.

5. This world is a place of weeping, conflicting, labouring, to all the godly, and not of carnall mirth, and rejoycing; carnal mirth muſt be turned into mourning. *Iames* 4. 9, 10. the way to Heaven lyes through many afflictions. *Acts* 14. 22. we muſt ſow in teares here, if we look to reap in joy hereafter. 2 *Cor.* 4. 17. *Rev.* 7. 17. we muſt not expect to enjoy the pleaſures of earth and Heaven too. They that have their portion of pleaſure here, muſt look for none hereafter. *Iob* 21. 12, 13. *Luk.* 16. 25. *Rev.* 18. 7.

Si aliqua amiſiſtis vitæ gaudia, negotiatio eſt aliquid amittere ut majora lucreris. Tertul.

Delicatus es frater, ſi & hîc vis gaudere cum ſeculo, & poſtea regnare cum Chriſto. Hieron.

Noſtra cœna, noſtra nuptia nondum ſunt. Tertul.

6. Conſider, thoſe ſenſuall pleaſures end in ſorrow. The end of ſuch mirth (what ever the beginning is) is ſorrow. Men call them by the name of Pleaſures, Paſtimes, Delights; but in Gods Dictionary their name is, *Madneſſe*. *Eccleſ.* 1. 17. and 2. 2. *Sorrow. Prov.* 14. 13. and is attended with Poverty and miſery. *Prov.* 21, 17. This is *Adams* apple, which caſt him out of Paradiſe; *Eſaus* broth which coſt him his Birth-right, *Jonathans* honey, which being but taſted, had like to have coſt him his life. The whore of *Babylons* golden cup, which filled her full of all abominations. *Iudas* ſop which made way for the Devill to enter into him. Who ſay to God depart from us, but thoſe that *Dance*? *Iob* 21. 10, 11. who are voyd of the ſpirit, but ſenſuall ones? *Iude* 18. 19. Hence ſome compare Pleaſures to Pills, which are fairly guilt without, and rolled in ſugar, but within are full of bitterneſſe; or like a painted ſepulcher, fair without, but within full of ſtench and horrour. A limit but of one pleaſure, and there will follow a thouſand Pangs. Too much of this honey breeds loathing. *Prov.* 25. 17. and its love is turned into hatred. 2 *Sam.* 13. 15. they are like the book which *John* did eat. *Rev.* 10. 9. ſweet in the mouth, but bitter in the belly. We ſhould therefore look on pleaſures, not as coming to us, but as going from us: Though they come with a fair ſhew, yet at parting they leave ſhame and ſorrow behind them. They deſtroy the health and ſtrength of the body, and the Peace of the ſoul, what got *David* by his carnal delights with *Bathſheba*, but a tormenting conſcience, which was to him as the breaking of his bones? *Pſal.* 51. 8. 'Tis a good obſervation of *Chryſoſtome*, that we are hurt more by the pleaſures of the fleſh, then by the moſt grievous torments of tormentors; for torments beget Martyrs, but Luſts doe beget Epicures. The very foundation and beginning of true joy, is to deny our ſelves in falſe joy.

Dum blandiuntur, necant. Ubi voluptas incipit vivere, ibi ſanitas & vita deſinit.

Quo quis remotior à vanis, hoc vicinior veris gaudiis.

Quàm ſuave eſt iſtis ſuavitatibus carere. Aug.

7. Even the wiſer ſort of Heathens have condemned theſe ſen-

Cicero. *de Amicit & de ſenect.*

ſenſuall Pleaſures. *Tully* calls them the bait of all evill, with which men are caught as fiſhes with an hook; ſo ſaith another, Carnal pleaſures are full of Anxiety, Satiety, and Sorrow. They pervert the judgement, are an enemy to reaſon, and oppoſite to Vertue; for Vertue is a Lofty, Kingly, Laborious, Unconquerable thing; But pleaſure is a ſervile, ſordid, idle, weak thing; delighting in Stewes, and Alehouſes, in Baths, and banquets. As, therefore, you love the Peace and Profperity of your ſoules, get them mortified to fleſhly luſts and pleaſures; for if ye live after the fleſh, ye muſt dye. *Rom.* 6. 13. Now that ye may mortify them.

Veſpaſian was tired with a triumph, and if our recreations are toyſom, what are our Toyles? If our eaſe be painfull, what is our pain? On this ſide the enjoyment of God there is no reſt; all the reſt is vanity. *Venning.*

Get an eye of Faith, get a ſpiritualized ſoul, that you may taſte and ſee the exellencies that are in Chriſt, yea in his very croſſe, this will make you with *Moſes* to contemn the pleaſures which endure but for a ſeaſon, and to prefer ſufferings for Chriſt, before the Crowns and Kingdomes of the world. *Heb.* 11. 25, 26. faith raiſeth the Heart above theſe worldly delights. *Cant.* 1. 3. *Pſal.* 4. 6, 7. by it we are crucifyed to the world. *Gal.* 6. 14. and long to be out of it, that we may be with God, our Portion and delight. *Rom.* 8. 23. 2 *Cor.* 5. 2. By this we may know whether we love pleaſures more then God, by obſerving what our hearts are moſt ſet upon (*Matth.* 6. 21.) and what we make our chiefeſt delight; when our greateſt care, ſtudy, and contentment, is in earthly pleaſures, and we can ſit down ſatisfied with them, though we want Gods favour; when we are not content with God alone for our Portion, but we muſt have earthly pleaſures to peece out our happineſſe withall; its an infallible ſign of ſuch as love pleaſures more then God.

See *Moſes* Choyce. *cap.* 11. and 26. 27. and Mr. *Clerks* Mirrour. *cap.* 25. *Edit.* 3. and *cap.* 113.

Ubi major ſollicitudo, abundantioris amoris eſt indicium.

Non dubium eſt quin illud magis amemus, quod anteponimus: Salvian.

2. Be diligent in your callings, then you will be out of the reach of many Tentations, and be freed from many noyſome luſts, which purſue and peſter idle perſons.

3. Shun the company of ſuch as are given to pleaſures; for as a man can hardly eſcape free from Blacking, and Meale, that is familiar with *Colliers*, and *Millners*; ſo he can hardly eſcape the luſts and pleaſures of the world, that is familiar with voluptuous ones. There is a ſecret poyſon and infection in wicked ſociety, when men are mingled with them, they learn their works. *Pſal.* 106. 35. Many that have been good whileſt they have been in good company (as *Iehoaſh* which was good all the time that good *Iehojada* lived. 2 *Kings* 12. 2.) yet when they have changed their company, have changed their manners alſo. Let the daily falls of others in this kind, make you to feare.

Sit aliorum perditio, tua cautio.

VERSE 5.

VERSE 5. *Having a Form of Godlineſſe, but denying the Power thereof; from ſuch turn away.*

THis is the laſt, but not the leaſt ſin of the laſt times. That we may the better know and avoyd the Impoſtors of the laſt times, the Apoſtle comes now to give us ſome ſpeciall marks (for the former 18. are common to the ſeducers, and the ſeduced) by which they may be known; as

1. By their *Hypocriſy*, they will be glozing Hypocrites, who, under pretence of piety, will practice all manner of iniquity, making religion a cloak and ſtale to cover all their villanies. Such were the Gnoſticks of old (to whom ſome conceive the Apoſtle had an eye) who were fleſhly Libertines, given up to ſenſuality, and all manner of wickedneſs, yet made a ſhew of Piety, and pretended extraordinary holineſs. Such are the Papiſts now on the one hand, and the ſectaries on the other; both pretend ſingular piety, when their lives abound with all manner of iniquity. Theſe painted Sepulchers (in all ages) have been the greateſt enemies to Reall Saints, as you may ſee. *Cant.*1.6. *Iſay* 66.5. *Matth.*23.34. *John* 16.1,2. *Acts* 13.50. Epiphan. *Hæreſ.* 26.

In theſe words the Apoſtle tels us
1. What theſe men have, *viz.* A form of Godlineſſe.
2. What they want, *viz.* the Power of it.
3. How we muſt behave our ſelves towards them. *viz.* we muſt ſhun their ſociety, from ſuch turn away.

1. For the firſt, they have [μόρφωσιν ἐυσεβείας] a vain and empty ſhew of Faith and Holineſs. They are not men without the Pale of the Church, ſuch as Heathens and Jewes, which are open enemies to the Goſpel; but they have a forme of Godlineſs, an externall profeſſion of Religion in Words, Ceremonies, and Geſtures; they make great ſhewes, and put on the Vizard of piety; like ſtage-players, they act the part of a King, but ſtrip them of their robes, and they are beggarly Rogues. They have *non μορφὴν ſed μόρφωσιν*, not the true form and eſſence of Godlineſs, which conſiſts in an invvard change, and doth denominate and give being to things: but they have formality or an outvvard ſhevv and ſhadovv of Holineſs. Like Pictures and Images, vvhich have an exterual ſhevv and ſhape of a man, vvhoſe lineaments and proportion may be ſo drawvn to the life, that there vvants nothing but life indeed to act them: they vvill be great profeſſors, and look vvhat a ſincere Chriſtian hath in Subſtance, that have theſe Formaliſts in Semblance, they have no life, no povver, no principle of operation in them.

Speciem & imaginem pietatis ſimulatrum. Beza. *Hypocrita ſunt, qui latentem impietatem ſpecie virtutis tegunt.* à Lapid. *Forma eſt per quod res eſt illud quod eſt.*

Againſt Hypocriſy, See *Dyke* on the Heart, and M. *Corbets* Treatiſe againſt it, and M. *Ant. Burges* Spi. Refining. 2 P. Ser. 38.39.40.41.42 M. *Youngs* Cure of Miſpriſion. Sect. 70. p. 130. *Bolton* of *Pſal.* 1. p. 24. &c. *Fenner* on *Iſay* 58.4. p. 407. Fol. p. 2.

2. They vvant the povver (*i.e.*) the truth of Godlineſs, vvhich conſiſts in true faith, purifying the heart. *Act.* 15.9. in love unfeigned to God & our neighbour, 1 *Tim.* 1. 5. & in the internal & ſpiritual obedience of the heart, worſhipping God in Spirit and in Truth. *John* 4.24. 'Tis a profeſſing of the truth in truth, and walking in the power of it. But alas where ſhall we find this? The form indeed is frequent, but where ſhall we find the power of grace, the beauty of Holineſs, and the efficacy of the new creature? do not moſt reſiſt that inward vertue & power of godlineſs, by which the heart ſhould be renewed, & the converſation rectified? So that formality, formality, formality is the great ſin of *England* at this day, under which the land groans. True, the form & profeſſion of religion abounds, but alas for the vain, carnal, covetous, proud, cenſorious,

Quidam volunt ſibi pro ἀληθείᾳ, nam veritas rei cujuſque ex vi & operatione deprehenditur. Gerhard. *in locum.*

rious, ſenſuall walking of the profeſſors of it. The complaint is generall, there is not that Mortification, Self-deniall, and Circumſpect walking as formerly. There's more light, but leſſe life; more ſhadow, but leſſe ſubſtance; more profeſſion, but leſſe ſanctification, then formerly. There is more faſting, praying, preaching; but where's the Practice and Power of Religion? as *Iſaack* ſaid to *Abraham*, behold the wood, but where's the Lamb? ſo behold the Duties, but where, oh where's the life, the power, the truth of what is done? The voyce is *Iacobs* voyce, but the hands are the hands of *Eſau*; for they deny the power of Religion not only in their hearts, but alſo in their works. *Titus* 1. 16. 1 *Tim.* 5. 8. they ſo live, as if Godlineſſe were but an aery notion, and a matter of fathion without all force or efficacy.

Quid prodeſt ſi Deum geſtamus in fronte, & vitia in animo recondamus? Aug.

The form of godlineſſe is eaſie, and cheap ſervice, and ſo hath many followers; bodily exercise, and a bare obſervation of the Letter of the Law, is delightful even to Phariſes; but the life and power of Godlineſs, is hard and harſh to fleſh and blood. *Matth.* 7. 13. *Luke* 13. 24. 1 *Pet.* 4. 18. it teacheth high and hard Leſſons, ſuch as Self-deniall, Mortification, reſiſting ſin and Satan, living by Faith, Patience, yea, joyfulneſs in ſufferings, &c. theſe ſpiritual Leſſons are diſtaſtefull to carnal men, and therefore few they be that goe this way.

The Text may be conſidered two waves, Relatively, or abſolutely.

1. Relatively, as it relates to the 18. ſins before mentioned, ſo this ſin is the cloak to hide and cover them all, men will be lovers of themſelves, but under a form of Godlineſs. Hence *Obſerve. That a man may have a form of Godlineſſe, and yet live in all manner of wickedneſſe.* 'Tis true, the Power of Godlineſs, cannot conſiſt with the power of Ungodlineſs; but the more the power of Godlineſs is lifted up in the ſoul, the more the power of Ungodlineſs will be ſuppreſt, as the houſe of *David* grows ſtronger and ſtronger, ſo the houſe of *Saul* grows weaker and weaker. But yet the form of Godlineſs, may ſtand with the power of Ungodlineſs. A man may be a glorious Profeſſor in the higheſt form, and yet a Puny in the form of Grace. He may be a blazing Comet for profeſſion, and yet be a Devill incarnate, in life and converſation. The Scribes and Phariſes were glorious Profeſſors, and yet but painted Sepulchers, filled with pride and oppreſſion, even when they were murdering Chriſt, they had a form of godlineſſe. *John* 18. 28. they would not go into the Judgement-Hall, leſt they ſhould be defiled, yet think it no defilement to crucify Chriſt, and after they had crucified him, they had a form of godlineſſe; when *Iudas* brought the money to them. *Matth.* 27. 6. they refuſed to take it, becauſe 'twas the price of blood; and yet they refuſed not to crucify Chriſt. Thus *Herod* when he beheaded *John* Baptiſt, doth pretend Religion, it was for his Oaths ſake; and under pretence of a Vow at *Hebron*, riſeth in rebellion againſt his Father, and *Herod* under a pretence of worſhipping Chriſt, ſeeks to kill him. *Matth.* 2. 8. *Iehu* pretends the deſtruction of *Baal*, but intends the Kingdom to himſelf. *Saul* made a great ſhew, and killed Witches, yet at laſt runs to them for help. *Demetrius* is zealous for *Diana*, but 'tis to preſerve his own Silver Trade. The Anabaptiſts under pretence of Liberty, deſtroy Magiſtracy. The Pope began his Bulls, *In nomine Domini*. The Papiſts cry up the Church, that they may the better deſtroy it. They put on a fair glove on a foul hand, and get on the Vizard of Holineſs, the better to deceive. The Devill gets much by ſuch, and therefore he transforms himſelf into an Angell of light. No ſword like *Goliahs*, eſpecially when wrapt up in an holy Ephod. Of all Devills, the *Sanctus Satanas*, the white Devill is the worſt, and moſt dangerous; and therefore when they cry *Ave*, do thou cry *Cave*, when they cry *Domine*,

Vomica ſunt & deboneſtamenta religionis, qui ſub formâ ejus vim abnegant, quorum culpâ fit ut religio malè audiat, D. Sibbs *Contio ad Clerum. In* 2 *Tim.* 4. 14.

mine, remember 'tis but in *Nomine*, *Saul* may tell *David* of a martiage when he intends his funeral. 2 *Sam.* 18. 21. many are *Cato's* without, and *Nero's* within; open enemies are better then ſuch ſecret ones, for when the dogge barks, we may prevent the biting. The Devill cannot endure that ſin ſhould be ſeen in its proper dreſs, for then it would be ſo odious that all men would abhorre it; the Devill therefore puts a garment and cover upon it; Hence we read of a cloak of Covetouſneſs. 1 *Theſ.* 2. 3. and a cloak of Malice. 1 *Pet.* 2. 16. So Pride goes under the cloak of Decency, and Drunkenneſs of good fellowſhip. Ungodlineſs could drive no Trade without theſe cloaks; as a Fiſher-man could take no fiſh, if he had not a bait as well as a hook; ſo in every ſin there is a bait as well as a hook; a bait of profit, pleaſure, &c. now the Devill hides the hook, and ſhews the bait, and ſo makes it take. How many in our days pretend Religion, but intend their own intereſt and advancement. Like *Maximilian* the Emperour, that pretended to Reformation, and thereupon pulled down many golden Images, but (ſaith *Sleiden*) it was not out of love to the Reformation, but out of love to the gold of the Images. To make you abhor this ſin, conſider.

Ab hypocritis multò major eſt periculum Eccleſiæ quàm à manifeſtis hoſtibus; nam Tyranni ſunt extra Eccleſiam & omnes eos metuunt & fugiunt ab illis ſicut à lupis vves: ſed hypocritæ ſunt in externa ſocietate Eccleſiæ, & veniunt tecti indumentis ovium. Alebus *in locum.*

1. That this diſſembled Piety, is double iniquity; what a curſed Practice was it for *Jeſabel* to proclaim a Faſt, that ſhe might murder *Naboth*?

2. As his horrible Hypocriſy, ſo 'tis horrible Atheiſme alſo. 'Tis one of *Machiavells* Maxims. I would (ſaith he) have great men to have a ſhew of Holineſs, becauſe it makes for their advantage; but the power of Godlineſs is a burden. They may ſerve themſelves with a ſhew of Holineſs, but the truth of Godlineſs will not abide it.

Religion it ſelf ſhould not be cared for, but onely the Appearance; becauſe the credit of it is an help, but the uſe a cumber. *Machiavell.*

3. 'Tis a ſin that makes Religion a foot-ſtool to iniquity, and God himſelf a Pander to your luſts.

4. 'Tis blaſphemy againſt Religion, and cauſeth it to be blaſphemed, and therefore God never ſuffers it to go unrevenged, but ſooner or later he will uncaſe all thoſe that dawb over their wickedneſs with pretences of Godlineſs. He will ſend the ſword againſt ſuch Hypocritical ones, as a people of his curſe. *Iſay* 10. 6. Oh then let us take heed of this Land-deſtroying, and ſoul-murdering ſin of Formality, which ſo exceedingly abounds at this day; if any ſin ruine *England*, 'tis this. 'Tis ſaid of King *Shiſhak* (1 *Kings* 14. 25, 26, 27.) that he ſhould take away the ſhield of gold out of *Solomons* Temple, and *Rhoboam* made ſhields of braſs inſtead of them. There was a time when the Profeſſors of *England* were ſhields of gold, when we lived together, and ſerved God with one heart, and one way, in ſincerity and ſimplicity of heart: but now our ſhields of gold are turned into ſhields of braſs (braſs may ſhine more then gold, but there's great difference in their worth) True devotion is now turned into Hypocritical diſſimulation; and therefore ſeriouſly ask your ſelves this queſtion, Am I a ſhield of gold, or of braſs? am I a fixed Starre, or a blazing Comet? a painted or a living man? a Formall, or a Reall Chriſtian? if you have only a Form: So had *Judas* and the Phariſes which are now in hell. *Matth.* 5. 20. This may as ſoon carry you to heaven, as a dead horſe can carry a man a journey, a painted ſhip ſave a man from drowning, a painted Helmet ſave the head from wounding, or painted food keep a man from ſtarving.

Queſt. *But how ſhall I know whether I be a mere Formaliſt, or whether I have the power of Religion in me?*

Anſw. First ſee whether any of thoſe 18. ſins before mentioned, do live and raign in thee; if ſo, thou haſt but a form of Godlineſſe: for if thou hadſt the Power, it would conquer the power of all thoſe ſins. As we ſay of a furnace; it is of no uſe, if it ſeparate not the droſs from the ſilver; and a ſieve is of no uſe, if it ſeparate not the bran from the flower; ſo may I ſay of godlineſſe, if it conquer not all thy ungodlineſs, it is but a naked, empty, powerleſs thing.

A form of Godlineſſe, and the power of ſin may dwell together, but the power of godlineſs, and a form of ſin, cannot dwell together, much leſs the power of Godlineſs, and the power of ſin. *Venning.*

2. The formall Hypocrite is all out-ſide in his moſt ſpirituall performances; all duties muſt be ſerviceable and ſubordinate to his private ends, and intereſts. View him in his intellectuals or Morals, and you ſhall find ſelf and formality in all.

Habent cognitionem purè ſpeculativam, non affectivam. Aquinas.

1. His knowledge is meerly notional, diſcurſive, and ſpeculative, 'tis in his head, and not in his heart. Hence it is called a *Form* of Knowledge, (*i. e.*) a meer empty ſhadow, and ſhew of Knowledge. *Rom.* 2. 20. But he that hath the *Power of Godlineſſe*, hath a Rooted, Affective, Saving, Sanctifying, Experimentall, Practical knowledge. He knowes Chriſt as the truth is in him. *Epheſ.* 4. 21. he knowes, and doth Chriſts will. *John* 13. 17. 'Tis a ſoul-convincing and converting, a ſin-crucifying, and conquering Light. *Epheſ.* 5. 14. 'Tis not a dimme, glimmering, vaniſhing Light; but a through, ſoul-awakening, ſoul-enlivening Light.

2. The Formaliſts Obedience and Practice is meerly extenal in words and ſhews; In their deeds they deny the Power of Godlineſſe; they live as if Godlineſſe were but an empty name, and matter of faſhion, voyd of all force and efficacy. Such are like a wicked Miniſter in a white Surplice, *Extimè lineus, intimè lanius*, fair without, but foul within; or like an Inne that hath an Angell without, and a Devill within. Of ſuch we may ſay as *Eraſmus* ſaid of a Friars-cowle, it covers a multitude of ſins. But the truly godly man doth all with Life, Spirit, and Power, as *David* when he danced before the Ark, did it with all his might. 2 *Sam.* 6. 14. ſo what ever he doth for God, he doth it with all his might. *Eccleſ.* 9. 11. As they that love the Lord, ſo they that ſerve the Lord, are like the Sun when it goes forth in its ſtrength, which conſumes & diſpells thoſe miſts and clouds which hinder its light. *Judg.* 5. *ult.* This *Power of Godlineſſe* doth infinitely tranſcend all *Forms*, for what is the ſhadow to the ſubſtance, what is the Huſk to the Kernell, the Chaffe to the Wheat, or the box to the Jewell? what is darkneſſe to light, deadneſſe to life; the picture to a man, the counter to gold, or Earth to Heaven.

3. He comes ſhort in all Ordinances, if he Read, Pray, Hear, or frequent the Sacrament, 'tis all *pro forma*. God is nigh to their mouthes, but far from their reines. *Ier.* 12. 2. they perform all the duties of Godlineſs, without Godlineſs, they do (externally) what the good man doth, and yet like *Judas*, they are but Devills. Ordinances may be frequented, and yet no change wrought. Let us therefore labour for the Life and Power of Religion in our ſouls. Let's not be ſlothfull in buſineſs, but fervent in ſpirit, ſerving the Lord. *Rom.* 12. 11. Let us Hear the word attentively, receive it beleevingly, Practice it conſcientiouſly; Pray with Power, communicate with ſincere and earneſt deſires after Chriſt, reſt not in the outward baptizing with water, but get the inward baptizing with the holy Ghoſt, which may be like fire, to refine and purify the ſoul. Rouſe up your ſelves, end ſhake off that ſpiritual dulneſs, and drouſineſs which clogs you in duties, lets break through all thoſe difficulties, and dangers which lye in the way of Grace. Like ſo many ſpiritual *Sampſons*, we ſhould break all thoſe cords of Sin and Satan, which would hinder us in our Chriſtian courſe. To this end conſider.

1. That

1. That formality and ſpirituall ſloth is very diſpleaſing to God, it being directly oppoſite to his nature, who is a ſpirit infinitely active and ſtirring, and cannot endure dead ſervices. Seee how contemptibly he ſpeaks of outward ſervices, which ſeparated from inward obedience. *Iſay* 1.11. to 16. *To what purpoſe is your Sacrifices? I delight not in them, who required this at your hands? your Oblations are vain, your Incenſe are abomination, I cannot away with your Aſſemblies, my ſoule hates them, they are a trouble to me, I am weary of them.* Scarce any ſin hath harder terms given it in Scripture, then this of formality, 'tis compared to Idolatry and Murder (two crying ſins;) to the offering of a dog or a ſwine in ſacrifice, which (in the time of the Law) had been a hainous offence. *Iſay* 66. 3, 4. A bare performance of duties, is cheap and eaſie, and is praiſed in the vvorld; but inward obedience is hard and hateful to corrupt men. Hence like *Ephraim* (*Hoſ.* 10. 11.) men love to tread out the corn where they may eat at pleaſure, but they love not plowing; that's hard and hungry work.

2. Conſider, formality and ſpiritual ſloth loſeth all, a man may go a great way in Religion, and yet for vvant of a little more paines loſe all. *Prov.* 12. 27. *The ſluggard roaſts not what he took in hunting*; he took ſome paines to hunt for it, but for vvant of a little more paines, he loſt all. The wicked and ſlothfull ſervant had his Talent taken from him. *Matth.* 25. 26. he loſt not his Talent, but becauſe he did not improve it to his Maſters advantage, he loſt all. 'tis not ſufficient we do no hurt, but we muſt do good, elſe we are but like painted fire, which as 'tis heatleſſe, ſo 'tis uſeleſſe.

3. He layes himſelf open to Satans Temptations, by his careleſsneſſe he Tempts the Tempter, and gives him great advantage againſt his ſoul; like ſecure *Laiſh*, which became a booty to its enemies. *Judg.* 18. 10. we are like men upon a river, if we row not againſt the ſtream, we go down; like the Smiths forge; no blowing, no burnig. 'Tis the ſeething pot which keeps off flyes, as for the field of the ſluggard, its growen over with nettles, and the ſtone-wall thereof is broken down. *Prov.* 24. 30.

4. Conſider that formality and ſpiritual ſloth is alwayes a fore-runner of ruine to a perſon, or Nation; where this ſin raigns, deſtruction is at the heeles of it. *Iſay* 64. 7. as ſoon as ever the Prophet had complained, *There is none that ſtirres up himſelf to call on God*, he preſently addes, *Thou haſt conſumed us becauſe of our iniquities.* There's nothing haſtens judgement, and provokes the Lord to remove the Goſpel like this. *Rev.* 2. 5. and 3. 15, 16. This ruined the Prelacy, they were (of late) all for outward pomp, and formall ſervice, in bowing to Altars, ſetting up Images, reading of Service, &c. but deadly enemies to the *Power* of Religion, and for this God ſpued them out. As zeal and favour is a meanes to turn away wrath. *Numb.* 25. 10, 11. So formality and coldneſſe increaſeth it. Certainly, if *England* go on to contemn Gods Ordinances, deſpiſe his Miniſters, prophane his holy things, and to ſlight the tenders of grace made in the Goſpel; God will ſlight us, and give his Goſpel to a people that ſhall yeeld him better obedience. And ſince we will not awaken our ſelves, God will awaken us by ſome dreadfull judgements; and ſince we will not ſtrip our ſelves of our ſins, he vvill ſtrip us of his bleſſings. *Hoſ.* 2. 3. and conſume us after all the good vvhich he hath ſhevved us; *Ioſh.* 24. 20. that as vve have been famous for Priviledges, Victories, and Succeſſe; ſo novv vve ſhall become infamous to the Nations round about us, for our abuſe of theſe mercies. It any ſinne ruine *England*, 'tvvill be the Formality, Hypocriſy, and unfruitfulneſſe, under thoſe rich meanes vvhich we

A Reverend Divine obſerves four ſad preſages of ſome judgement, yet coming on *England*. The firſt is the great indifference about the truths of Chriſt.

2. *The great want of the power of godlineſs.*

3. The great contempt of the Miniſters of the Goſpel.

4. The great inconſideration of the Death of ſo many choyce Prophets and Servants of God. Mr. *Obad. Sedgwick* at Mr. *Strongs* Funerall.

wee enjoy, which will certainly doe it.

Now if the ſtate of thoſe that have but a form of Godlineſſe be ſo dangerous, how ſad is their condition, that have not ſo much as a form? that have neither ſhadow nor ſubſtance, but are open Godleſſe, Graceleſſe, worthleſſe men, that are hardned, habituated, deſperate ſinners; ſuch as from top to toe, inwardly, and outwardly, are nothing but ſin; as 'tis ſaid of Antichriſt, that he's a man of ſin. 2 *Theſ.* 2, 3. So are theſe, men compoſed and compounded of it; they draw on iniquity with the cords of vanity. *Iſay* 5. 18. and are ſo ſet on ſin, that they uſe all means and provocation, to draw them ſelves to a violent acting of it, and continuance in it. He that hath but a form of godlineſſe is an Hypocrite, but he that hath not a form, is an Atheiſt. An Hypocrite is a masked Devill, and an Atheiſt, is a Devill unmasked; ſuch are our *Quakers*; an Atheiſticall generation of prophane men, that neither fear God, nor Reverence man; Gods Sabbaths they profane, they neglect their callings, contemn the ſcriptures, vilify Prayer, and all Ordinances, never give Thanks at their meales, Rayle on Magiſtrates and Miniſters, diſhonour their Parents, out-run their wives, neglect their families, being full of Lying, Rayling, Idleneſſ, and all unrighteouſneſſe. If theſe be Saints, who are *Scythyans?* Theſe ſin not through weakneſs, but through wilfulneſs; not through Paſſion or precipitation, but deliberately, electively, reſolutely, (they tell the Magiſtrate to his face, that they will ſeal their high and horrid blaſphemies with their blood; 'tis time ſuch corrupt blood were let out of the body) they deviſe miſchiefe, and ſet themſelves in a way that is not good. *Pſal.* 36. 4. as the liberall man deviſeth liberall things, and by them is eſtabliſht. *Iſay* 32. 8. ſo the wicked man deviſeth wicked things, and by them is ruined. V. 7. Though favour be ſhewed to the wicked, yet are they ſo wedded to their ſin, that they will not learn Righteouſneſs. *Iſay* 26. 16. 'Tis the height of miſery when men have ſinned ſo long, that they have brought themſelves into a neceſſity of ſinning. Theſe are not only in a dangerous, but in a damnable condition; what *Solomon* ſaith of the Harlots gueſts, is true of them: they are in the depths of hell. *Prov.* 9. *ult.* all ſuch (for preſent) are far from ſalvation, ſuch as frequent the Ordinances, and live ſoberly, though they be not yet alive, yet they ſit in the winds way, and there's more hope of them; as Chriſt ſaid of the diſcreet Scribe, thou art not far from the Kingdom of Heaven. *Mark* 12. 34.

See *Schooles-Guard.* Rule 12.

See an excellent deſcription of theſe Monſters, not men; in a book intitled the Irreligion of the Northern Quakers. *p.* 28. &c.

V. The Relation of *Naylers* Triall before the Houſe.

Monſtrum nullâ virtute redemptum. Juven. *Quid eo infelicius cui jam eſſe malum neceſſe eſt?* Seneca.

Now if a man may live civilly, ſoberly, religiouſly, confeſs his ſinnes, Faſt, Pray, frequent Ordinances, give Almes, and reform many things, and yet come ſhort of Heaven; where then ſhall the wicked and ungodly appear, who come ſhort of thoſe, that come ſhort of Heaven?

How farre a Reprobate may go. See my Beauty of Holineſs. *cap.* 2. *Edit.* 2. *p.* 26. and *Hildersham, Iohn* 4. *Lect.* 37. and *Ward* on *Matth.* 5. 34. and Doctor *Bolton.* See on *Iſay* 58. 2. *p.* 263. 265. &c. *Altingius, Problema* 51. *Tom.* 2. *p.* 192. *Suffragium Britan. in Synod. Dordrech ad Art.* 5. *p.* 246.

2. Let us ſhake off this foul murthering ſin, and awaken our ſelves, that we may awaken God; if ever there were a time to cry aloud, 'tis now, when the Lord ſeems to be aſleep, the work of Reformation ſeems to go backward; children are come to the birth, and there wants ſtrength to bring forth: By our Prayer let us play the Midwife, and help the Man-child of Reformation into the world, let us give the Lord no reſt, till he make *Ieruſalem* the praiſe of the world. *Iſay* 62. 1. See how the Church expoſtulates the caſe with God, and by an holy violence, doubles and trebles her ſuit, the better to awaken God. *Iſay* 51. 9, 10. *Awake O Arme of the Lord, awake, awake, and put on ſtrength.* God by his judgements hath made many gaps in the Nation, let us humble our ſelves, and lye in the gap, and make up the breach; when the Sea hath made a breach, ſo long

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as the breach continues, the water overflowes the land, but the way to ſtop it is not to murmur or quarrell one with another, but we muſt fall every one to his work, and ſo make up the breach. Remember our time is ſhort, our work is great, and our wages unſpeakable, we ſerve a Maſter, who will not let any man ſerve him for nought. He'l reward every man according to his works, ſuch as ſow liberally, ſhall reap liberally, and the more active we have been for God, the greater our reward ſhall be. Let us not then give Satan occaſion to inſult and ſay, Lord, my ſlaves and ſervants are more active for me, then thine are for thee; mine can ſpend their Time, their Eſtates, and their Lives for me, and in my ſervice; but thine grudge at every thing they do, or ſuffer for thee. Let us by our ſelfe-denying lives confute this ſlander, let the zeale for Gods honour, conſume us, and all that we have. And if ever there were a time to rowſe up our ſelves out of our formality, 'tis now, when ſin is grown ſo impudent, and inſolent.

1. Let us ſweep before our own dores, and ſtirre up our ſelves againſt our own perſonall ſinnes, againſt that Atheiſme, Hypocriſy, and Formality, that ſticks ſo cloſe unto us. Let's know the Plague of our own hearts, and arm againſt the ſins of our complexion, conſtitution, vocations. So did *David*. *Pſal*.18. 23.

2. Let's ſtirre up our ſelves againſt the ſins of the age we live in. The Apoſtaſies, Hereſies, Blaſphemies, that we daily hear of, ſhould be as a ſword in our bones, we ſhould be deeply affected with them, and ſhew our diſlike of them. *Neh*. 13. 11. 17. *Jer*.13.17. *Ezek*.9. 4. *Rev*.2.2. We muſt out of an holy ſingularity, witneſſe againſt the ſinfull courſes of the world, *Rom*.12. 2. we muſt do more then others. *Matth*. 5. 47. the way of the righteous is on high, above the reach of carnall men. *Prov*.15. 24. and therefore when we *Pray*, it ſhould not be *pro forma*, bnt with life and quickening. Hence *David* prayes, *Pſal*. 80. 18. *quicken us O Lord, that we may call upon thy Name*. We ſhould ſtirre up our affections in this duty, fire not ſtirred, dyes; but ſtirred, gives heat. 2 *Tim*. 1. 7. there's no ſtirring in formality, and ſo no heat. Hence Chriſt baptizeth all his, not only with water, but with fire, *Matth*. 3. 11. which makes them full of activity and zeale. See Mr. *Strong* on that Text. in his 31. *Ser*. *p*. 735. See Mr. *Gournalls* accurate Treatiſe on *Epheſ*. 6. 10. *p*. 7.

2. Take heed of Formality in Hearing, attend as for your lives, with Life, Faith, Obedience; come to theſe lively Oracles, with lively affections. *Acts* 7. 38. be transformed into the Image of the word, *Rom*. 6. 17. act the Graces of the ſpirit in Hearing, when you hear of Judgements, tremble; of the Promiſe, believe; of the Commandements, obey.

3. In obſerving the Lords-day, we muſt not barely do the duties of it in a flat and formall way, but we muſt make them our delight. *Iſay* 58. 13. we ſhould rejoyce that we have ſuch a day wherein to glorifie God, and to meditate on his word, and works; we ſhould eſteem it as an Honourable day, it's one thing to keep a Sabbath, another to keep it as an high day, a day of honour, laying aſide all worldly thoughts, words, and works; as too baſe and meane, for ſo high a day.

4. In works of Mercy, we ſhould not barely ſhew mercy, but *Love* mercy. *Micah* 6. 8. God loves a chearfull giver. Wee ſhould be glad of an opportunity to expreſſe our Love and Thankfullneſſe to God. We ſhould think nothing too good for God, who hath thought nothing too dear for us. Bring coſtly ſervices, put him not off with light and ſlight duties: which coſt you nothing. *David* would not of- See Mr. *John Downam's* plea for the poor. and Mr. *Bernard* of *Bat*. his way to good works.

fer to the Lord of that which coſt him nothing. 2 *Sam.* 24. 24. The fat and beſt muſt be given to him. *Levit.* 3. 9. *Numb.* 13. 12. Learn of worldly men, ſee how active they be in Seed-time, and Harveſt, for a little temporall gain; conſider how active and ſtirring, the devill is to do miſchiefe. *Job* 1. 1 *Pet.* 5. 8. and if Heathens have been ſo reſolute to walk in the name of their Dung-hill-Gods [*Micah* 45.] we ſhould much more reſolve to walke in the name of our God for ever, who is a better Maſter, hath better work, and better wages.

2. Get your Graces quickened,

1. Let your faith be a lively, ſtirring, operative faith. *Gal.* 5. 6. *James* 2. by this wee conquer the world; to conquer the material world; (with *Alexander*) is not ſo great, and ſo glorious a work, as to to conquer the malignant world.

2. See that your Hope be an active, lively hope; doth it make thee contemn both the worlds promotions and perſecutions, its frowns and favours? canſt be content to periſh, ſo Chriſt may flouriſh; to be nullified, that he may be glorified? then haſt thou cauſe to bleſſe God. 1 *Pet.* 11. 3. *Bleſſed be God, who hath given us a lively hope.*

3. Let your Repentance be ſound and ſaving, even Repentance unto life, a turning from darkneſſe to light; converted men, are quickened men. *Epheſ.* 2. 1.

3. Get all the Powers of your ſoul quickened and enlivened.

1. Get your underſtanding enlightened with ſaving knowledge, this is the life of the mind, *Pſal.* 119. 144. Give me underſtanding, and I ſhall live.

Maxima pars ſanitatis eſt, Velle ſanari. Clemangiis.

2. Get your wills conformable to Gods will. 'Tis the happineſſe of the Creature, to reſemble the Creator. The will is the man, get this bended, rightly byaſſed and reformed, and all is done.

Affectus virum indicat.

3. Get your affections quickened, they are the feet upon which the ſoul runs the way of Gods Commandements. *Eccleſ.* 5. 1. *Pſal.* 119. 32. and the wings by which we fly in his ſervice, they ſhew what we are, and do denominate the man; that we are, that we Love and Deſire to be.

Object. *But methinks I hear ſome gracious ſouls bemoaning themſelves, and groan under that formality, dulneſſe, deadneſſe, heavineſſe, and indiſpoſedneſſe, which they ſtill find within them, notwithſtanding all their ſtirring and ſtriving, and praying againſt it.*

Anſw. This hath been, is, and will be ſtill, the condition of Gods ſervants, whileſt they are in the world. Heavineſſe and Holineſſe, weakneſſe, dulneſſe, and dutifulneſſe, may ſubſiſt together in the ſame ſoul; as we ſee in *David*, *Aſa*, *Joſiah*, *Job*, *Peter*, *Luther*, no Saint on earth; *Sine omni macula. James* 3. 2. *In many things we offend all. David* was a man after Gods own heart, yet how doth he beg for quickening, and for life, which implies a ſenſibleneſſe of dulneſſe and deadneſſe in himſelfe. *Pſa.* 73. and 119. and yet he had an intenſive love to God, to his Saints, his truth and worſhip; what bitter lamentation did *Paul* make on this account. *Rom.* 7. the pureſt gold hath yet ſome droſſe, the beſt corn ſome weeds, the fineſt wooll ſome moaths, the beſt wine ſome lees. The beſt man whileſt he is in the Vale of Tears will have cauſe to cry, *A neceſſitatibus meis libera me Domine.* Deliver me O Lord from my invincible infirmities. *viz.* Faintneſs, Drowſineſſe, Indiſpoſedneſs, &c. the beſt here are like Priſoners, which though they be got out of priſon, yet have bolts on their legs ſtill, ſo that they cannot run ſo faſt as they would. Like a bird with a ſtone tied to the leg of it, that fain would aſcend and be gone, but cannot.

Though

Though they find ſometimes a loathneſſe and indiſpoſition to duties, yet have they no loathing of Duties, or decrying of Ordinances. There may be a wearineſſe *in*, but not a wearineſſe *of* Duty. Grace is ſtill predominant, and ſo denominates: We call it a Corne-field, though there be ſome weeds mixt with it; and white paper, though it have ſome ſpots on it. Hence Chriſt excuſeth his ſleepy and heavie diſciples. *Matth.* 26. 41. the ſpirit (*i. e.*) the regenerate part is willing, ready, chearfull, to watch, pray, do and ſuffer for me; but the fleſh (*i. e.*) the unregenerate part, is weak, impotent, and unwilling to ſpirituall duties, till grace ſubdue it, and bring it into obedience. Chriſt in much love and pitty doth paſs by and pardon the weakneſſes and infirmities of his people. A bruiſed reed he will not break. *Matth.* 12. 20. he that will not have us to reject ſuch as are weak in the faith, will not reject them himſelf. *Rom.* 14. 1. See how gently he deales with *Peter*, *John* 21. 15. to put him in mind of his threefold deniall, he doth not harſhly upbraid him with it, but only in a mild manner aſk him thrice, *Peter* loveſt thou me? He takes no notice of the ſins and infirmities of the people, ſo as to impute them to them, or condemn them for them. *Numbers* 23. 21. 2 *Cor.* 5. 21. As a Father pitieth his children, ſo doth the Lord pitty his. *Pſal.* 103. 13. he ſpares them as a man ſpares his Son that ſerves him. *Mal.* 3. 17. and will not reject their Services, though mixt with many weakneſſes. *Zach.* 3. 3, 4. we have a mercifull High Priest, full of compaſſion, who is touched with the ſenſe of our infirmities. *Heb.* 2. 17. and 4. 15. In all our afflictions, he is afflicted. *Iſai.* 63. 9. he knowes whereof we are made; and remembers that we are but fleſh. To expreſſe his Paſtorall and Paternall affection towards them he hath promiſed, *To gather the Lambs with his arm, and to carry them in his boſom, to bind up the broken, and ſtrengthen the weak, to ſeek that which is loſt, and bring again that which was driven away, and to punish their ſtout and ſtrong enemies. Iſai* 40. 11. and *Ezek.* 34. 16. Chriſt will have none to deſpiſe his little ones. *Matth.* 18. 5. Be humbled then, but be not dejected or diſcouraged, for theſe invincible infirmities of weakneſſe, paſſion, forgetfulneſſe, &c. which clog us here. Every Chriſtian carries his clog with him, (ſaith *Luther.*) God hath reſerved perfection for Heaven, there our hearts ſhall be alwayes in tune; here our greateſt perfection is to bewayle our imperfections, and our greateſt Righteouſneſſe, to lament our Unrighteouſneſſe. We are apt to have hard conceipts of God, and to judge of him by our ſelves, but his thoughts are not our thoughts, nor his wayes our wayes. *Iſay* 55. 8. There is no God like our God, for pardoning and paſſing by the ſins of his people. *Exod.* 34. 6, 7. *Micah* 7. 18. our diſtempers cannot diſtemper him, nor our infirmities interrupt his favour. The matriage knot is not broken by every falling out, nor the League between Princes broken by the wrongs done by Pirats. The ſickneſſe or weakneſſe of the child, doth not make the Parent reject it, but rather makes him more pittifull, and tender towards him.

A parte prædominante ſit denominatio.

Though it be but ſmoak, and not a flame; though it be but a wick in the ſocket, like to dye and go out, then continue, which we uſe to throw away: yet he will not quench it (*i.e.*) he highly prizeth it. This *Mayſius.* Love.

See that Text clearly vindicated and expounded in Mr. *Ley*'s Annot. on the Place. See Mr. *Trap* on that Text. See Mr. *Bridge* his Ser. on that Text, and *Hildersham* on *Iohn* 4. 16. *Leſl.* 21.

Quicquid ſumus, imperfecti ſumus, ad intelligendum difficiles, & tardi, ad obviscendum faciles & proni, Abbot *contra* Thomſon. *cap.* 20. *ubi plura.*

Caut. Yet leſt any ſhould miſtake, and take his Enormities and groſſe ſinnes for infirmities, I will give you foure differences between them.

1. He that ſins through infirmity, hath the life of Grace begun in him, ſo *Paul*, *Rom.* 7. there is not weakneſſe, but deadneſſe, where there is no life.

2. That's a ſin of infirmity, which is committed againſt the bent, purpoſe and reſolution of the ſoul, when we ſuddenly fall into ſin without deliberation, either through Paſſion, Feare, &c. as *Peter* did. This is called a falling by an occaſion. *Gal.*6. 1. he doth not run himſelfe into ſin, but accidentally he ſtumbles at ſin, and catcheth a fall; ſo that when a man fully reſolves againſt a ſin, Prayeth againſt it, ſtrives againſt it, groans under it, and uſeth all means to overcome it, and yet cannot ſhake off this Thorne in the fleſh, this may be thy croſſe, it ſhall never be thy Curſe. Suppoſe a man be ſayling on the Sea, his intention is for ſuch a Haven, but there comes a violent guſt, and carries him into his enemies coaſt againſt his will: ſo the godly reſolve to keep Gods Commandements. *Pſal.* 119, 106. and pray againſt ſin. *Pſal.*19.13. yet through the violence of Temptations, are oft overcome againſt their wills. Now 'tis one thing to ſell a mans ſelf to do wickedneſſe, and another thing to be ſold. *Ahab* ſold himſelf, but *Paul* was ſold againſt his will. *Rom.*7. The Virgin that reſiſted and cryed out, was innocent, Though ſhe were raviſht. *Deut.*22.25.27. *Quæ non placent, non nocent.* The ſins that do not pleaſe us, hurt us not. The godly and the wicked both ſin, as Pearls and Peebles both fall into the dirt; yet the one is a Pearle ſtill, and the other a Peeble. Two men may fall into one and the ſame ſin, yet there's great difference in the manner, though for the matter they may be the ſame.

3. Even ſins of infirmity are diſpleaſing to a gracious ſoul. As a man that hath a blemiſh, is aſhamed of it, ſo he's made more humble and watchfull by it. *Pſal.*73. 22. But to plead for an infirmity, is more then an infirmity.

4. He that ſins through infirmity, is ſoon recovered, and eaſily reclaimed; he's like a light that is newly put out, which is quickly blowen in againe. Let *Nathan* but once reprove *David*, and he's preſently on his knees. Let Chriſt but look on *Peter*, and he weeps bitterly. They are truly wiſe, and ſo a reproof works more on them then a hundred ſtripes doth on a fool. *Prov.*17.10. A ſheep may fall into a puddle, but a ſwine loves to lye wallowing there. If therefore no admonitions, nor reproofes, can win thee, or work upon thee; it's a ſign thy ſins are Enormities, and not Infirmities, ſins of Wilfulneſſe, and not of Weakneſſe.

See more in Mr. *Gataker's* Serm. on Watching. Sect. 77, 78. 81 *Ames Anti-Synodal. cap* 6, *p.* 371.

Object. *I ſee ſo much ſin in my ſelfe, that I dare not perform duties, for fear of increaſing ſin.*

Anſw. Infirmities are no warrant for us to neglect duties, 'tis a greater ſin wholly to omit a duty, then to fail in the performance of it; for in the one our diſobedience is Totall, we fail both in matter and manner, in the other 'tis but partiall

Optimi ſumus, dum infirmi ſumus.

2. Neither do they pray formaly, and for faſhion, who ſee their infirmities in Prayer, and are grieved for them; when in humility we like our ſervices worſt, they may pleaſe God beſt. *Nehemiah* (13. 22.) deſires to be ſpared, when he had done excellent ſervice. The ſenſe of our imperfections doth more pleaſe God, then our imperfections diſpleaſe him. If thy heart be unprepared, he hath promiſed to prepare it. *Pſal.* 10. 17. and if you be ſubject to Paſſions and Infirmities ſo was *Elias*, yet God heard his prayer. *James* 5. 17. Obedience is moſt pleaſing to God, when there is nothing but a bare command to quicken us. Bleſſed is he that beleeves (ſaith Chriſt, *John* 20.29) and hath not ſeen; ſo bleſſed is he that obeyes ſimply out of a reſpect to Gods command, though he can ſee no benefit (at preſent) by it.

When Chriſtians cannot do duties with life, yet they ſhould do them with obedience; when not with comfort, yet with fear and trembling; when not as they were wont, yet as they are able; that what is wanting in ſtrength, may be made up in their Humility. Mr. *Clerks* Noſeg ay.

3. Chriſt

3. Chriſt by his Mediation and Interceſſion perfumes all our ſervices (though weak and imperfect in themſelves) and makes them acceptable to his Father. *Epheſ.* 1.6. *Rev.* 8. 3. where God findes the mind to be willing, and the heart ſincere, there he accepts affecting for effecting, willing for working, deſires for deeds, purpoſes for performances, pence, for pounds, and mites for millions; a little that the Righteous hath (in a ſpirituall ſenſe) is better then the, ſeeming, riches of ſelf-conceited Phariſes. A little ſpring is better then a great Pond. In all duties God ponders the ſpirit, and if that be right, all's right (*Prov.* 16.2. 2 *Cor.*8.12.) as we ſee in *Aſa*, *David*, *Job*, and thoſe that came to the Paſſeover. 2 *Chron.* 30. 15. This is Evangelicall perfection; Legall perfection and Righteouſneſſe God doth expect from Chriſt, he onely requires faith and ſincerity in us; and then though Satan doe accuſe us for our imperfections, yet we may put him over to Chriſt our husband, who ever lives to make interceſſion for us. [*Uxori lis non intenditur*] the wife cannot be ſued ſo long as her husband lives. All that he hath is hers. 2 *Cor.*3. 22. *Uxor coruſcat radiis mariti.*

Voluntas eſt menſura actionum. Omnis actio tantum habet virtutis aut vitii, quantum voluntatis. Aug.

Helps againſt Formality.

1. Go unto God who is a quickening ſpirit, and beſeech him to quicken thy dead heart. So did *David* of *Pſal.* 119. God can make dry bones to live (*Ezek.*37.4. &c.) and raiſe *Lazarus* out his grave, when he ſtinks again. He that at firſt raiſed thee out of thy Deadneſſe, can much more raiſe thee out of thy dulneſſe. All men and means are but dead things unleſſe he put vertue in them. Beſeech therefore the Lord to abide with you, for as *Martha* ſaid to Chriſt, Lord, if thou hadſt been here my Brother had not died, ſo may we ſay, Lord if thou hadſt been here, my ſoul had not been thus dead, and diſordered, nor ſhould I drive on ſo heavily. When the Sun went down, *Abraham* fell aſleep. *Gen.*15.12. and when the Son of Righteouſneſſe withdrawes his powerfull preſence; 'tis night with us, and we grow heavie, but whileſt we have Gods Spirit to aſſiſt us, our ſouls are full of Spirit and Life; Chriſts yoke then is eaſie, and 'tis meat and drink to us ſo be doing Gods will. 'Tis the policy of Satan when he cannot hinder us from Duties: then to make us formall and lazie in Duties; or elſe he layes clogges on us, to make duties irkſome, and unpleaſing to us; and ſo to bring us out of love with them, and thus he hath prevailed with too many in our dayes. Let us therefore ſpread our caſe before the Lord, and beſeech him, who is life it ſelfe, to put life into our dead and frozen hearts, that they may live unto his praiſe, and that we may love his wayes, and then nothing will offend us. *Note.*

2. Act and uſe your Graces, this is the way to increaſe and quicken them, bring good motions into reſolutions and actions; blow till the ſpark become a flame. This ſtirring is Painfull, but Gainfull; drowſy, dead, formall profeſſors loſe all, when the active, ſtirring Chriſtian, goes forth like the Sun in its ſtrength. To him that hath, it ſhall be given; exerciſe your faith daily [*vita fidei vera vita*] be much in meditation, and ſelf-examination; whetted knives are both bright and ſharp; 'tis the diligent hand which makes rich in ſpirituals, as well as Temporalls. *Proverbs* 10. 4.

3. Delight in quickning company, get acquaintance with humble, holy, active men; and ſhun the company of dead, formall, earthly minded men, we muſt ſtand up from the Dead, before Chriſt will give us Life. *Epheſ.*4. 14. There's a quickning vertue in the ſociety of Gods people.

As one living coal, sets his fellow on fire, So God hath ordained the gifts and graces of his people, for the benefit of others, that those who dwell under their shadow, might return. *Hos.* 14. 7.

4. Get Sincerity, for therein lyes much of the very power of Godlinesse. Let your Faith, Love, Obedience, be unfeigned, and without hypocrisy. Be not onely Nominall, and Formall, but be Reall Christians, be *Israelites* indeed. Christ sayes to us as *Alexander* said to one of his name, *Aut fortiter pugna, aut nomen depone.* either fight like *Alexander*, or never bear his name; so either act like Christians, or else put off that name.

To quicken you, consider that this Grace is { Commanded. Commended. Rewarded.

Tamim, signifies a plain, honest, religious, simple disposition without guile or wickednesse. See Doctor *Boltons* Ser. on *Isay* 58. 2. p. 299. Folio,

1. 'Tis often commanded, as 1 *Sam.* 12. 24. *Gen.* 17. 1. be perfect, (*i. e.*) sincere, he speaks not of an absolute perfection, that's reserved for Heaven; but of an Intentional perfection, when we desire and endeavour to walk sincerely before God. *Matth.* 5. 48. be perfect, as your heavenly Father is perfect; not by way of equality, (that can never be) but by way of analogy and resemblance; not with a perfection of Degrees, but with a perfection of Parts, *q.d.* Let grace be sound and sincere in every Part. God doth even beg this of us. *Deut.* 5. 29. *O that there were in them a heart to fear me, and keep all my Commandements always, that it might go well with them, and with their children for ever.* God doth earnestly seek, and desire such worships. *John* 4. 23, 24.

Πάντα τὰ δικαιώματα μου (*i. e.*) *omne quod ipsum jubebo.* Beza.

2. God commends such. He glories in them as a Captain doth in a tried and faithfull Souldier. See how the Lord makes his boast of upright *Job.* 1. 8. and 2, 3. and glories in *David*, as a man that fulfilled all his wills and commands. *Acts* 13. 22. for this he commends *Jacob*, that he was *Ish Tam*, a plain, simple, single-hearted, sincere man. *Gen.* 25. 27. for this Christ set an *Ecce* on *Nathaniel*. *John* 1. 47. and *Paul* commends the *Romans* 6. 17.

3. God highly rewards it. Such shall have the Upper and the Nether springs, the blessings of this life, and of a better. *Psal.* 84. 11. and 15. 1, 2. to them God will be a Sun for refreshing and consolation, and a shield for protection, they shall have Grace and glory, and as if that were not sufficient, he addes, They shall want no good thing, God will do good to those that are truly good. *Psal.* 73. 1. and 126. 1. if *Caleb* follow God fully, he shall possesse *Canaan*. *Numb.* 14. 24. such as walk uprightly, their place of defence shall be the munitions of rocks. *Isay* 33. 15, 16. when dangers come, he shall dwell in a safe place, in an impregnable fort, and may with *Luther* sing. *Psal.* 46.

4. 'Tis the Grace of our graces, 'tis not properly a distinct grace, but the perfection of them all. If a man have Faith, Repentance, Obedience, if they be not sincere, they are worth nothing. A Pearle if counterfeit is good for little. Gold if mixt with brasse or baser mettle, is debased. 'Tis sincerity that puts a lustre on all our Duties. 'Tis the salt that seasons them, and makes them savory. God loves Adverbs better then Adjectives, *bene* better then *bonum*; if the matter be never so good, if we faile in the manner, we marre all. The most glorious actions done in Hypocrisy, are as undone. [*Quod cor non facit, non fit*] The Pharisees made long Prayers, gave much Almes, &c. yet, because leavened with hypocrisy, they lost all. *Amaziah* did many good things, *but* not with a perfect heart (2 *Chron.* 25. 2.) that *But* spoyled all. 'Tis sincerity that crowns all our Duties, when we heare without Guile. 1 *Pet.* 2. 1, 2. and give almes purely out of love to God, and

Pray

Pray in ſincerity; ſuch ſervices, (though weak) yet find acceptance. (*Pſal.*145. 18. *Pr v.*15.8. *Cant.*2.14.) for 'tis not the multitude, but the Truth of our ſervices, which God regards. This gives a kind of perfection to our Duties and Graces. Hence an upright and a perfect man, are made Termes convertible in Scripture. *Job* 2. 3. *Pſal.* 37. 37. and the Hebrewes call ſincerity by the name of perfection. *Gen.* 17. 1. what ever then you part withall, reſolve not to part with your integrity. *Job* 27. 5. for 'tis this that will yeeld you comfort in every condition. This *Tob leb*, this good heart will be a continuall Feaſt. *Prov.*15. 15. other Feaſts may laſt for a day, for twelve dayes, or one hundred and fourſcore dayes, as *Aha ſuerus* Feaſt did, but they have an end, but the good man keeps an everlaſting Feaſt; his joy ſhall no man take away: he ſits at a Feaſt every day, [*Omnis dies juſti feſtus*] as 'tis the miſery of the wicked, that their worm never dies, ſo 'tis the happineſſe of the Saints, that their Peace and Joy ſhall never end. They feaſt at home, and they feaſt abroad; they feaſt in proſperity, and they feaſt in adverſity; they feaſt in publick, and they feaſt in private; they feaſt by day, and they feaſt by night; Lo this is the bleſſing of thoſe that get and keep good hearts, be it clear or cloudy, fair or foul, he enjoyes a continuall ſerenity, and ſits at a perpetuall feaſt. He can ſee light in darkneſſe, *Pſal* 112. 4. food in famine. *Hab.*3.17. Joy in ſorrow. 2 *Cor.* 6. 10. Riches in Poverty. *Prov.* 19. 1. 2 *Cor.*6.10. comfort in diſcomfort, 2 *Cor.*1.12. and life in death. *Job* 19. 26. *Pſal.* 16. 9.

[He that would ſee more of ſincerity, may peruſe D. *Preſton* on *Gen.* 17. 1. Ser.6.7. Mr. *Ball* on the Covenant. chapt. 11. *Mr. Gataker*, and Mr. *Barlow* on *Pſal.*97.11. Mr. *Love* on *John* 1. 29. D. *Downam* on *Pſalm* 15. 2. and on *Luke* 1.57. D. *Clerks* Ser. on *John* 1. 47. Mr. *Scudders* dayly walking. chapt.12. Mr. *Robinſon* on *Epheſ.*6.14. *Lect.*9.10. and Mr. *Anthony Burgeſſe* Spiritual Refining. 2 Part. Ser. 8. &c.

5. Let the noyſe of Gods judgements awaken thee out of thy ſleepy formality, if a man be in a dead ſleep, a great noyſe will awaken him. Gods judgements have a voyce, and we ſhould mark what it ſayes. *Micah* 6. 9. God brings his judgements to light every day, either on our ſelves, or on others, theſe ſhould fear us, quicken us, and mend our pace [*timor facit conſiliativum. Ariſt.*] when Gods judgements are in the earth, we ſhould reſolve to learn righteouſneſſe. *Iſay* 26.9.

6. Let the ſignes and fore-runners of Gods departing from us, quicken us, God is making a way for his wrath, he hath taken away lately above 60. precious Miniſters, burning and ſhining Lights. When Pillars goe down, the houſe cannot long ſtand. When men are packing up their wares, it's no time to ſit ſtill, you muſt buy then, or never. The Lord is now removing his Goſpel to *New-England*, the Son of Righteouſneſſe begins to riſe there, and ſet here.

Religion ſtands on Tip-toe in our Land,
Ready to paſſe unto th' American *Strand.* *Herbert.*Poem. *in fine.*

1. We begin to contemn Ordinances, and loath them. Thoſe poor *Indians* begin to prize Ordinances, and frequent them.

2. We begin to cry down Sabbaths, and make every day alike; they obſerve Gods Sabbaths, and make Leagues for the ſtrict obſerving of them. We meet to wrangle, they meet to pray and inſtruct each

each other in the things which they have heard.

3. We begin to contemn prayer, and think our ſelves above it, they ſet up Prayer in their families, and are earneſt in it.

4. We grow weary of the Lord, and begin to deny him in his Attributes; theſe begin to fear, know, and acknowledge him.

5. We fall away to looſe Opinions, and looſe Practiſes, we are barren under all the meanes of grace, dry under all the droppings of the Sanctuary, and therefore the Lord may juſtly take away his Goſpel, and give it to a people that ſhall yeeld him better obedience, then we have done. God hath forſaken better Churches then *England*. The Jewes that were ſometimes his peculiar people, and adorned with many rich Priviledges, are now for their unbelief, a diſperſed, deſpiſed, accurſed people. The ſeven Churches of *Aſia*, once ſo famous, are now a wilderneſſe. God hath no need of us, he can call them his people, which were not his people, and them beloved, which were not beloved. *Hoſ.* 2. 23. God cannot want a people if he pleaſe to call, he can raiſe up out of dead ſtones, and wild *Americans*, children to himſelf. Oh that the poor naked *Indians*, might quicken our backwardneſſe, and their fruitfulneſſe rowſe us out of our unfruitfulneſſe, and their zeale, and power of Religion, ſhame us out of our formality. As Chriſt ſaid to *Peter*, (*Luke* 7. 44.) Seeſt thou this woman *Simon?* doſt thou obſerve how bountifull and active, ſhe hath been for me? compare her zeal and love to me, with thine, and learn to be aſhamed. As the Lord ſet *Iſrael* to Schoole to learn of the Oxe, the Aſſe, the Stork, the Ant; So he may ſet us to learne zeale of *Indians*. Many are like dead Wether-cocks, they turn, and turn, and turn again, but they never crow againſt ſin, nor be active for God. *E ſalice, non è quercu orti.* They are bending Willowes, not rooted Oakes. The living fiſh ſwimmes againſt the ſtreame, 'tis the dead fiſh that goeth down. Reſt not then content with a form, ſit not down content with gifts and parts (as moſt do) but covet that more excellent way of Holineſſe, Humility, and the power of godlineſſe. 1 *Cor.* 12. 31.

Laſtly, Prize all Gods Ordinances, and walk in the power of them. He that deſpiſeth them, ſhall never thrive in Grace; if you take away this ſpirituall fuell, the fire of zeale will ſoon decay. Ordinances are ſervices, though not Saviours; Meanes though not Mediatours; to be uſed, but not Idolized; we muſt not caſt them away, but caſt them down at Chriſts feet, as the 24. Elders did their crownes. *Revel.* 4. 10. God will be found in his own way, and though he hath promiſed us grace, yet he hath ſaid, we ſhall ſeek it, before we have it. *Ezek.* 36. 37. as Baths have their warmth from the Mineralls which they run through, ſo the ſoul by Ordinances draweth a ſpirituall taſte and ſweetneſs from them. We ſhould therefore ſhew our love to them, by promoting them with our Riches, *Prov.* 3. 9. and coming with the firſt to them. *Luke* 1. 21. *Prov.* 8. 17. 33. *Ezek.* 47. 10. *Acts* 10. 33. Hereby we ſhall bring glory to God in all his Attributes. We ſhall continue and increaſe our communion with God. The repetition of the Act, will intend the Habit, as fire by blowing, burns the brighter.

Object. *We live not now under the Law, but under the Goſpel, and ſo are above Ordinances and Duties, which are poor, low, legall diſpenſations, and breed a ſpirit of bondage in men, and therefore ought to be aboliſht, as appeares.* Heb. 3. 11. 1 John 2. 27. Rev. 21. 22. [*See theſe Texts anſwered in my* Sal Terræ. cap. 3.]

Anſw. Ordinances do not vaniſh in Goſpel-times, but muſt endure to the end of the world. 1. The

the end of the world. 1. The Miniſtery muſt endure ſo long as the world endures. *Matth.*28. *ult.Epheſ.*4.11,12,13. [See my *Sal terræ. cap,*3.]

2. Baptiſme is of the ſame continuance. *Matth.* 28. 19,20.

V. Mr. *Blake* on the Sacraments. *cap.*8. Sect 2.

3 The Lords Supper muſt endure till Chriſts ſecond coming. 1 *Cor.*11, 26. and if there ſhall be Ordinances in the moſt glorious times of the Church to come,even when the Jews ſhall be called, and the ſpirit powred out in an abundant meaſure.*Iſay* 2.2,3. & 66.*Zach.*14.then much more have we need of them. And though they be outward Forms, yet they are not empty Forms,but efficacious to the ſalvation of believers. *Rom.*1.16.

1. Let ſuch prophane Atheiſts conſider that Ordinances are Formes which Chriſt hath inſtituted, they are divine Formes, and when you reject them, you reject Chriſt himſelf.

2. They are Forms which are the purchaſe of the Death, Reſurrection, and Aſcenſion of Chriſt, therefore when you reject them, you reject the purchaſe.

3. They are ſuch Forms as are made by Chriſt the Conduict of all grace. Chriſt and the grace of Chriſt are ordinarily conveighed by theſe Forms. They are golden pipes to conveigh grace,and bleſſed and admirable Inſtruments in the hand of God for the good of our ſoules.

4. Having begun in the ſpirit will ye end in the fleſh? was there not a time (and was it not your beſt time?) when you durſt not omit Prayer, Meditation,Self-examination,&c. was it not your beſt time when you practiſed Self-denial,Mortification,and all holy duties?and will you now turn Libertines and Apoſtates, and ſo make your latter end worſe then your beginning? may not the Lord expoſtulate with you as he did ſometime with *Iſrael? Jer.*2.5.31. *What iniquity have your Fathers found in me, that they are gone after vanity? have I been a barren wilderneſs,or a land of darkneſſe to you?* So what evill did you ever find in God or his Ordinances, that ye thus grow weary of them? ſpeak now before the Lord,what evill did ye ever find in Praying,Preaching,Sacraments, that ye thus reject and contemn them? Time was when ye frequented them, found joy and ſweetneſſe in them, if you have loſt your taſte the fault is in your ſelves, and not in the Ordinances; you are grown cold, dead, formall, worldly, Prophane, &c. and now inſtead of falling out with your ſins, you fall out with Gods Ordinances; inſtead of caſting off your iniquities, you caſt off duties. For ſuch I ſhall onely ſay, *Remember from whence you are fallen, repent and do your firſt works. Rev.*2.5. Uſe Ordinances and improve them, but reſt not in a naked formall performance of them, beſeech the Lord to make you profit by them. *Iſay* 48. 17, 18. In Heaven we ſhall enjoy God immediately without the uſe of Ordinances, there is (and indeed there needs) no Temple there. *Rev.*21. 22. but whilſt we are on earth, we muſt ſerve providence in the uſe of meanes, and he that deſpiſeth them, deſpiſeth his own ſalvation, both Temporal and Eternal.

[For Ordinances,ſee Mr.*Lawrence* for Ordinances. Mr. *Bartlets* balſom. Mr.*Bridge* his Treat.for Ordinances.M.*Brooks* his Remedy againſt Sat.Dev. *Device* 11. *p.*142. *Symonds* ſight of faith. chap.15.Mr.*Ant.Burges.*Spi. Refining. 1.Part.Ser.40. Mr.*Strong* 31. Ser. p. 314. *Clapham* againſt the Quakers. Sect.7. *p.*38. 42. Mr. *Strong* Ser.31.*p.*314,315.]

Againſt Formality, ſee D.*Preſton* on 2 *Tim.*3.5. D.*Hall*, and Mr. *Hooker* on 2*Tim.*3.5. Mr.*Hierons* Bargain of Salt, the ſecond Sermon. 2 P.*p.* 484. Mr.*Mantons* Ser. on *Rev.* 3.2. preacht before the Parliament.1648.M.*Strong* Ser.31.on 2*King.*31. *p.*294. M.*Ant. Burges* Spiritual Refining. 2 Part. Ser. 32. to 37. and on *John* 17. 8. Ser. 37. Mr. *Marcots.* Ser. on *Epheſ.* 3.15. and *Matth.*25.1. M.*Chiſhals* Ser.on *Acts* 26.28.M.*Beeſly* Ser. on *John*12.24.]

From ſuch turn away,

The Apoſtle comes now to ſhew us how we ſhould behave our ſelves towards ſuch ſelf-ſeeking, covetous, proud, blaſphemous, heady, haughty, formall, glozing Hypocrites, *viz.* we muſt ſhun their ſociety, and have nothing to do with them. Since they erre not through weakneſſe, but wilfulneſſe, , not through infirmity, but obſtinacy, not through ignorance, but againſt light and conviction; and ſo are become habituated, hardened, deſperate, compounded ſinners, its time to ſhun them, and avoyd them, that ſo we may teſtify our diſlike of their ways, and walking. Yea, we ſhould not only ſhun them, leſt we be infected by them, but directly oppoſe them, (as the word ſignifies) and do what in us lyes, to have them corrected, that (if it be poſſible) they may be amended.

Non ſimplici errore ſed perverſitate animi reſiſtunt Veritati, proinde ſunt averſandi. Beza.

Ἀποτρέπου, averſare, & adverſare; plus eſt quàm παραιτοῦ de vita, venit à παραιτομαι, cob heo, fugio, rejicio, abſcindo, non conſentiendo, non approbando, ab illa te ſubducendo, & jugum cum illis non trahendo.

1. This admonition ſhewes that the Apoſtle ſpeaks not only of evills to come, but alſo of preſent evills; for how could *Timothy* ſhun thoſe evills and errors which ſhould ariſe, when he was dead and gone? It appeares then that the Church began to be troubled, and tortured with thoſe, corruptions both in doctrine and manners, at its firſt ariſing. Though 'tis true thoſe ſins, are too much improved in theſe laſt and worſt times.

1. *Obſerve*, That no ſooner doth the truth appear, but errour begins to appear alſo. No ſooner doth the wheat ariſe, but the weeds begin to peep up with it, and (if it may be) to overtop it. As ſoon as ever the work of Reformation began in *Germany*, what abundance of Sectaries and Hereticks, did the Devill raiſe to oppoſe it? if one Hereſy die, the Devill (who never ſleeps, but is is alwayes at his plough) raiſeth up ſeven in its ſtead. "I my ſelf (ſaith *Luther* in his Preface to his comment on the *Galathians*) "who have been 20. years in the Miniſtery, can truly witneſſe that I have "been aſſailed with more then 20. Sects, of which ſome are already de- "ſtroyed, others (as the parts and members of Wormes and Bees, that "are cut aſunder) do yet pant for life. But Satan the God of all diſcen- "tion ſtirreth up daily new Sects, and laſt of all (which I moſt wonder at) "he hath raiſed up a Sect, that cry down the ten Commandements. Alas how would this good man have wondred, had he lived to ſee our dayes, wherein Law and Goſpel, Chriſt and all his Ordinances are caſt out of dores: wherein there are ſo many Deceivers, and Devils incarnate gone forth into the world, white Devils, black Devils, Pyed and skewed Devils, that are white in their words, and black in their works, that halt not between two, but 20. opinions; *Menſtruam habent fidem*, they change their Religion every month, and are as mutable as the Moon, they are ſpiritually mad and drunk with errors, and ſo are truly Lunaticks. Thus the Church of Chriſt in this world is alvvays militant, it muſt never look for Peace ſo long as there is corruption within us, and the Devil and his agents without to oppoſe us, & therefore marvel not when you hear of Hereticks, blaſphemers, &c. ſuch there were in *Timothies* time, ſuch in ours, & ſome ſuch there will be to the end of the world; the world will ever be wicked, and like it ſelf.

2. *Obſerve*. That Chriſtians muſt ſhun familiarity with the enemies of Chriſt, theſe compounded ſinners are Chriſts profeſſed enemies, and it becomes not the ſpouſe of Chriſt to hold correſpondency with the open enemies of her head & husband. It may be thou haſt not power to puniſh them, yet thou mayſt ſhun them; perhaps you cannot confute them, yet thou canſt and mayeſt avoyd them, ſince they are ſuch as are given to changes we ſhould not meddle with them. *Prov.* 24. 21. Hence 'tis that the Holy Ghoſt hath given us ſo many Caveats againſt familiarity with ſuch wicked

wicked ones. *Prov.*4. 14,15.and 14. 7. *Rom.*16.17. 2 *John* 10. 1 *Cor.*5.11. and 6.9. *Epheſ.*5. 7.11.14. 1 *Tim.*6. 5. Sometimes our callings may bring us into their company, but then we muſt do as wiſe Phyſitians do, who if they be called amongſt ſuch as have the Plague, they fortify themſelves againſt it, they will not go with an empty ſtomack, but they fill all the Paſſages, that no emptineſſe be found; they uſually in ſuch caſes, carry ſome preſervatives about them. The Application is obvious. When Saint *John* went to *Epheſus* to bathe himſelf,and ſaw *Cerinthus* the Heretick there, he would not ſtay for fear the bath ſhould fall on him. We ſhould ſave our ſelves from an untoward generation. *Acts*2. 40. *Zach.*2.7. and not once ſit with them,leſt we be tainted by them. *Pſal.* 26. 4. in this ſenſe we muſt not once know a wicked perſon.*Pſal.*101.4.though a man be never ſo great,if he be not good, he's but a vile perſon, though he be a Monarch. *Dan.* 4. 17. and 11.21. and though they be high in their own eyes, yet they muſt be little and low in ours. 2*Kings* 3.14. *Heſter* 3. 2. *Pſal.*15.4. All their Honour is but a bubble,and all their pomp a fancy.*Acts* 25.23. Hence the Scripture calls them chaff.*Pſ.*1.4. droſs and ſcum.*Pſ.*119.119.Dogs & ſwine. *Mat.*7.6.

Caut. Yet in ſome caſes there is a lawfull ſociety even with open ſinners; as firſt there is a neceſſary ſociety of civill commerce, as in buying and ſelling, Trading, and Trafficking; and thus we may be ſociable with *Turks* and *Indians*, and the men of the world; if 'twere unlawfull to Trade wich ſuch, we muſt go out of the world. 1 *Cor.* 5. 9, 10. we may and muſt carry our ſelves fairely, civilly, affably, and curteouſly towards all; though we muſt be familiar and intimate onely with the godly, as they are men, and uſefull in their places, in Church and Common-wealth, we ought to reverence and reſpect them for their gifts; but as they are wicked men, we muſt ſhun them.

2. When we have a Call to go amongſt them, we may go with ſafety, comfort,and confidence, when another that goes without a Call, runnes himſelf into danger. It's one thing electively to chuſe wicked company, and another thing by vertue of a Call, to go amongſt them. As 'tis in the Caſe of the Plague, for a man to run deſperately without a Call from God into a Peſt-houſe, 'tis a Temptation, and he runs upon his own ruine. But for a Phyſitian,a Midwife,or a Tender of the ſick to go when ſent for, they may go boldly, for God hath promiſed to keep us, whileſt we keep his wayes. *Pſal.* 91. 11, 12. Thus *Joſeph* lives in *Egypt*, *Nehemiah* in the Court of a Heathen King, *Lot* in *Sodom*, *Job* in a land of *Uz*, *Daniel*,in theCourt of *Darius*,God had called them,and he kept them there.

3. We muſt diſtinguiſh of wicked men,ſome are curable,others are incurable; ſome are obſtinate,deſperate hardened ſinners, which hate reproof, thoſe ſhun; others are ſimple, tractable, and hopefull, theſe we muſt pitty. If when we would cure men, they will not be cured,we muſt forſake them. *Jer.*51.9.when Chriſt ſaw the Phariſees to be proud, captious and contentious, he denounceth woes againſt them,and leaves them. But the poor Publicans that were ſenſible of their low and loſt condition, and came to Chriſt as the ſick to the Phyſitian for health and cure, thoſe Chriſt delighted to converſe with;for his miſſion and Commiſſion runs to ſuch.*Mat.*15.24. So that 'tis not ſimply and abſolutely unlawfull for a good man ſometimes to converſe with wicked men,how elſe ſhonld we convince them or convert them if we have not ſome converſe with them?A love then of pitty & commiſeration we muſt ſhew to all,remembring that we alſo were ſometime fooliſh, diſobedient, & asvile as the vileſt.*Tit.*3.2,3.But a love of complacency, familiarity & delight we muſt expreſs only to the godly. *Pſ.*16.3.& 119.63.

4. See that your ends be good, *viz.* to convince the wicked of the evill

of ther way, to convert them & bring them home to Chriſt, many are familiar with the wicked in their wickedneſſe, with the Drunkard in his drunkenneſſe, with the Idolater in his Idolatry, &c. ſuch harden and confirm wicked men in their wickedneſſe, but they will never convert them.

Motives and Diſſwaſives from familiarity with wicked men.

I come now to the Motives.

Tales plerumque ſumus, quales ii quibuſcum vivimus.

Aſpice quid faciunt commercia! Juven. Sat. 2.

1. Conſider that familiarity with wicked men, will make us like them, we are very apt to reſemble thoſe that we converſe with, and as he that walks with wiſe men, ſhall be wiſer, *Prov.* 13. 20. So he that walks with wicked men, ſhall be worſe. When the Iſraelites were mingled with the Heathen, they learned their works. *Pſal.* 106. 35. *Joſeph* living amongſt *Egyptians*, had learnt too much their language. *Gen.* 42. 15, 16. the holy Prophet living amongſt a polluted people, complaines of his pollution, by living amongſt them. *Iſay* 6.5. we cannot touch ſuch pitch, but we ſhall be defiled by it, a little of this leaven (tolerated) will quickly ſowre the whole lump. 1 *Cor.* 5. 5, 6. one ſcabby ſheep, oft, infects the flock; one rotten grape, corrupts all ſuch as are near it. Woefull experience tells us how many that were hopefull, and well given when young, yet by frequenting lewd company, have proved very lewd and profane. There is a ſecret poyſon and venom in ungodly company; if *Solomon* be familiar with Idolatrous women, they will quickly draw him to Idolatry. *Nehem.* 13. 26. *Jehoram* was wicked himſelf, but watching with the daughter of *Ahab*, made him worſe. 1 *Kngs* 8. 18. Hence ſuch mixing and and marrying with Idolaters, is called an abomination. *Mal.* 2. 11. *Ezra* 9.14. *Nehem.* 13.6. many care not who they match withall, ſo they have money; no matter how light the Perſon be, ſo the Portion be heavie. They make matrimony a matter of money, and ſo run themſelves into many ſnares and noyſome luſts. 1 *Tim.* 6.9. Remember we are Denizens of another ſociety, and therefore muſt have no needleſſe ſociety with wicked men.

See *Clerks* Mirrour. *cap.* 48.

Rem, rem, quocunque modo rem. Hor.

2. This familiarity with them, may harden them in their ſin, God hath ordained our ſeparation, and withdrawing our ſelves from them, as a means to humble them, and turn them from ſin. 1 *Theſ.* 5. 22. *Withdraw your ſelves from every Brother that walks diſorderly, that he may be aſhamed.* Our familiarity with Sectaries and Libertines, is a tacite and Interpretative approbation of their lewd principles and practices; thereby we partake with them in their ſins, and ſo become acceſſary to their Plagues. *Numb.* 16. 26. 32. Go not to their meetings, frequent not their houſes, read not their books, have as little to do with them as poſſible may be. Sectaries are called Dogs. *Philip.* 3.2. now 'tis a debaſement for a man to be familiar with Dogs. The beſt mettles when mixt with baſer, are embaſed thereby; mix gold with braſs or ſilver with copper, and you debaſe the coyne; for Saints familiarly to joyn with the limbs of Satan, not onely endangers, but debaſeth them. Man is a poor, weak, unconſtant creature, and apt to go aſtray, and therefore we ſhould ſhun Temptations. The Devill will challenge thee for his, when thou goeſt to ſuch meetings, as he did the young woman which he found at a Play-houſe, the Devill carried her away upon this account, [*Quia in meo eam inveni*] I found her on my ground.

3. There's no comfort to be found in ſuch ſociety, when trouble comes, miſerable comforters are they all. When *Judas* fell into trouble of conſcience, he ran to his wicked aſſociates, but ſee what miſerable comforters they are to him in his extremity. *Matth.* 27.4.

Traytors

4. 'Tis a diſhonour to our Lord and Maſter, to be familiar with knowne Traytors and Rebells to him. Every wicked man rebells againſt God, there's an enmity and an hatred in him to God, his wayes, his word, his worſhip, his people. *Rom.*8.7. *Coloſ.*1.21. now how can he be a true ſubject, who is familiar with open Rebels to his Soveraign? or how can an obedient Spouſe delight in her husbands enemies? we cannot approve our ſelves faithfull to God, unleſſe we hate ſuch as he hates.

5. It's impoſſible that ever we ſhould be good ſo long as we delight in wicked company; Hence *David* reſolving to keep Gods Commandements, firſt he bids the wicked depart. *Pſal.*119. 115. when a man is changed, he changeth his company; *Paul* when converted, forſakes the Phariſes, and joynes himſelf to the Church of God. *Acts* 9. 19. what communion hath light with darkneſſe? *Pſal.*1.1,2. and 26.4.6. if ever we would live the life of Grace here, and glory hereafter, we muſt forſake the wicked. *Prov.*9.6.

6. By familiarity with ſuch we do not onely endanger our Spiritualls, but our Temporall eſtate alſo. *Lot* living amongſt wicked *Sodomites*, ſuffered with them. *Gen.*14.12. when they were plundered and taken priſoners: *Lot* alſo was plundered and taken priſoner with them. *Jehoſaphat* had well nigh loſt his life by loving thoſe that hated God. 1 *Kings* 22. 32. and 2 *Chron.*18.31. and 19. 2. a companion with riotous perſons ſhall come to poverty with them. *Prov.*23.20. *David* by entertaining a league of amity with *Hanun*, for the curteſies he had received from his Father *Nahaſh*, had his kindneſſe ſuſpected, and his meſſengers diſgraced. 1 *Sam.* 10. 4.

Caution. Yet if God have tyed us by any Relations to wicked perſons, we muſt not preſently forſake them, or out-run them. Some children have wicked Parents, ſome husbands have wicked wives, ſome ſervants have wicked Maſters; now theſe Relations muſt not be contemned or violated.

1. The husband may not leave his wife, nor the wife her husband, for any cauſe but for adultery. *Matth.*19.9. no other cauſe can annull marriages, and therefore thoſe Sectaries that out-run their wives, pretending they are carnall, they are not Saints, nor called, nor ſpirituall; ſuch muſt remember what Chriſt ſaith, Whoſoever puts away his wife, except it be for adultery, and marries another, commits adultery, and if the husband be wicked, yet the wife muſt abide ſtill with him, becauſe ſhe may be a meanes to convert him. 1 *Cor.*7.16.

2. If a godly child have wicked Parents, he muſt not out-run them, but by Prayer and Patience, and leading a convincing life, he muſt labour to win them, ſhewing all due Honour and reſpect unto them.

3. If a Religious ſervant have an Irreligious Maſter, he may not out-run him, but muſt, by a holy, juſt, religious walking, labour to win him. 1 *Tim.*6.1. yea, though they be froward and perverſe, yet muſt they be reverenced and obeyed as Maſters. We muſt obey evill men, but not in evill. *Saul* was a wicked man, yet *David* gives him all due reſpect.

2. *Caut.* When I ſay we muſt forſake communion with the wicked, take heed of forſaking *Sion* inſtead of *Babylon*. Many (eſpecially in theſe looſe times) call the Church of *England Babylon*, a whore, a falſe Church; which yet the God of Heaven, and his Churches, acknowledge for a true Church. This makes ſo many turn Separatiſts, and inſtead of running from *Babylon*, they run into *Babylon*; they run from a ſuppoſed, into a Reall *Babylon* of confuſion, and diſorder. 'Tis ill to caſt off communion with one good man without a cauſe; but to un-church all the Churches of God in the world, and to forſake the Aſſemblies of Gods people, where he is purely worſhipped, is the high way to deſolation; a member cut off from the body, muſt needs dye. I obſerve that the firſt Leſſon which the

Devill teacheth his Schollars, is ſeparation; and after that comes a Troop of errors and miſcarriages, both in Doctrine and Practice. Such Practices are very unſeaſonable, eſpecially now, when all had need to unite againſt the common enemy.

Object. *There are Defects and corruptions in our Church.*

Anſw. And what Church on earth is free? Had not the Church of *Jeruſalem*, the Church of *Corinth*, and the ſeven Churches of *Aſia*, their defects? and yet they were called *Holy*. *Segregatione*, becauſe they were ſeparated by God, and ſet apart for his ſervice and worſhip, the name of God is called on there, the Oracles of God are taught there, and Religion is profeſt there, and therefore they are called Holy.

2. *A parte præſtantiori fit denominatio*, becauſe there are ſome Saints there; as we call a man a Rational creature from the ſoul, which is the better part, and a heap of corn is called Wheat, though it have much chaff mixt with it.

3. *Judicio charitatis.* When people make an externall profeſſion of Holineſſe, in the judgement of charity we muſt hope they are Holy. Thus 1 *Cor.* 1.2. the Apoſtle calls them Saints at *Corinth*, ſuch was his charity, that he hoped they were ſuch. It were to be wiſhed, that all Gods people were Reall Saints, but Chriſt tells us his Church is mixt, it hath Tares as well as Wheat, and will have, do what we can. * *Matth.* 13. 24. It's a dangerous thing to think that there's no Church where there is not perfect Purity, ſuch a man muſt ſeparate himſelf from all ſocieties, and like *Aceſius*, find a new way to Heaven. [*Erigito Aceſi ſcalam, & ſolus in cælum aſcendito.*] or elſe joyn himſelf to a few Hypocrites, and if our Churches and Miniſters be not true ones, I wiſh the Anabaptiſts would ſhew us where we may find better. Oh ſay they, the Anabaptiſtick Churches are purer, there they are all Saints.

Per ſanctos intelligit Apoſtolus baptizatos & Chriſtianam religionem profitentes, tales enim charitas præſumit eſſe revera Sanctos. Davenant.

* The Church of Chriſt is called a fold in which are Goats as well as ſheep; a Noble-mans houſe, in which are veſſells of Diſhonour, as well as of Honour.

Anſw. As *Samuel* ſaid to *Saul* when he boaſted of his ſanctity, and how he had kept the Commandements of the Lord, What means then the bleating of the ſheep, and the lowing of the Oxen in my eares? ſo ſay I, if the Anabaptiſts be ſo pure, what makes them raile on thoſe that are pure indeed? what means their railing on the faithfull Miniſters, and the true Churches of Chriſt; yea, do not many of them deny Scriptures, Sabbaths, Sacraments, and all Ordinances, &c. If theſe be *Zion*, who are *Babylon?*

2. Were they Saints indeed, they durſt not call themſelves ſo. It ſavours ſtrongly of ſpiritual pride, for men Phariſaically, and Donatiſtically to appropriate to themſelves the name of Saints, and the godly party, and the ſpiritual people. The language of Reall Saints, is more meek and modeſt in Scripture.

Object. *We admit ſuch as are openly prophane to the Sacrament.*

Anſw. This is eaſily ſaid, but not ſo eaſily proved. To call a man a Drunkard is one thing, but to prove e man a Drunkard, is a harder matter. Let them prove if they can, that the Miniſters of *England* do admit of ſuch to the Sacrament, as have been convicted (by two competent witneſſes at leaſt) of Drunkenneſſe, Adultery, &c.

2. Admit this were ſo, yet another mans ſin cannot hurt me, if I no way partake with him in it. He that eats and drinks unworthily, eats and drinks judgement to himſelf, and not to me. Suppoſe I could have no meat for my body, unleſſe I would eat in the company of wicked men, muſt I famiſh my ſelf rather then to eat with them? much leſſe may I reject

ject my ſpirituall food becauſe ſome wicked men (without any fault of mine) eat and communicate with me.

Object. *The Apoſtle forbids us to eat with ſuch.* 1 Cor. 5. 11.

Anſw. The Apoſtle ſpeaks not there of the Sacrament, as the ſcope and context clearly ſhew. *v.* 9, 10, 11. he forbids us intimate, private, voluntary familiarity with wicked ones: for though in reſpect of publick communion and commerce in Church and State, I cannot avoyd ſociety with ſuch, yet in reſpect of private, intimate familiarity, 'tis in my power to avoyd them.

"The Apoſtle ſpeaks here of civill familiarity (ſaith Reverend Mr. "*Blake*, in his Treatiſe on the Sacraments, Chapt. 7. Sect. 16,) the Apoſtle "ſpeaks not at all of the Lords Supper in this Chapter, and 'tis clear in "the Text, that the Apoſtle gives direction about the common courſe of "our life, to ſhun all voluntary and free converſe with wicked men. So he.

Let us not then forſake the Aſſemblies of the Saints, as too many do. *Heb.* 10. 25. forſake not the Lords barne, becauſe there is ſome chaff there. If once the Devill get you to ſwallow this errour, you know not where you ſhall ſtop. As that great Grand-mother ſaid ſometimes, Riſe up daughter, and go to thy daughter, for thy daughters daughter hath a daughter. So will you ſay in a ſhort time, Riſe up ſeparation, and go to thy ſeparation, for thy ſeparations ſeparation, hath a ſeparation. Such have no foundation, but run on *in infinitum*.

[See more againſt Separation, on Verſe 1. *Hildersham* on *John* 4. 21. Lect. 28. and Lect. 35. Mr. *Bernard* againſt *Ainſworth* and *Smith*: *Pagets* arrow againſt Separation. *Ball* againſt *Cen.* Mr. *Gage* his Vindication of our Pariſh Churches. Mr. *Vines* on Sacr. *cap.* 2. and *c.* 20. Mr. *Cawdry*, Independency a great Schiſme.]

[Againſt familiarity with the wicked. See *inſtar omnium*. The Drunkards Character: *p.* 689. to 863. *Downams* Guide to Godlineſſe. *l.* 5. *c.* 32. D. *Cheynell* againſt *Antritin.* cap. 10. *Downams* Warfar. *l.* 1. *c.* 17, 18, 19.

VERSE 6.

VERSE 6. *For of this ſort are they which creep into houſes, and lead captive ſilly women laden with ſins, led away with divers luſts.*

IN theſe words the Apoſtle renders a double Reaſon why they ſhould turn away from thoſe wicked Formaliſts.

1. Becauſe they were an impudent, inſolent, fraudulent generation.

2. They were already extant, and had a being in the world to the corrupting and defiling of it, and therefore he ſaith not, they ſhall onely hereafter creep into the Church, but they do already beginne to creep into mens houſes, and there get Proſelites to themſelves. Here the Apoſtle begins to ſet forth the ſeducers of the laſt times in their proper colours, having before ſet down the ſins which would be common both to the ſeducers and the ſeduced, now he deſcends (that we may the better know them, and avoyd them) to the particular marks and characters of theſe Impoſtors, whereof the firſt is impudency, they creep, yea (in a manner) they boldly invade mens houſes, for their belly, private gain and advantage, like thoſe, *Titus* 1.11. 2 *Pet.*2. 15. *Jude* 11. As *Auſtine* ſaid of ſome in his time, they were afraid of being too modeſt. *Et pudet non eſſe impudentes.* Good men are modeſt and muſt be intreated to come into mens houſes. *Acts* 16.15. the diſciples in a meek and modeſt manner, come to the houſe where Chriſt was, and deſire him to ſhew them the meaning of the Parable. *Matth.*13.36. they did not interrupt him in his Preaching, (as our fanaticks in a vain-glorious, diſorderly manner do) but they conſult with him in private. But Impoſtors are brazen-faced, they intrude themſelves, and come without ſending for. *Matth.*7.15. Neither do they come to feed, but they creep into mens houſes like Ferrets and Weeſels, (as the Syriack renders it) to prey upon the Family; and thus do Jeſuits on the one hand, and Sectaries on the other, by flattery, fine words, counterfeit Sanctity and Humility, deceive the ſimple.

Ἐνδύνοντες. *penetrantes domos.*

Irrepunt humiliter, blandè capiunt, molliter ligant, latenter occidunt. Leo,

Ἐνδύνω penetro, & quaſi per fallaciam irrepo; eſt verbum emphaticum quo Apoſtolus peritè expreſſit non ſolùm impudentiam & importunitatem ſingularem iſtorum, ſed etiam fallaciam, inſidias, & blanditias quibus iſti erant pleni, & artificia varia quibus utebantur ad perſuadendos errores ſuos, præſertim verò mulierculis tanquam ſexui & vaſculi infirmiori, magiſque obnoxio deceptioni quàm viro. Chryſoſt.

2. As they are impudent, ſo they are of a fraudulent, ſubtle, ſlye, inſinuating temper; they vent not their errors openly (eſpecialy, not at firſt) but they ſecretly and ſlily creep into private houſes, and there they ſell their wares, *Jude* 4. they privily bring in damnable Hereſies. 2 *Pet.*2.1. *Gal.* 2. 4. Truth loveth the light, and ſeeks no corners. Chriſt preacht openly in the Synagogues (he was no corner-creeping Preacher) *John* 7.37. and 18.20. *Prov.* 1. 20, 21. he commands his diſciples to preach what he had told them in ſecret, upon the houſe top, (*i.e.*) publickly, plainly, freely, boldly. So did *Paul* when he diſputed openly in the Market with whomſoever he met, and preached in the midſt of *Mars-hill*. *Acts* 13.14. and 17. 17, 22. and 26.26. though the Preachers and publiſhers of the truth be oft-times bound, yet the truth it ſelfe cannot be bound. *Epheſ.*6.19. *Phil.*1.13. 2 *Tim.* 2. 9. truth is bold and bare-faced, when Hereſy hides it ſelf, and hates the light. He that publiſheth truth is *interdianus ſator* (as *Auſtin* ſpeaks) one that ſpreads his doctrine in the Day-light, when he that ſoweth

Veritas non quærit angulos, abſcondi erubeſcit. Tertul.

Veritas quoad fieri poteſt palam eſt prædicanda, & audienda toto mundo. Rolloc.

Tare

Tares doth it ſecretly, whilſt men ſleep. *Matth.* 13. 25. This Peſtilence, like the corporall plagues, walks in darkneſſe. *Pſal.* 91. 6. ſuch as do evill hate the light. *Iohn* 3. 20,21,

Caution. Not that 'tis unlawfull in times of perſecution, when publick preachings cannot be had, to preach in houſes, for Chriſt and his Apoſtles oft preacht in houſes and other places (as occaſions ſerved) in thoſe times of perſecution, when the Magiſtrates were Tyrants and enemies to the Goſpel, then Chriſt preacht in a Mount. *Matth.* 5. 1. and out of a ſhip. *Matth.* 13. 2. and *Paul* preacht in a houſe. *Acts* 20. 7,8. and ſometimes by a river ſide. *Acts* 16. 13. yet this doth no whit countenance or juſtify thoſe unwarrantable meetings in private houſes, and that on the Lords day, where their prime work is to raile on Magiſtracy, Miniſtry, Sabbaths, Sacraments, Ordinances, &c. ſuch meetings are unlawfull on any day, but abominable on the Lords day. To ſuch 'tis *dies Diabolicus non dies Dominicus*, their ſin is double. Theſe are Conventicles (truly ſo called) and are the Nations ſhame. If ſuch had lived in the days of Q. *Mary*, when the publick Ordinances were aboliſht by a Law, they might have had ſome Plea for private meetings; but now in a time when the Goſpell is ſo openly, fully and faithfully taught, to run from the publick ſolemnities where the word and Sacraments are diſpenſed by Miniſters whom God himſelf hath ſent; to follow ſilly, ſeducing, unſetled Speakers, who feed them with chaff inſtead of wheat, and Poyſon inſtead of bread; this is a ſin of the higheſt nature, and ſhould be matter of great Lamentation to us all, yet this we may learn from theſe Factors of the Devill, if they will creep into houſes to deſtroy mens ſouls; ſurely we may go to mens houſes to preſerve them from deſtruction. So did *Paul. Acts* 20. 20. this is pure Religion, and pleaſing to God. *James* 1. 27.

These Impoſtors obſerve a Method in ſeducing.

1. *They ſet upon poor ſilly women*, who being the weaker ſex, are ſooner won over to their way, as being leſs able to withſtand the ſhock of a temptation. As warriours go about a city, obſerving where the wall is weakeſt, loweſt, & unguarded, and there they make their greateſt aſſault. And as theeves ſet not upon ſtrong, armed men, but upon weak unarm'd ones, ſo ſeducers love not to ſet upon ſtrong, grounded, judicious, diſcerning Chriſtians, but 'tis the weak and ignorant which cannot diſcern their frauds, but like children are toſſed to and fro with every wind of doctrine, that become their prey, *Prov.* 14. 15. *Rom.* 16. 18. *Eph.* 4. 14. man is (or at leaſtwiſe ſhould be) more ſtrong and prudent to reſiſt temptations, then women are.

Incautus & mollis eſt hic ſexus, intantum quid omnia quæ videt & audit cum ſapientia non conſiderat; mollis quia facilè flectitur de bono ad malum. Chryſoſt.

With fair ſpeeches they draw the hearts of fickle minded women unto them, and lead them whither they will, as men do thoſe that are taken in warre. *Polish Annal.*

2. They ſet upon women firſt, that they may the better win the husband; herein imitating their father the Devill who firſt deceived *Eve*, and then ſeduced *Adam* by *Eve*. *Gen.* 3. 1. 6. So the Jewes ſtirred up women to hinder mans ſalvation. *Acts* 13. 50. and this is the practice of the Jeſuites and other ſubtle ſeducers at this day; they labour to gain the wife, that ſo they may win the husband: for conjugal affections are very ſtrong, and God would have it ſo. *Prov.* 5. 19. What is it that a loving husband dare almoſt deny the wife of his boſom, when he conceives ſhe doth truly love him? what have not women drawn their husbands to? *Solomon* himſelf from him to Idolatry; 1 *Kings* 11. 3. 13. the wife drew more then five parts of *Ahab*, *Luke* 14. 19, 20. they ſteal away the heart, they blind the judgement, and ſo infatuate a man, that he is ſoon bewitcht with them. *Judg.* 16. 17. They have daily commerce & intimate acquaintance

Per mulieres heres ſeductus.

When people be without underſtanding of God and his wayes, then even weak women come and ſet them on fire. *Iſay* 27. 11.

with their husbands, and ſo have many opportunities to compaſſe their Ends. Now an infected perſon moſt eaſily ſpreads the infection to thoſe with whom he continually converſeth. This is one Reaſon why women are ſuch dangerous and ſtrong Seducers, as we ſee in *Jeſabel*, who drew *Ahab* to ſuch a height of wickedneſſe, that he became a Non-ſuch for Villany, none like him in the earth. 1 *Kings* 21. 25. *Jeboram* did wickedly, and one great Reaſon was, the daughter of *Ahab* was his wife. 2 *Chron.* 21. 5, 6. So King *Ahaziah* did wickedly, why ſo? for his mother *Athaliah* counſelled him ſo to do. 2 *Chron.* 22. 3. yea even *Adam* in the ſtate of innocency, yet was ſeduced by *Eve*. 1 *Tim.* 2. 14. *Solomon* from wofull experience of his thouſand wives and concubines tells us. *Eccleſ.* 7. 28. that a man amongſt a thouſand he had found, but a woman amongſt all thoſe he had not found. *q.d.* I have found out the depths and ſubtleties of ſome men, but the ſubtleties of the harlot he could not find.

3. Women are apt to be over-credulous, and to take things upon truſt, being led by affection more then judgement; becauſe ſuch a ſeeming good man holds ſo and ſo, therefore they conclude 'tis ſo.

4. Women are the weaker veſſell, and ſo more prone to unconſtancy, and mutability, and more eaſily ſeduced.

5. They have ſtrong Affections. 2 *Samuel* 1. 26. and ſo are more fierce and active in defence of their opinions: Hence they are uſually the beſt, or the worſt. We may ſay of them as 'tis ſaid of *Origen*, *Ubi benè nemo melius, ubi malè nemo pejus*, or as 'tis ſaid of *Jeremies* figges (*Jer.* 24. 2, 3.) thoſe that were good, were exceeding good; and thoſe that were bad, were exceeding bad. Like the Tongue which is either the beſt, or the worſt member. Theſe are the Reaſons why your Arch-Hereticks have frequently ſpread their Hereſies by women, rather then by men.

Joſeph. Antiq. l. 2. Omnes Hareſes ex Gynæceis. The Phariſees had their *Gynæcea*, Colledges or meetings of women, the better to ſpread their Tenets. They ſet up ſome *Jeſabel* to devoure the ſimple. *Revel.* 2. 20. they inſinuate themſelves into ſome prime women, and get an *Eudoxia*, *Juſtina*, or *Conſtantia* on their ſide, that they may the better prevaile with others. Saint *Jerom* obſerves, that Hereticks of old made uſe of female Inſtruments, the better to deceive. *In epiſt. ad Cteſiphon.* *Simon Magus* had an Harlot called *Helena*, which helpt to ſpread his Hereſies. *Antiochenus* the Father and Fautor of much filth, had many women following him. *Marcion* being come to *Rome*, ſent his trull thither before him, that ſhee might prepare the ſoyle for his ſeed. *V.* Epiphan. *Hareſ.* 48, 49. *Apelles* had his *Philumen*, *Montanus* his *Priſca* and *Maximilla*, *Arrius* the Princes ſiſter, *Donatus* his *Lucillia*, *Elpidius* his *Agape*, *Priſcillian* his *Galla*, and our *James Nailer* hath his Minions, his *Martha* and his *Hannah*, to vent his blaſphemies, and generally all Arch-Hereticks have had ſome ſtrumpet or other, by whom they ſpread the poyſon of their Hereſy. *V.* Euſeb. *lib.* 7. *cap.* 24. By Miſtris *Dier*, and Miſtris *Hutchinſon*, how many monſtrous and Heretical opinions were ſpread abroad? wicked women are the Devils Lime-twigs, with which many are enſnared to their own deſtruction. See Mr. *Wells* his Hiſtory of *New-England*. *Mulier eſt vas ſatis toxicatum quo diabolus autupatur.* Aug.

2. Theſe Seducers ſet not upon all women promiſcuouſly, for ſome are prudent, ſolid, ſincere, and have profeſt Chriſt, when learned Doctors have denied him, as in Queen *Maries* dayes. So *Luke*. 8. 2, 3. the women ſupport Chriſt with their ſubſtance, when *Herod*, *Pilate*, my Lord *Annas* and Arch-Biſhop *Caiphas* crucified him.

Lydia

Lydia a good woman entertains the Apoſtles, when many men ſhut them out of doores. *Acts* 16. 14, 15. The time would faile me to tell of *Sarah*, *Ruth*, *Abigail*, the *Shunamite*, the widow of *Sarepta*, the Queen of *Sheba*, *Deborah*, *Bathſheba*, *Heſter*, *Priſcilla*, *Phœbe*. *Rom.* 16. 1,2,3,

See more in Mr. *Brirſly*'s Looking-glaſs for good women. *p.* 42. and Mr. *Clerks* Mirror. *cap.* 135. *Edit.* 3.

6. We may not therefore condemn all for ſome, nor diſparage the whole ſexe for the miſcarriages of a few; for 'tis not all women which theſe ſeducers ſet upon, but they ſubtilly obſerve which are moſt eaſily wrought upon, and theſe are, firſt ſuch ſilly, ſimple women as are corrupted in their *Intellectuals*, and ſo are fitted and diſpoſed for ſuch ſeducements. They catch not grave and truly pious matrons, but light women which prefer their luſts before Chriſt, 'tis the light chaffe, which is toſſed with every wind, when the Maſſy wheat abides in the floore.

Non dicit γυναικάρια mulieres; ſed γυναικάρια mulierculas, ut de iis ſe loqui ſignificet quæ in genere mulierum leviores ſunt & inconſtantiores. Eſtius. [They are little, not in ſtature, but in knowledge.]

Σωρευομένα, cumulate peccatis (i.e.) *magno peccatorum acervo gravatas ac depreſſas.* Eſtius.

2. They make a prey of ſuch women as are corrupt in their *Moralls*, ſuch as are laden with ſinne, that are not onely vitious, but loaded with Vices, and are almoſt overwhelmed with heapes of enormities. Their corrupt practiſes make way for corrupt principles. God in his juſt judgement gives them up to vile affections, which blind the judgement, and ſo make them fit ſubjects for ſeducers to work upon. Who are they that Papiſts and Sectaries overcome? uſually they are looſe, ignorant, profane perſons, who are better loſt then found. None worſhip the beaſt but thoſe ungodly ones, whoſe names are not written in the book of Life. *Revel.* 13. 8. and as looſe women; ſo effeminate, idle; proud men (whom the Poet wittily upbraids with the title of women) are a fit prey for theſe Harpyes. *Jude* 18. and therefore let women and weak Chriſtians walk humbly, and not meddle with diſputes above their capacity, leſt God puniſh their pride and curioſity with a fall.

A mala conſcientia ad fidei naufragium pro livis eſt gradus, peccata enim parant viam ſ. dultoni. Aquinas.

O vera Phrygia, nec enim Phryges! Virg. Æneid. 9.

3. Theſe ſilly women are acted and led not by one or two; but by variety of luſts. Their Luſts lead them by one arme, and Seducers lead them by the other, and God knowes whither theſe Leaders will lead them. They are ſo blinded and beſotted, that they act more like bruit beaſts, (as the word imports) then Chriſtians. They are ſo taken with Novelty, Curioſity, Vain-glory, and Fleſhly delights, that theſe Impoſtors with their Fleſh-pleaſing doctrines, lead them whither they pleaſe. By flattering and cunning deluſions, by falſe perſwaſions and ſubtle artifices they ſute themſelves to their luſts, preaching pleaſing things, and ſo draw many weak and wicked perſons after them. Theſe when their conſciences begin to ſtirre, affect eaſe and deliverance, but not Repentance, they lay out their money but not for bread, and therefore they labour without being ſatisfied. *Iſay* 55. 2. they willingly embrace errour, becauſe it beſt agrees with their corrupt conſciences, and hate the truth becauſe it diſquiets them. True Prophets cannot flatter, they commend themſelves in ſincerity to the conſciences of men; they have their ſweets, and can find out acceptable, deſirable words (*Eccleſ.* 12. 10.) but then they are ever joyned with boldneſſe, to tell men of their faults. 'Tis for wicked men who forſake the Law, to praiſe the wicked. *Proverbs* 28. 4.

Non ducuntur, ſed aguntur, ἀ'λόγως, inſtar brutorum aguntur. Aret.

4. These Impostors do not onely deceive these silly women, but they bring them under the Devils yoke, they make slaves and prisoners of them, they bind them with the cords of error, and then they lead them whither they please. They deal with their Proselites, as the Devil doth with witches, he promiseth them liberty, but brings them to prisons; promiseth them pleasures, yet gives them pain; promiseth them Riches, yet keeps them poor; promiseth them life, but gives them Death. They ensnare them with their Pythanalogy, and hold them as fast with their lyes and flatteries, as a Jaylor doth his Prisoner which he keeps in bondage, 2 *Tim.*2. *ult.* or the fisher his fish, which hath swallowed his bait. 2 *Pet.*2.14.18. These Satanicall fishers of men put on the Visors of Piety, and preach liberty, pleasure, ease (as other fishers cozen sometimes the eye, and sometimes the taste of the silly fish) so these have variety of baits, but none so catching as that of carnal liberty. Hence they are said to bewitch men, *Gal.*3.1. to enchaunt and delude men. *Rev.*18.23. and make them drunk. *Revel.*17.2. It will be our wisdom then to submit our selves to the word of God, and from the heart to obey its commands, so shall we know the truth, and the truth will keep us free from the power of sin and error. *John* 8.32. the keeping of a good conscience is the way to keep faith and sound doctrine. 1 *Tim.*1.19. get the heart once establisht with Grace, and then you will not be carried about with every wind of doctrine. *Heb.*13.9. get Gods fear once planted in your hearts, and then you will never depart from him. *Jer.*32.40.

*Αιχμαλωτίζοντες, vi & armis captivum ducto, & in servitutem abducto.

Tanquam servis bello captis, & mancipiis utentes. Soto.

Δελεάζοντες, *ineptas & inanes animas instabiles, non bene in fide & constantia firmatas & solidatas.* Cyprian.

See Mr. Brinsly's *Vertigo*, an excellent Treatise on that Text.

VERSE 7.

VERSE 7. *Which* [Women] *are ever learning, and never able to come to the knowledge of the truth.*

THe Apoſtle goeth on to ſhew what women they are which are brought into bondage by ſeducers. *viz.* ſuch as are unconſtant, unſetled, and given to ſeek after novelties and curioſities; they are not content with plain truth revealed in the Scripture, they muſt have *novum aut nihil* ſome new light, ſome new-found doctrine, or elſe 'twill not down with them; this unſettles them, and makes them run hither and thither, after this and that man, but all in vain. They make a great adoe, but to little purpoſe; they are alwayes learning, yet learn nothing which they ſhould learn. Now the Reaſon's of their Non-proficiency are.

Magno conatu magnas nugas.

1. Either becauſe they have no better Teachers; they follow falſe Prophets and blinde Guides, and when the blinde ſhall lead the blind, no wonder if both fall into the ditch. Theſe may ſeem wiſe in their own eyes, when in truth they know nothing, becauſe they know not the truth, which is the foundation of all knowledge.

If conſcience begin to ſtirre, they take the *Opium* of ſome errour, and ſo quiet all again.

2. They thrive not for want of a right diſpoſition within. They love their luſts better then the truth, and this barres the heart againſt holy Learning. *Intus exiſtens prohibet alienum.* When their judgements are blinded with luſts, and their hearts hardened through ſin; how ſhould ſuch thrive? 2 *Tim.* 4. 3.

3. Or elſe they ſeek not after ſound and ſaving truth, but all their enquiry is after ſome curious novelty, they love to heare and learne nothing elſe, in this point being true *Athenians*. *Acts* 17. 21. Well they may toyle and take a great deal of pains for ſome aery notions, and empty ſpeculations, that they may come *ad γνῶσιν* to ſome kind of knowledge; but never *ad ἐπίγνωσιν* (the word in the Text) to ſuch a knowledge as brings forth an acknowledgement of the truth in the power of it.

Confuſed knowledge is no knowledge, diſtinctest knowledge of God not being effective, is reputed ignorance.

'Επίγνωσις non eſt qualiſcunque, ſed experimentalis cognitio, viz. activa illa quæ rebus oſtenditur; ut videre eſt, Ephel. 1. 17. & 4. 13. Coloſ. 1, 9 Philip. 1. 9.

4. Oft times they are meer Scepticks in Religion, they are ready to queſtion every thing, but they believe nothing, they have no foundation, no reſting place, they lay out their mony, but not for bread, and therefore 'tis no wonder if they ſpend their labour without being ſatisfied. Error cannot ſatisfy the ſoul, we muſt enquire for the good old way of truth and Holineſſe, if ever we would find reſt for our ſouls. *Jer.* 6. 16. God who is the great Lord of all, will have his commands obeyed, not queſtioned. He loves Curriſts, and not Quæriſts. He prefers obedience before diſputes. We have diſputed ſo long, till we have almoſt diſputed all Religion out of doores. We ſhould ſtudy rather to live well, then diſpute well, therein lyes our happineſſe. *Mat.* 7. 24. 25. *John* 13. 17, The Spirit of God writes not Notions but Aſſertions in our hearts, it eſtabliſheth them ſo with grace, that the gates of hell cannot prevaile againſt it; though ſuch may (by the violence of a tentation) be *moved*, yet are they like Mount *Sion*, which can never

Jubent beri, non diſputant. Ariſtot. *Amat Deus Curriſtas, non Quæriſtas* Luther.

Diſputandi pruritus ſit Eccleſiarum ſcabies.

Spiritus Sanctus non eſt Sceptieus, nec dubia aut opiniones in cordibus noſtris ſcripſit, ſed aſſertiones ipſâ vitâ ac omni experientia certiores ac firmiores. Luther.

Fides eſt certior ſcientiis tum certitudine cognitionis, tum certitudine adhæſionis. Baronius Exercit. 3. art 8. Sect. 4.

be *removed* out of its place. *Heb.* 10. 23. and 13. 9. [Againſt Scepticks and Seekers. See that excelent Tract of Mr. *Gelaſpy* his Miſcelanies. *cap.* 10, 11.] yet how many delight in giddineſſe, and count it a bondage to fixe a belief; affecting free-will in thinking, as well as in acting. And though the Sect of the Phyloſophers of that kind be gone, yet there remain certain diſcourſing wits which are of the ſame veines, though there be not ſo much blood in them, as was in thoſe of the Ancients. The Scepticiſme and Affectation of Novelties, is the great ſin of *England* at this day. As many are much taken with new Faſhions, ſo many are much taken with new Opinions, new Doctrines, new Teachers, and new Expreſſions. Yet the Apoſtle doth not blame theſe women ſimply for ſeeking after knowledge (for the wiſer ſort of Heathens have commended that) but he blames them for hunting after Novelties, and vain ſpeculations, and in the meane time neglecting the ſound and ſaving truths of the Goſpel. This is (*celeris curſus extra viam*) a ſwift running to deſtruction. 'Tis true, all the godly are learners, the knowledge of the truth is not *Innata*, but *acquiſita*, not born with us, but attained by means; yet they are not ever learning, they know the truth in which they firmly reſt, and from which they ſuffer not themſelves to be moved: and never till then have we profited in our learning, when we are made ſo able to diſcern the truth as that we are ſatisfied with it, and our conſciences are at reſt by it, even in the ſaddeſt dangers. *Epheſ.* 4. 13, 14. 1 *Theſ.* 1. 5, 6. 2 *Pet.* 1. 12.

Senesco non ſegneſco ſemper aliquid addiſcens. Dixit Solon.

Nec diſcere vituperatur ſed abſque fructu diſcere, diſcere & non perdiſcere, diſcere & non intelligere. Eſpencæus.

Vera pietas non diſcit perpetuò, operatur autem perpetuò quæ diſcit compendio.

2. I wiſh this were not the ſin of ſilly men, as well as of ſilly women, to be alwayes learning, yet never come to the knowledge of the truth, how many are men in yeares, yet children in underſtanding. 1 *Cor.* 14. 20. and when for the time they might have been Teachers, they had need to be taught the elements of Religion. *Heb.* 5. 12. though the knowledge of the beſt in this life be imperfect, and we are alwayes learners here, yet we muſt ſtrive forward toward perfection, and not alwayes ſtick in the place of bringing forth. *Hoſ.* 13. 13. nor be like a horſe in a mill, ſtill going round in the ſame place; or like a Picture that growes not, but is the ſame now, that it was twenty yeares agoe. Such barren trees are nigh to curſing. *Luke* 13. 9. and ſuch unprofitable learners are left by God juſtly to the power of ſeducers, as malefactors are to Jaylors. This is the true cauſe of all thoſe Errors and Sins amongſt us. *Pſal.* 95. 10. *Jer.* 9. 3. *Matth.* 22. 19. As for our ſelves, let us enquire for the good way, and when we have found it, ſit not ſtill, but be walking from knowledge to knowledge, from grace to grace, and from ſtrength to ſtrength, till at laſt wee come to our Celeſtiall *Sion*.

Turpis & ridicula res eſt Elementarius ſenex. Seneca.

3. Since ſeducers are ſo ready to ſeduce women, how carefull ſhould that Sexe be to ſhunne converſing or diſputing with them. When *Eve once* fell to diſputing and queſtioning the Truths of God, the Devill ſoon overcame her, and was too ſubtle for her. *Geneſ.* 3. 1. do not therefore tempt the Lord by entertaining diſputes with *Serpentine diſputants*; for though every one be bound to make an open and ſincere profeſſion of the truth; yet to be able to defend it againſt a ſubtle adverſary, and to anſwer their Cavills, is a gift that is given but to a few. Let every one know his own ſtrength, and if he be wiſe, keep within his own bounds.

Sirenes uſque ad exitium dulces.

4. Since women oft times are Satans Inſtruments by which he ſeduceth many, take heed of women; let not thoſe *Syrens* enchant thee ſo,

ſo, as to leap into the depths of errours. Conſider how many of thy betters have fallen by them. *Adam* (at firſt) the beſt man. *Solomon* the wiſeſt, *David* one of the holieſt, and *Sampſon* one of the ſtrongeſt; all deceived by women; and at this day how many wiſe, and ſeemingly holy men, have been drawne aſide to errors by their wives. Stop then thy eares againſt theſe allurements, and in this ſenſe be as the deafe adder, which ſtoppes his eare againſt the voyce of the Charmer, charme he never ſo wiſely. Whoſoever they be that ſeek to draw thee from thy God, let thy heart and thy hand be againſt them. *Deuteron.* 13. 6, 8, 9.

VERSE 8.

VERSE 8. *Now as* Jannes *and* Jambres *withſtood* Moſes, *ſo did theſe alſo reſiſt the Truth, men of corrupt minds, reprobate concerning the Faith.*

THe Apoſtle proceeds in deſcribing the falſe Prophets of the laſt times, that we may the better know them, he tells us they are ſuch.

1. As oppoſe the truth, and the Preachers of it. As *Iannes* and *Iambres* (the worlds wiſe men) withſtood *Moſes*, ſo did theſe alſo reſiſt the truth. They do not onely catch at ſilly women, but they ſtrike at the Shepherd, that ſo the flock may be ſcattered. They oppoſe *Moſes* and *Aaron* the meſſengers of God whom he ſent to publiſh his truth to his people. Yea they reſiſt the very truth it ſelf, which is worſe then to reſiſt the perſons that bring it. The Series of the Speech ſeemed to require that the Apoſtle ſhould have ſaid, ~~as Jannes and Jambres reſiſted Moſes, ſo do theſe reſiſt Ver.~~ but he alters his ſtile, and ſayes more Emphatically, they reſiſt the *Truth*; implying, that the oppoſition is not ſo much againſt the Preachers, as againſt the truth they preach, and by conſequence, againſt God who is the firſt Truth; and at whoſe command they publiſh it. *Exod.* 16. 8. Neither is it a frigid, infirm reſiſtance, but a violent, vehement oppoſition ſpringing from malice and rancour, which makes them reſiſt the truth.

Amara ſunt vitioſis ac malè viventibus præcepta juſtitiæ. Lactant. *Ardiσαμαι, repugno, adverſor.*

1. With their Lyes, Tyranny, and cruell Perſecution.

2. By Flatteries, falſe Miracles, and Sophiſtry, they cunningly undermine the Truth. Thus *Iannes* and *Iambres* do the ſame things by ſlight ~~and art, which Moſes did in Reality:~~ another man would have much adoe to diſtinguiſh between the Serpents of *Moſes*, and thoſe of the Magicians, they were ſo like. *Exod.* 7. 11.

Queſt. *Some may demand who this* Jannes *and* Jambres *were, and how the Apoſtles came by their Names.*

Anſw. They were two of the chief Magicians and Egyptian Sorcerers, who by the appointment of *Pharaoh*, oppoſed *Moſes* and *Aaron* in the Miracles which they wrought, that they might obſcure the glory of God, and delude the people; they working Miracles ſeemingly, by ſorcery, ~~and the help of the Devill~~; which *Moſes* did really by the power and finger of God.

2. As for their Names, they are not to be found in the Old Teſtament, nor in the ſtory to which the Apoſtle alludes. *Exod.* 7. 11. Neither is it probable, that the Apoſtle came to the knowledge of them by Extraordinary Revelation (as ſome imagine) ſince the bare knowledge of the Names of theſe Magicians is of ſo little conſequence, and not neceſſary to ſalvation.

3. They might be taken out of ſome ancient record of the Jewes then extant, as divers other things mentioned in the New Teſtament were, *e. g. Moſes* his education in Egyptian Learning, and his age of 40. yeares, when he went to viſit his Brethren. *Acts* 7. 22. theſe are not recorded in the Old Teſtament, but are found in *Midraſh Rabbi Beriſchith*. So *Iude* 14. maketh mention of a propheſy of *Enoch* which yet is not extant in the Old Teſtament. So *Heb.* 11. 21. & 12. 21.

See Mr. *Perkins* Reformed Cathol. Point. Vol. 1. 1. p. 580. and D. *Slatyr.* on 2 *Theſ.* 2. 15.

So

So that here is no ground for thoſe Numberleſs number of old, mouldy, fooliſh, ſuperſtitious, Popiſh, unwritten Traditions, and that not onely in matters of Rite and Hiſtory, but of Faith and Manners alſo, which tend to the perplexing, but not to the quieting of the ſoul.

Hiſtoricas Traditiones cum fidei articulis in Scriptura revelatis minimè pugnantes non rejicimus, eſt verò hæc Traditio Hiſtorica non dogmatica. Gerherd; *cui ſuffragatur Doctiſſ.* Wallæus *Loci com. p.* 150.

2. They are *men of corrupt minds and judgements*; their underſtandings are ſo perverted and blinded with corrupt and ſinful affections, that they can neither apprehend nor judge rightly of any thing according to the truth; their minds go a whoring after lying vanities, and then no wonder if they forſake their own mercies. The Underſtanding is the Eye and guide of the Soul, its the nobleſt part of Man, if it be corrupted, the Mans undone. *Pſal.* 14.3.

Κατεφθαρμένοι, *mente, perditi, à* καταφθείρω, *corrumpo, deſtruo, ſtupio.*

3. See what followes, concerning the faith reprobate. This is the fruit of a corrupt mind, they cannot receive, nor perceive the truth, they have loſt all ſound judgement in things pertaining to the faith, they oppoſe the light which ſhines into their minds, and with violence ruſh into ſinne as the horſe into the battle. This brings Gods ſore judgement on them, ſo that he rejects and forſakes them, and gives them up to a reprobate mind: (*Jer.* 6.30. *Rom.* 1.28.) inſomuch, as they that would not receive the truth, for the truths ſake in love, but unthankfully reject it, now ſhall not receive it, and as 'tis their ſin, that their underſtanding is corrupt, and they will not ſee; So now it ſhall be their puniſhment that they ſhall not approve of the faith, and thus they reject it ſtill actively, and are actually reprobate to every good work, [*Titus* 1.16.] not knowing how to goe about any thing that is good. Such corrupt Teachers we muſt ſhun and reject, leaſt we be corrupted by them; ſo much the word implies, ſaith *Beza*, yet muſt we not caſt off raſhly all thoſe as abſolute Reprobates; for 'tis one thing to be Reprobate concerning the faith *pro tempore*, at preſent; and another thing to be a Reprobate. *Manaſſes*, *Paul* and thoſe, 1 *Corinthians*, 6.11. were lewd enough for the time, yet at laſt were called. Theſe that are now ἀδόκιμοι, reproveable and unapproved (as the word ſignifies, 2 *Cor.* 13.7. *Heb.* 6.8. 1 *Corinthians* 9. 27.) yet in Gods due time they may be δόκιμοι, accepted and approved. This muſt teach us to keep our judgements pure, and our underſtandings clear, for 'tis our guide, and if that miſlead us, we muſt needs fall into the ditch. Corruption in judgement (in ſome reſpects) is worſe then corruption in manners, eſpecially, when the mind hath been enlightned with the knowledge of the truth; for this is the root of thoſe corrupt manners that are amongſt us. In the time of the Law, the Leproſie in the head, was of all other Leproſies the moſt dangerous and deſtructive; the man that had it in his hand or feet, was unclean; but if it were in his head then he was to be pronounced utterly unclean, *Lev.* 13.44. Hence the ſcripture gives ſo many caveats againſt errors, and erroneous ones *Deut.* 13.3. *Philip.* 3.2. *Coloſ.* 2.8. 2 *Pet.* 3.17. *Matthew* 7.13. Beware of falſe Prophets; the word implies a diligent ſtudy and ſingular care, leſt we be taught by ſuch ſubtle adverſaries. Keep your judgements pure, then the pure Word of God will delight

Mentis perfectio eſt Veritatis cognitio, unde corruptus mente dicitur qui deficit à cognitione fidei. Aquinas.

Ἀδόκιμοι ſunt qui uſu & conſuetudine vitiorum quaſi habitum contraxerunt, ut aliter agere non poſſint. Weinrich.

See D. *Goodwins* Aggravation of ſins againſt Knowledge.

Ἀδόκιμοι, *rejectanei* (i.) *falſæ & adulterinæ doctrinæ Doctores, quos oporteat ab omnibus rejici.* Beza.

V. D. Hamond, Reaſonableneſs of Religion, p. 86.

No practical ſinne is ſo ſinful as ſome errors in judgement, no men ſo accurſed with indelible infamy, and dedolent impenitency, as the Authors of hereſie. So that 'tis clear, that a ſin againſt the Rule of faith, may (*cæteris paribus*) be far more ſinful and damnable then the ſinne which is againſt the rule of life.

προσέχειν, *attendite, cum attentione, cavete.*

delight you, *Micah* 2. 7. you will delight to come to the truth, that your deeds may be diſcovered, *John* 3. 21. Part not with a good conſcience, and a good converſation, leſt you make ſhip-wrack of the faith, and a gap be opened in your breaſts to all ſinne and errour, that the Lord knowes where you will reſt, it may be not till you come to the highth of ſin and depth of miſery. Count therefore a corrupt judgement a ſore plague; and if God have given thee a ſound judgement able to diſcern the truth, and a mind ready to receive it, and approve of it when 'tis propounded, this is not a common mercy, but calls for ſpeciall Thankfulneſs, *Pſal.* 16. 7. *Proverbs* 28. 5.

An erroneous Hereticall head, and an upright pious heart are incompatible; a good conſcience and true faith like *Hippocrates* twins, live and die together. M. *Cranford, Ser. ag. Hæreſ. p.* 15.

A mans Opinion makes him ſinfull, as well as his Practice; and a man may be damned for a corrupt opinion, as well as for a corrupt Converſation. *Sedgewicke.*

1. *Obſerve*, There have been falſe Teachers in all Ages to oppoſe the Truth and the Profeſſors of it. As *Jannes* and *Jambres* here oppoſe *Moſes* a meek, a learned, a faithfull ſervant in all Gods Houſe; So there were four hundred and fifty falſ Prophets againſt one zealous *Elijah*, four hundred, againſt good *Michaiah*, 1 *Kings* 18. 18. and 22. 6. 14. *Hananiah* againſt *Ieremy*, *Amaziah* againſt *Amos* [7. 10.] falſe brethren againſt *Paul*, *Hymeneus*, *Philetus*, and *Alexander*, oppoſe him, 1 *Tim.* 1. 20. The Church ſhall never want enemies to war withall, whileſt the ſeed of the Serpent abides in the world. As *Pharaoh* had his Magitians, who hardned him in his ſin, and deluded him to his deſtruction: ſo the World will ever have its falſe Prophets to blinde and harden them in ſin to their ruine. Thus in the Primitive times there was a *Simon Magus*, Scribes, Phariſees, Sadducees, Eſſens, Herodians, Nicolaitans, Elymas, Ebion, Cerinthus, the Gnoſticks, and many others. 2 *Peter* 2. 1. Thus when *Luther* began to reform, thirty ſeverall Sects aroſe to hinder the worke. We ſhould not therefore be deſpondent or diſcouraged, as if ſome ſtrange thing had happened to us, but comforted rather in that we are made conformable to Chriſt, the Prophets and Apoſtles, *Matthew* 5. 11. *Luke* 6. 22. 23. This was, is, and will be the condition of the Church Militant, from her youth up ſhe muſt looke to be plowed and perſecuted by malicious men, *Pſalm* 129. 2, 3. Beſides, 'tis the condition of Truth in this World to meet with oppoſition, we can no ſooner publiſh it, but it's enemies appear, *Galathians*, 4. 16. Truth brings hatred, men cannot endure to have *Vngues in Vlcere*, they are unſound and would not be touched, Truth is a Light which diſcovers the intents of mens hearts, *Hebrewes* 4. 12. and layes open the evill of mens wayes, and this makes the wicked not ſimply to oppoſe, but to riſe in open rebellion againſt the Truth (*Iob* 24. 13.) which reproves their deeds, and expoſeth them to the view of themſelves and others. Hence they have alwayes been eſteemed the Peſts and troublers of a Land that publiſh Truth, as we may ſee throughout the *Acts* of the Apoſtles; where we finde ſome diſputing againſt the Truth, *Acts* 6. 9. others blaſpheming, *Acts* 13. 45. ſome ſecretly undermining it, and ſeeking to draw men from embracing it, (*Acts* 13. 8.) others openly raylng againſt it, *Acts* 17, 18, 19. and 24. 5. Some have oppoſed it out of ignorance and blind devotion, as *Paul* before his converſion, 1 *Timothy* 1. 13. and ſome of the Jewes, *Acts* 3. 17. and 13. 50. Others deliberately againſt conviction, and out of malice have reſiſted the Truth, as *Alexander*, 2 *Timothy* 4. 15. theſe are given up to a reprobate ſenſe, the Devil having blinded their eyes, 2 *Corinthians* 4. 4. Some oppoſe it for their gain, and for their bellies, *Rom.* 16. 17, 18. 1 *Tim.* 6. 5. 2 *Pet.* 2. 3. 15, 16. Others from fleſhly luſts. 2 *Peter* 2. 18. and 3. 3. Others out of pride, loving the preheminence, 3. *Iohn*

Vide Godwins Jewiſh Antiqu. l. 1. *c.* 12. 13. *& Helvici Chronol. ab Anno* 60. *&c. fol. p.* 87. 89.

Optimum ſolatii genus eſt ſi oculos referant fideles ad vetuſta Eccleſiæ certamina.

See Mr. *Caryll* on that Text.

Iohn 9.10 1 *Timothy* 6.3,4. yet ſhould not we diſtaſte the Truth, becauſe of thoſe oppoſitions which are made againſt it, for however ſome prophanely ſcorn at the name of Truth, and ſay with *Pilate*, what is Truth? *Iohn* 18. 38.

Yet wiſedome is juſtified of her children, and they that are of the Truth, hear his voyce who came into the world to beare witneſſe of the Truth. They come with love and teachable hearts to it, and ſo are made to know the Truth, *Iohn* 8.52. Let not the great hoſt of Truths enemies make us deſpair, but know there are more with us, then are with them, 2 *Chronicles* 32.7,8. and the more they are that oppoſe the Truth, the more illuſtrious will our conqueſt be. If I muſt have an adverſary, let it be a wicked one, and then be he never ſo potent, he cannot ſtand long, becauſe God is againſt him, *Iob* 27.7. Truth may be oppreſt, but never conquered, [*Præmi poteſt, opprimi non poteſt*] yea oppoſitions advance and clear it. *Veritas impugnata magis elucet*, Bern.

Tanto plus gloria referemus, quoniam eò plures ſuperabimus.

Niſi Hæreticis exertitaremur atque cogeremur, ad inſpitiendos & exercend s the-ſauros noſtros, ignavi ſterteremus, & marceſſeremus animo, Luther.

2. *Obſerve*, That as the Devill hath his *Iannes* and *Iambres* to oppoſe the Truth, ſo God hath his *Moſes* and *Aaron* to uphold it. As the Devill hath his Domeſtick Chaplains, ſo God hath his armed Champions; and as the Devill raiſeth up oppreſſors, ſo God ſends Saviours, *Obadiah*, 21. If he raiſe hornes to gore the Church; God will raiſe Carpenters to ſaw off thoſe hornes, *Zachary* 1. 19,20,21. The ſame day that *Pelagius* was born in *Brittain*, the ſame day was *Saint Auguſtine* born in *Africa*, that did confute him. God hath an *Athanaſius* to oppoſe *Arrius*, *Chryſoſtome* againſt the *Manichees*, *Baſil* againſt *Macedonius*, *Proſper* againſt the *Maſſilians*, *Salvian* againſt the *Libertines*, *Fulgentius* againſt *Faiſtus*, *Chriſt* againſt the *Phariſees*, *Simon* Peter againſt *Simon Magus*, *Paul* againſt falſe *Apoſtles*, *Luther*, *Calvin*, *Beza*, &c. againſt the Pope; and in theſe dayes of liberty, God hath ſomething to witneſs againſt Hereſie. Thus the Lord in his Wiſedom hath ſo ordered it, that there ſhall be not onely Schiſmes, but Hereſies, to exerciſe the Gifts and Graces of his people, and to diſcover the rottenneſs and filthyneſs of graceleſs ones, that they who will not believe the Truth, may be given up to the efficacy of errour. This is ſome comfort, and may help to uphold our ſpirits in this day of *Jacobs* trouble.

See Dr. *Wilkinſon* Faſt. *Ser.* preacht 1644. *Oct.* 25.

Ordo ſeculi tanquam pulcherrimum carmen conſtat ex quibuſdam quaſi Antitheſibus, antitheta verò ſunt ornamenta elocutionis. Aug. de Civit. Dei, l. 11. *c.* 18.

As 'tis in the greater world all good and uſeful things have their contrary evils, there are Herbs and Weeds; Tares and Wheat, uſeful and hurtful creatures: ſo 'tis in the Church, there are falſe Prophets and true, *&c.*

3. *Obſerve*, A corrupt head, and a corrupt heart uſually go together; no ſooner are mens minds corrupted, but preſently it follows, they are Reprobate concerning the faith; and if once men make ſhipwrack of faith, they will ſoone part with a good Conſcience too, 1 *Tim.* 1. 19. Corrupt Principles breed corrupt Practiſes; and corrupt practiſes teach men to invent corrupt Principles. When men grow lawleſs and profane, then they turn *Antinomians*, and deny the Law; if Mortaliſts, then they deny the reſurrection; if Libertines, then they cry down the power of the Magiſtracy, and cry up one Univerſal Toleration. Hence when Chriſt had ſpoken of falſe Prophets, he preſently adds, and iniquity ſhall abound, *Matthew* 24. When people go a whoring from God, then follows corporall whoredom, *Hoſ.* 4.12,13. We ſee this experimentally

Nec ferè accidere ſolet ut antè circa fidem naufraget aliquis, quam naufragere cæperit circa mores. Bellarm.

See Mr. *Strong* 31. *Serm. on Iude* 4. *p.* 195. *&c.*

Thoſe which are for all kinde of Tenents are commonly for all kinde of Practiſes; a latitude of judgement, hath a latitude of converſation D. *Horton.*

tally true in our days. How many before they were Sectaries, were civilly juſt, pious, and (in the judgement of charity) were thought to be ſincere Chriſtians; yet now are turned Anabaptiſts, Socinians, Libertines, Proud, Cenſorious, Idle, Atheiſticall, Unclean. Theſe luſts lay unmortified in their boſomes, and now they rejoyce that they have a time of Liberty to vent them, ſo that a corrupt life attends on corrupt Principles, both as a Puniſhment, and a juſt judgement of God upon men for reſiſting the truth; and in the nature of the thing, for as a foul moiſt head, cauſeth diſtillations of corrupt matter upon the lungs; ſo looſe Principles diſpoſe men to a looſe converſation, the doctrine of Godlineſſe reproving their Ungodlineſſe makes them caſt it off, as you may ſee in the Epiſtles of *Peter* and *Jude*; who deſcribing falſe Teachers and their falſe Doctrines, preſently adde their wicked lives, their filthineſſe, covetouſneſſe, licentiouſneſſe, turning the Grace of God into wantonneſſe. Be ſure then to keep your heads pure from errour, if ever you would have your hearts and hands pure from ſin.

4. *Obſerve*, That falſe Teachers are very dangerous perſons, they are not ſuch meek, innocent, harmleſſe perſons as ſome imagine. The Apoſtle here tells us that they are impudent, fraudulent, reſiſters of the truth, men of corrupt Heads, Hearts, and Hands; and what could he ſay more unleſſe he ſhould call them Devills? and ſo he doth *verſe* 3. in the laſt dayes men, eſpecially ſeducing men (for all theſe 19. ſins are appliable alſo to the falſe Teachers of the laſt times, as appeares by the context *verſe* 5,6.) ſhall be ſlanderers, or in plain Engliſh Devils; and he here compares them to *Jannes* and *Jambres* two Egyptian Sorcerers, who were Limbs of the Devill; and *verſe* 13. in expreſſe Terms he calls them Sorcerers, evill men and Seducers, the words in the Originall are evill men and Sorcerers. [γόητες, *incantatores*, *præſtigiatores*.] beſides, their Hereſies are called damnable, and their ways pernicious. 2*Pet*. 2. 1. and themſelves are likened to *Balaam* the witch. 2 *Pet*. 2. 15. 'Tis true at firſt they make a ſhew of extraordinary Sanctity and Self-deniall (the better to deceive the ſimple) and thereupon they rayle on all the Churches of Chriſt amongſt us, as being mixt with wicked men; yet after a little time theſe painted Sepulchers appeare in their proper colours, and the vileneneſſe of their lives and doctrine is made known to all. The Anabaptiſts in *Germany* at their firſt ariſing pretended extraordinary Sanctity, but in a ſhort time their Villanies, Murders, Polygamies, blaſphemies, Hereſies, Adulteries, &c. appeared to the world. Theſe are worſe then the Sword or Plague; men are afraid and fly from thoſe, but they are naturally prone to embrace theſe.

See more in Mr. *Gournall* on *Epheſ*. 6. 12. *p*. 168. &c. *Hæc vitia Hæreticos comitari ſolent, morum diſſimulatio, fida retractatio, pertinacia, diſciplinæ ruptio*. Danæus. *V*. Sleidan, Bullinger, Spanheim. *Diatrib. de Anabap*. and *Hookers* Pref. to his Eccleſ. Policy.

2. Thoſe hurt but the body, theſe deſtroy the ſoule.

3. God is glorified in his judgements, but he is exceedingly diſhonoured by ſeducers.

4. By the ſword and perſecution the Church increaſeth, but by ſubtle Hereticks the Church diminiſheth. Hence *Luther* calls Hereticks. *Peccatorum pœnam & ſummam Dei indignationem*. Luther in *Hoſ*. 9. The greateſt Plague, and a ſign of Gods indignation againſt a people. And the Scripture calls them *devouring Wolves*, who come to kill and drink the blood of ſouls. *John* 10. 8, 9, 10. *Matth*. 7. 15. ſuch as make their diſciples two-fold more the children of the Devil, then themſelves. *Mat*. 23. 15. Such as ſubvert whole houſes. *Titus* 1. 11. whoſe word doth eat as a Gangrene, (2 *Tim*. 2. which ſuddenly over-runs the Parts, takes the Brain, and if not quickly cured by cutting

See Mr. *Cranfords* Ser. againſt Hereſies *p*. 2. &c. and Mr. *Sherlock* againſt the Quakers. *cap*. 7. *in fine libri*.

cutting off the part infected, kills the Patient. Hereſie is of a ſpreading Nature (if it be not ſpeedily and carefully ſuppreſt) it runs from one man to another, from one City to another, and from one Kingdome to another. Error begets error, ſuch fall from evil to worſe, Verſe 13. Hence falſe doctrine is compared to a Leaven (*Mark* 8. 15.) which ſecretly and ſuddenly diffuſeth it ſelfe through the whole lump till all be leavened. Sometimes ſeducers are compared to an overflowing flood, which carries down all before it, *Revelations* 12. 15. and anon to Cheaters that beguile ſilly ſouls, with their fleſh-pleaſing doctrine, they catch fleſhly people, *Epheſians* 4. 14. and to dogs, *Philippians* 3. 2. beware of dogs (*i.*) beware of falſe Prophets, who are like unto dogs. Go not unarmed, get a ſword or a ſtaffe to defend your ſelves againſt them. If there were ten thouſand mad dogs in the Land, you would keep within doores, or go armed and uſe all means to deſtroy them. Now they reſemble dogs in 14. particulars.

See Mr. *Iohn Clerks* Sermon preach't 1646. *Adams* Ser. on *Gal.* 5. 9. *p.* 69, 70. See Mr. *Obad. Sedgwich* Ser. on that Text. See Mr. *Vines* Serm. on that Text.

1. A dog is a baſe contemptible creature; hence the Scripture calls vile perſons dogs, 1 *Samuel* 17. 43. 1 *Kings* 8. 13. *Matthew* 15. 26. So ſuch as go about to draw men from the Truth are vile men, however they may have high conceits of themſelves, yet God eſteems no more of them then we do of a dog: and though he may throw them ſome offall and bones to picke (as he doth to the blaſphemous Turk, that great Dog of a great part of the World) yet his ſoul abhors both them and their ſervices, *Iſay* 66. 3.

2. 'Tis an unclean creature, and might not be offered in ſacrifice, *Deut.* 23. 18. So theſe being themſelves unclean, all they do is unclean, *Titus* 1. *ult.*

3. 'Tis a libidinous, impudent creature. Hence unclean perſons are called dogs, *Deut.* 23. 8. *Revelations* 22. 15. without are dogs, who are thoſe? Whoremaſters are ſet in the front; this made *Abner* ſay to *Iſhboſheth*, am I a dogs-head? (*i.*) ſhameleſly libidinous, that I ſhould commit whoredom with my Fathers Concubines? 2 *Samuel* 3. 8. yet ſuch unclean, ignorant and impudennt Cynicks we have, who though they want Arguments, yet want not impudence, but have brows of braſs, and whores fore-heads to vend their wares.

Palam ceit cum matre & ſororibus, canis maſculi infinita cubilia. Franzius.

4. 'Tis an angry, ſnarling creature, ſo long as you let him alone, peradventure he may be quiet, but touch him, ſtirre him, awaken him, he barks, he bites and rageth ſo furiouſly, that (as *Plutarch* obſerves) in ſome Countries they run blind with very fierceneſs. So erroneous perſons ſo long as you let them alone in their errors, they may be quiet; but let Magiſtrates or Miniſters once oppoſe or reſtrain them, and they bark againſt them preſently, and are ready to fly in the face of a Reprover and teare him in pieces, *Matthew* 7. 6.

5. They make foul havock of the flock, when once let looſe. So long as God chains up the Churches enemies they ſeem meeke and milde, but if once God let them looſe, no mad dog makes ſuch havocke of the flocke, as theſe doe of the Church of God. Witneſſe *Bohemia*, *Germany*, *France*, *Ireland*, *Savoy*; and Hereticks, eſpecially Papiſts, have the ſame nature ſtill, 'tis Gods mercy to chain and muzzel them, elſe they would be as outragious now as ever. This made *David* call his malicious, cruel enemies, dogs, *Pſalm* 22. 16. 20.

6. 'Tis an induſtrious Creature, it will run over much ground in a ſhort ſpace to get a prey. So ſeducers are mighty induſtrious, they compaſs Sea and Land to make a Proſelite, *Matthew* 23. 15. they are Ubiquitaries, now in the North, anon in the South; now in the Eaſt, and

anon in the Weſt. They move every ſtone, and leave no means unaſſayed to deſtroy ſouls. As the Devil is a Peripatetick, *Job* 1.7. 1 *Peter* 5.8. So are his Agents, the Jeſuits, Anabaptiſts, Quakers, &c.

7. 'Tis a fawning Creature: ſo ſeducers, that they may the better deceive the ſimple, come in a fawning, flattering way, pretending much Humility and Love, *Rom.* 16.18. When barking and biting will do no good, then they try what fawning will do. But of all dogs, beware of the flattering dog: the barking, biting dog is not ſo dangerous, men will take heed of ſuch, but 'tis the crouching Cur that under pretence of extraordinary love, undoes men.

8. It returns and licks up it's Vomit, *Proverbs* 26.11. 2 *Peter* 2.22. How many in our dayes have we ſeen that after their publicke Recantations (or rather diſſimulations) have returned with the dog to his Vomit, and have been as vile as ever.

9. It's a greedy Creature, hence the Proverb, As greedy as a dog. So falſe Prophets are exceeding covetous and cruel, *Iſay.* 56.10.11. they are all for gain, *Phil.* 3.18,19. *Titus* 1.11.

Caution. Yet let none under this pretence accuſe the faithfull Miniſters of Chriſt of covetouſneſs and cruelty for demanding their Tythes, & thoſe dues which by the Law of God and man are due to them. Let us but once demand our dues, yea, leſs then our dues, yet how many cry out againſt us as greedy dogs and hirelings, that preach only for mony, when the ſalvation of ſouls is our Ultimate end, the receiving of mony is onely in ſubordination to that, to the end we may be fitted for your ſervice. Now 'tis one thing to preach for money, and another thing to receive money for preaching. The Souldier and Artificer receive pay for their pains, yet (I hope) they do not make that their principal end and ayme. Never were the Miniſters of *England* ſo rayled upon for covetouſneſſe, pride, idleneſs; and yet there were never more laborious, merciful, pious, publick ſpirited Miniſters in *England* (I think I may ſpeake it without flattery) ſince 'twas a Nation: Theſe muſt anſwer for their hard ſpeeches, *Jude* 15.

See more in my Sal. Terræ cap. 9.

Object. *There are ſome covetous idle proud Miniſters.*

Anſwer, We grant it, and ever will be ſo do what men can, but will you condemne all for ſome? ſhall we ſay all the Apoſtles were Traitours and Covetous becauſe *Iudas* was ſo? or that all Souldiers are drunke, becauſe ſome are ſo? every Childe can ſee the folly of ſuch *Logick*.

A particulari ad Univerſale non valet argumentum.

10. Dogs oft times run mad, and then they fly upon their own Maſters. So when men have the *vertigo* and run madding after errors, they fly upon Chriſt, Magiſtrates, Miniſters, every thing.

11. Dogs are apt to quarrel and fight for bones. 'Tis *animal pugnaciſſimum*, a ſnarling creature, ſo the dogs of the world are apt to quarrel for the bones of the world; let a little treſpaſs be done them, they will to law preſently. They are *Reſhagnaim*, the troublers of the Families and Towns they dwell in.

12. Many dogs live idle, ſleepy lives; other creatures labour, as the Horſe, the Oxe, the Bee. So many ſeducers caſt off their callings, and give themſelves to an idle wandring up and down like vagabonds.

13. Dogs feed on off-all, garbage, carion, and ſuch things as would poyſon a man. So Hereticks reſt upon their own merits, righteouſneſs and works for ſalvation; all which the Apoſtle calls filth, dung, dogſmeat in compariſon of Chriſt and his righteouſneſs, *Phil.* 3.8.

σκύβαλα dicuntur illa quæ ex inteſtinis bovum, ovium, aut pejorum canibus proficiuntur, ἀπὸ τῶν τοῖς κυσὶ βάλλεσθαι, quod canibus objiciantur. à Lapide.

14. Dogs

14. Dogs are fierce againſt ſtrangers, and ſuch as are not of their family. So Impoſtors bark at thoſe who do not ſeparate themſelves from the true Church of Chriſt, are not Rebaptized, nor of their way and judgement. *Jude*.10, Thus we ſee what dangerous Dog-dayes we live in, and how carefull every one ſhould be to ſtand upon his watch.

2. As Heretieks are called Dogs for filthineſſe, and other evill qualities which have have been named, ſo they are called *Foxes* for ſubtilty and hurtfulneſſe. *Cant*.2.15. *Take us the Foxes, the olittle Fones that ſpoyle the Vines*. The land was never ſo full of Foxes (*i. e.*) of ſubtle ſeducing Hereticks, as 'tis at this day. We ſhould all (in our places) ariſe to the hunting of them. We read of ſome Hunters in Scripture, as *Nimrod*, *Eſau*, &c. but never a good one. But the hunting of this Metaphoricall Fox is a pious Hunting, and none but good and prudent men, can rightly purſue this game.

1. Magiſtrates muſt not bear the ſword in vain, they muſt be a terrour to evill doers, and ſo are thoſe. *Phil*. 3. 2.

2. Miniſters muſt ariſe againſt them, we are the Lords Huntſmen, and by our induſtry and ſpirituall wiſdome, we muſt labour to uncaſe the Fox, and get him out of his holds and diſtinctions, what in us lyes, we muſt labour to deliver the Church from her ſubtle and ſecret enemies, not ſparing the little Foxes, but killing the very cubs, which ſeek by their wiles to deſtroy the Vine when 'tis tender, labouring to pervert young beginners by errours, wine, women, and other licentious courſes.

Object. *But they are little Foxes, and not ſo dangerous as old ones.*

Anſw. Yet kill the little Foxes (ſaith the Text) kill the old ones, yea and ſuppreſs the cubs too, becauſe of that deſtructive nature that is in them, though for the preſent they do but little hurt. *Babylon* muſt not onely be deſtroyed, but her brats alſo. *Pſal*. 137. *ult*. *Arrius* was at firſt but a ſpark, yet by connivence we ſee what a great flame he came to. Now ſubtle ſeducers reſemble *Foxes* in 10. particulars.

1. The Fox is a very ſubtle creature, ſo the Churches enemies are ſubtle Foxes. *Exod*.1. 10. 2 *Sam*.15.4. *Nehem*.6.2. to 10. if *Tobiah* and *Sanballat* cannot hinder the work by threatning and force, then they put on the Fox skin, and try what promiſes will do. They are Wolves, but in Sheeps cloathing, the better to deceive. *Matth*.7.15. Dragons, but with Lambs horns. *Revel*.13. 11. Vipers, which hide their teeth in their gummes. *Matth*.3. 8. They are like their father the Devill who is an old Fox, having his Methods and Depths, as he hath *mille nocendi artes*, a thouſand devices to do miſchief withall, ſo are theſe as full of all ſubtlery, as the Devill can make them. *Acts* 13. 10.

Si lenina pellis non ſufficit, vulpina eli aſſuenda.

Astus Hæreſium Diabolus ita labrius & mille modis Proteus eſt, ut non poſſit certo conſtringi aut capi. Una rima obſtruſa, decem alias invenit quibus elabitur; et ſeu ventus concluſus omnia quaerit, penetrat ut omnia ut poſſit elabi. Contra hunc præcipue pugnatur, quando cum Hæreticis res eſt. Itaque diſputando nihil proficitur, niſi diſputandum eſt & diſputationibus miſſis Satana ſunt convincendi propter reliquam Eccleſiam. Luther.

2. 'Tis a wild creature, and ſo are theſe wild, unteachable, untractable men. *Nomine tenus Chriſtiani, re bellua.*

3. 'Tis a ravenous creature, night and day he's ravening for his prey, he goes from fold to fold, making foul ſpoyle where ever he comes. So theſe are active to do miſchief, they run from Pariſh to Pariſh, making foul havock amongſt the flock of Chriſt, doing evill with both hands earneſtly. *Micah* 7. 3.

Non ſolum faciunt mala, ſed & defendunt. Hieron.

4. The Foxes skin and out-ſide is better then his fleſh. So theſe Hypocrites have a form and out-ſide and that's all, within they are full of guile and rapine.

Eſſi vox capriſſat tamen per rimulas vulpem videamus.

5. Foxes

5. Foxes love to live in Deſerts and Wilderneſſes, where none may diſturb them. *Lam.*5. 18. So theſe delight in ignorant places, where there is no light to diſcover them, nor preachers to diſturb them, 'tis the dark places of the earth, that are habitations for ſuch. *Pſal.*74. 20.

6. The Fox is all for it ſelfe, it flayes, but never feeds the flock. So theſe feed themſelves, but deſtroy the flock. *Ezek.*13.4,5.

7. 'Tis a ſtinking creature [*ore & ano fatet*] ſo theſe have rotten ſtinking hearts, words and works, and when they are dead, their memoriall ſtinks and rots. *Prov.*10.7.

8. It never goeth in a ſtrait path, but turns and winds in and out. So theſe go not in the ſtrait path of Gods commands, but in the crooked paths of ſin and errour. *Pſal.*125.5. *Prov.*2. 15. *Philip.* 2. 15. like Thieves they keep not the ordinary road, but now they are in the way, and anon they croſſe it.

9. When caught in a ſnare they look pitifully, they ſeem to he gentle whilſt in a chain, but let them looſe and they are Foxes ſtill, and none play ſuch *Rekes*, as the tame Fox that hath broke looſe, and is turned wild again. So theſe when in priſon, or in diſtreſſe, they'l ſubmit, recant, do any thing; but no ſooner are they at liberty, but they play the Fox again worſe then ever.

10. It's an hard thing to catch a Fox, eſpecially an old one. Birds are caught with chaffe, wild beaſtes in grinnes, (*at annoſa vulpes haud capitur laqueo.*) but an old ſubtle Fox is not ſo eaſily caught; if you purſue him, he hath many holes and dens to hide himſelfe in. *Matth.* 8. 19. if you lay for him at one hole, he hath another to creep out at. So theſe when convinced of their error, yet will not be convinced, but have their holds and diſtinctions, and evaſions to creep out at. Now lay all theſe together, Seducers are Sorcerers, Thieves, Wolves, Cheaters, Dogs, Foxes; and the point is clear, That ſeducing Hereticks are very dangerous, and may help to take off that plea which many Sectaries make for themſelves. *viz.* That thoſe of their way are Holy, temperate, Religious men.

Anſw. So have many Hereticks been ſeemingly, but pull off the ſheepskin, and you ſhall find a Wolfe under it. Thus *Arrius*, *Pelagius*, *Lælius*, and *Fauſtus Socinus*, with *Arminius*, were Satans meſſengers transformed into the Miniſters of Chriſt. The Devill never deceives more dangerouſly, then when he appeares like an Angell of light. 2 *Cor.* 11. 14. nor is he ever more a Devill then when he ſeems a Saint, even thoſe that came to apprehend our Saviour, pretended holineſſe, and feined themſelves to be juſt men. *Luke* 20. 20. The Donatiſts ſeemed pure in their own eyes, yet held deſperate Doctrines. The Anabaptiſts in *Germany* pretended they were Saints, yet at laſt proved to be fire-brands. The gloſſe of Profeſſion without ſincerity will ſoon fade, as we ſee in the Scribes and Phariſes, and in the Monks, Nuns, Hermites, and many Sectaries of our time. 'Tis a ſign men are unſound when they Trumpet out their own abilities, Sanctity, Sufferings, Strictneſſe, that they may get the more followers. *Rom.*16. 18. the Apoſtle there gives us two marks of falſe Prophets.

Mente ſagax, vitâ ſanctus, calamoque celebris Arminius. V. vitam Armin.

Bellarmine was ſuch a perfect Phariſee (that if you believe the Jeſuite who writ his life) he could hardly find any ſin to confeſſe, when he was dying.

Non vult Diabolus deformis & ater eſſe in ſuis miniſtris ſed mundus & candidus, & ut talis appareat, ornat omnia verba & opera ſua praetextu veritatis & nominis Dei, juxta protritum illud. In nomine Domini, &c. Luther.

Da mihi fallere, da juſtum ſanctumque videri. Horat.

1. They give out that they are the ſervants of Chriſt, but ſaith the Apoſtle, they ſerve not Chriſt, but ſeek themſelves.

2. They have fine words and fair ſpeeches, to deceive the ſimple; out of their mouth comes nothing but Gentleneſſe, Meekneſſe, Love, Liberty, Free-Grace,

Free-Grace, that one would think that God and goodneſſe were even confined to their lips. This *Sanctus Satanas*, this white Devill hath deluded many. Many follow ſuch as *Abſolons* followers did him, in the ſimplicity of their hearts. But if you will walk wiſely and ſafely, you muſt live by Rule, not by Example. To the Law and to the Teſtimony. *Iſay* 8. 20. The *Bereans* judged of *Pauls* doctrine by comparing it with the Scripture, and not by *Pauls* life. *Acts* 17. 11. Let mens lives be never ſo ſeemingly pious and Angelicall, if they bring not purity of doctrine with it, count them accurſed. *Gal.* 1. 8, 9. yet how many are carried away with the bare names of men, chuſing rather to erre with them, then to ſpeak truth with others. Whereas we ſhould not pinne our Faith on another mans ſleeve, becauſe we know not whither he may carry it. The beſt men are yet but men ſtill, and have too often their failings, and obſervable imperfections. They know but in part, they believe but in part, and they are ſanctified but in part, and therefore the beſt may erre and be deceived. 1 *Cor.* 13. 9. *Peter* an eminent zealous Apoſtle yet was not in all things imitable, nor did he walk up to the truth of the Goſpel, but by his example (which ſeemed a Law to others) he compelled the Gentiles to be circumciſed *Gal.* 2. 11. 13, 14. and Chriſt called him Satan. *Matth.* 16. 23. *Origen*, *Tertullian*, *Auſtin*, *Apollinaris*, all learned men, yet had their *naevos* and failings: Let us therefore take heed how we have mens Perſons, Parts, or Performances, in too great admiration. Love them we may, but not Idolize them, prize them for their gifts and graces, but prize the truth above them all, though they be never ſo great or good. 'Tis great folly to promiſe our ſelves more from the creature, then ever we ſhall find in them.

Nullus Haereticus venit ſub titulo erroris & ſatanae, nec Diabolus ipſe venit ut Diabolus, praeſertim candidus ille; ſed inter Diabolus ad manifeſtas foeditates impellens operatorem facit hominis ut peccatum extenuet. Luther.

'Tis common that the ſame of the Founder of a Sect makes men drink in his opinions, firſt in one thing, then in another, at laſt in all; eſpecially if he be a man of parts and famous. *Capell.*

S[illegible] *Tombs* his Ser. on 1 Cor. 3. 21. *Ol[illegible]ius Miſcelan. cap.* 12, 13. D. *Bolton* Arraignment of errours. 163. &c.

5. *Obſerve*, That falſe Prophets may be known, Hence the Lord gives us here ſo many Characters and Notes of them. And ſince the land ſwarms with ſuch, I ſhall give you twenty marks, by which you may know them, and the better ſhun them.

1. The firſt Note of falſe Prophets is this, They are ſuch as run before they are ſent, they intrude themſelves into the work, and come without ſending for. *Jer.* 14, 15. and 23. 21. this makes their preaching fruitleſſe. verſe 32. *I ſent them not, therefore they ſhall not profit this people at all*; let people follow them never ſo much, they ſhall never profit by them. Theſe creep into the Church by the Devills window, they come not in by Gods door. *John* 10. 1. *Jude* 4. Good men are modeſt, they are ſenſible of the weight of the work, and therefore muſt be thruſt forth. *Matth.* 9. *ult.* So *Moſes*, *Jeremy*, *Iſay*, &c. falſe Prophets are ſelf-called. *Rev.* 2. 20. when men are idle, and grow weary of their callings, then they turn Speakers, and as the Monks of old got their livings by ſinging, ſo do theſe by Prating.

V. D. *Arrowſmith Taſtica S. lib.* 2. *cap.* 2. *S.* 3.

See my Pulpit-Guard. *Edit.* 4. *p.* 11. *Arg.* 2.

Skilfull Muſicians are hardly induced to play, but unskilfull Fidlers will ſcrape without entreating.

Ex ſartoribus doctores facti; ut delicatè & molliter viverent. Calvin. *contra Libert. cap.* 4.

2. They come in ſheeps-cloathing, they pretend extraordinary Humility, Innocency, Simplicity, *Matthew* 7. 15. their words are ſmoother then oyle, they breathe

Jactant ſe ſinceriſſimos, fideliſſimos, cum ſint omnium mendaciſſimi. Luther.

out nothing but Free-Grace, Goſpel, Heaven and Happineſſe; like their father the Devill, they hide their hornes and cloven feeth with the ſheep-skin. The ſheep trembles at the ſight of a Wolfe, but if the Wolfe get a ſheep-skin on his back, 'tis the ſooner deceived. Therefore 'tis made a Note of falſe Teachers, that with fair words they deceive the ſimple, *Rom.* 16. 18. 2 *Pet.* 2. 3. πλαστοῖς λόγοις, they plaiſter over foul matters with fair words, like the Harlot. *Prov.* 7. 21. The worſt complexions are deepliest painted, the groſſeſt Hereſies have the faireſt pretences, that grand Impoſtor the Devill, when he intends moſt miſchief, appears like an Angell of light. Theſe ſtudy to pleaſe men, and therefore they are no ſervants of Chriſt. *Gal.* 1. 10. all their fine ſpeeches are but like Poyſon given in honey, which deſtroyes more ſwiftly. They ſet a gloſſe upon their falſe Tenets as Tradeſmen do upon their bad ſtuffes to make them ſell the better. They can cite Scripture to draw you from Scripture, and tempt you to be irreligious, by religious Arguments miſapplyed. This is the Devillls great Maſter-piece which he hath now upon the wheele, he carries his deadlieſt poyſon in a golden cup. *Revelations* 17. 4.

They pretend to walk ſo ſpiritually, as if they had no bodies, and yet act ſo carnally as if they had no ſouls, they talk as if they had cloven Tongues, yet walk as if they had cloven Feet. Mr. *Wild* in his Aſſize Serm. on *Rom.* 1. 32.

Cum vitium virtus putatur, ibi culpa ſine metu cumulatur. Greg.

Dum verba molliunt, virus infundunt, Greg.

Mr. *Firmin* hath ſpoken very well to this Point, in his Treatiſe againſt the Quakers, p. 12. to 20.

3. They wreſt and abuſe the Scriptures for their own Ends. They do violence to the Law. *Zeph.* 3. 4 they wreſt and wring it, they adde, they detract, they change the ſenſe, they ſet it on the tenters to fit it to their fanſies, they turn it this way and that way as may beſt ſerve their purpoſes; they ſet it on the Rack, and ſo make it ſpeak what it never thought. They compell the Scriptures to go two miles, which of themſelves would go but one. They deal with them as Chymiſts do with naturall bodies, which they torture to get that out of them, which God and nature never put into them. 2 *Pet.* 3. 16. This is the ground of all that Popery, Arrianiſme, Socinianiſme, and Anabaptiſme, that is ſo rife amongſt us. Now as 'tis a Note of a true Prophet, ſoundly and ſavingly to expound the Scripture, and give the ſenſe thereof from Scripture. *Neh.* 8. 8. *Matth.* 4. 7. So its an an infallible note of a falſe Prophet to torture them.

στρεβλοῦσι, παρὰ τὸ στρέφειν, ἀ[illegible]ndo. *Torquent, contorquent, detorquent, atque retorquent.*

Non aliunde nata ſunt Hereſes niſi dum Scripturæ bonæ non bene intelliguntur, etiam temerè & audaciter aſſeritur. Auguſt. *Tract.* 18. *in* Job.

4. They cry up carnal liberty and licentiouſneſs. 2 Pet. 2. 19. Jude 4. Naturally we cannot endure ſound doctrine, becauſe it cuts and curbs our corruptions, therefore theſe falſe Teachers mix the wine of the word, with the water of their own inventions, the better to allay it, and abate its ſtrength and efficacy. *Iſay* 1. 22, Rat-catchers uſe to mingle poyſon and bread together, that they may catch the ſooner. Such Libertines are ſent to prove thee, not to guide thee. *Deut.* 13. 3. This liberty or rather licentiouſneſſe of conſcience is the great *Diana* of theſe times, but the way is too broad to be good. *Matth.* 7. 13.

Non eſt hæc libertas credendi ſed errandi; non conſcientia, ſed Phantaſia; non libertas ſed Libertiniſmus.

5. They ſeek their own Glory, and not Gods. They cry up Nature, and decry Grace, they cry up a Light within them (which is no better then darkneſſe) and cry down Gods word without them. *Simon Magus* ſets up himſelf inſtead of God. *Act.* 8. 9, 10. they drive at Self in all their actings. *Rom.* 16. 18. 2 *Pet.* 2. 3, 14. Impoſtours are alwayes great Self-ſeekers. Theſe are contrary to Gods faithfull Miniſters, who alwayes debaſe nature

ture and exalt grace, they are content to decreaſe, ſo Gods honour may increaſe. *John* 7, 18. and 3. 30.

6. They cry down the faithfull Miniſters of Chriſt who ſpoyle their Markets, and hinder the ſpreading of their errours. Theſe ſtirre up the Magiſtrate againſt them, as the falſe Prophets ſtirred up the Princes againſt *Jeremy*, and *Amos* 7. 10. the falſe Apoſtles cry down *Paul* that they may ſet up themſelves. 2 *Cor.* 10. 10. The Wolves (in the Fable) would make a League with the ſheep, provided they would put away their dogs. They that would ſeduce children, firſt make them out of love with their Guardians; when the Devill would ſeduce *Eve*, he goes about to perſwade her that God was too ſtrict and auſtere, in keeping them from the tree of knowledge of good and evill.

Eamipſam veritatem criminari & obſcurare non poſſunt, homines per quos prædicatur abducunt in odium, de quibus & fingere quicquid in mentem venerit, poſſunt. Aug. *epiſt.* 137.

7. They have new-coyned words, and high-flowen Terms, as bright clouds, dark clouds, beamings of glorious lights, they ſpeak great ſwelling words of Vanity. 2 *Pet.* 2. 18. oft Allegorizing and uttering much learned Non-ſenſe. They uſe ambiguous termes and dark phraſes, that they may bring diſciples to their lodgings, and cover their plots the better, Errour ſhunnes the light. Miſty and cloudy expreſſions ſerve only to ſhadow an ignorant mind or an ill meaning. I find *Calvin* ſpending a whole Chapter in complaining of the *Gypſian* canting and myſticall language of the Sectaries of his time, by which we may ſee that the ſame ſpirit breaths in our Sectaries, as did in thoſe Libertines an hundred yeares agoe. I find it ſo pertinent to this purpoſe, that I have tranſlated it for the benefit *of all.*

See the Letters ſent to *Nayler*, *Naylers* Examination

Nullem petatis, & fraudibus objice nubem. Horat.

Solæciſmus in verbis tranſit in ſolæciſmos in doctrina, barbariſmus ſæpè abit in Hæreſin. Doctor *Slatyr.*

Peregrinâ & inſolenti utuntur linguâ, quâ ſic cornicantur, ut nihilo plus perſpicuitatis inſit, quam in avium cantu. Calvin *adverſus Libertinos. cap.* 7.

CALVIN Againſt the *Libertines*, CHAP. 7.

Of the Peculiar Manner and Form of Speech uſed by the Quintiniſts *(i.e) a Pack of* Libertines *then living.*

FIrſt of all as Juglers and other Vagabonds, ſuch are thoſe who coming out of *Bohemiah*, wander almoſt all the world over, and others of that ſort uſe a peculiar kind of ſpeech underſtood of none but of their own faction and fraternity; ſo that before a mans face they can deceive and betray, and none perceive them; ſo the *Quintiniſts* uſe a ſtrange and un-wonted form of words, whereby they chatter with no more perſpicuity then is in the ſinging of Birds, I deny not but they uſe common words, but when they do ſo, they ſo diſguiſe the meaning of them, that none can underſtand the matter whereof they treat, or what they would deny or affirm; and this they do maliciouſly, that they may cloſely, as it were by ambuſhment circumvent ſilly people, for they reveal to none the myſteries of their abominations, which are covertly couched under thoſe Terms, except to thoſe whom already they have bound by oath unto them: for to thoſe

that are Novices they diſcover no ſuch things, but ſuffer them to gape or mutter, as ſtupified with admiration of their words, and ſo they lye hid under thoſe winding forms, as thieves hide themſelves in their dens. These are thoſe ſwelling words which *Peter* and *Jude* compare to Bubbles and froth, which end in nothing. But whileſt they ſtudy by their lofty ſtile to lead others into errours, they ſo miſlead themſelves, that they underſtand not their owne bablings. I remember when once *Quintin* ſaw me in a great Aſſembly, ſharply reproving his chattering; he deſirous to ſhunne the ſtroke, ſaid, I reproved his ſpeech, becauſe I did not underſtand it. To which I anſwered, that I underſtood ſomewhat in it more then he did, for he did not at all perceive thoſe things which he uttered, but I perceived that he meant to bewitch the minds of men with his abſurd and pernicious dotages, which will appear to be ſo, in that he doth ſo plunge them in, and involve them with ſuch fooliſh ſpeculations, that neither heaven nor earth can appeare unto them. By this Note they are diſcerned from others, when they ſpeak, they make a noyſe like a Chough, ſo that nothing they utter can be underſtood. The tongue was created by God, that we might expreſſe our Thoughts and communicate them to each other, but they pervert the order inſtituted by him, and with a confuſed ſound beat the ayre, or by long circumſtances they miniſter matter of ſuch varying and altering to the auditours, that at laſt they are left wholly in ſuſpence, when the myſteries of God are to be handled, we ought to make the Scripture our Rule; let us then follow the Rule which God hath delivered to us, and not wander out of the compaſſe of it: for God knowing that if he ſhould uſe onely ſuch words as become his Majeſty, our apprehenſions could not reach them; uſeth therefore ſuch expreſſions as ſuit beſt with our ſhallow capacities. And as a nurſe ſpeaks broken and imperfect words to her Infant, ſo doth God to his people, that he may be underſtood. Whoſoever therefore inverts this order aimes at nothing but to bury the Truth of God, which cannot be perceived any other way, then by that which he hath revealed unto us. See then how we muſt labour in the explication of their circumlocutions, ſo as by force to draw their meaning into light; that ſo their abominations which they ſtudy to cover, may be made manifeſt to all men. And all Chriſtians ought to be admoniſhed, that when they hear their gagling in this manner, they break off their ſpeech and ſay, Either ſpeak as the Lord hath taught us, and according to Scripture phraſe, or get you gone, and make your ſpeech to ſtones and trees. So farre pious and judicious *Calvin*.

In fruticoſis gaudet auceps, fur in tenebris, Piſcator in turbidis.

8. They preach one thing in publike, and another thing in private. In publike I have heard ſome call for Duties, Ordinances, &c. and acknowledge the Deity of Chriſt: but talk with the ſame men in private, and they are other men. They are like Fortune (*Conſtans in levitate ſua*) conſtant in unconſtancy: They are more mutable then the Moon, and change themſelves into ſeveral ſhapes like *Proteus*. As the Jeſuite is *omnis bonus*; ſo theſe can ſay and unſay, they can play faſt and looſe with eaſe.

'Tis well obſerved by Maſter *Clapham*, that ſeducers doe not always deny in down right words great and fundamental Truths revealed in Scripture; but often whileſt they pretend to owne the Scriptures expreſſions, they pervert and deny the Truths themſelves.

Belingues ſunt, & in multiplices ſpecies ſe transformant, nunc hoc, nunc illud aſſerentes. Calv. cont. Libert. c. 8. ubi plura.

9. 'Tis their property to conceal many of their Opinions (eſpecially at firſt) till they have fitted their Diſciples to receive them. They deal with their Proſelites as *Abſalon* did with his followers; he at firſt covers his Treaſon, with a ſhew of courteous behaviour, zeal for juſtice, and the pretence

pretence of performing a Vow; (2 *Samuel* 15.2.8.) he never ſhews himſelf in open Rebellion till he was ſure of the peoples hearts. Error in it ſelf is ugly, and if it ſhould appear (eſpecially at firſt) in its proper colours, men would deteſt both it, and thoſe that bring it.

10. They boaſt much of the *Spirit*, when upon triall, 'tis a mere Satanicall, deluding ſpirit that leads them. For ſuch ſenſual Separatiſts as theſe, have not the Spirit of God, ſaith Saint *Iude* 19. They think they know more by the Spirit, then their betters can know by twenty yeers ſtudy, who yet are led by a better ſpirit then they. [V. *Tactica S.l.2.c.2.§.8.*]

See Maſter *Sherlocke* againſt the Quakers *cap.4.5,6.&c.* *Nayler* talks much of the Spirit, in his Examination.

Putant ſe ſpiritu repletos, cum inani vento diſtenti ſunt & turgidi. Davenant *in Coloſ.*2.18.*p.*241. How to know the Spirit of Truth from a falſe ſpirit, See an excellent little Tract called the True Guide, by *R. H.* Printed. 1646.

11. They boaſt much of *New-light*, and love to vent ſuch things as ſavour of Novelty. They know that itching eares cannot away with common Truths, they muſt have *novum aut nihil*. By this the old Prophet brought the young Prophet into the Lions mouth, by telling him that an Angell ſpake to him, and had brought him ſome New-light. 1 *Kings* 13. 18. 24. and 'tis an old Policy of the Devill, to cry up ſin and errour under the Notion of New-light. Thus he beguiled *Eve*. *Gen.*3.5. this is rather ſtrange Light, then New. 'Tis *Light* in Name, but *Darkneſſe* indeed. Let us examine them, and we ſhall find that theſe New-lights are nothing but Old-Errours, and ſo are Neither Lights, nor New.

Totus eorum Sermo eſt de Spiritu. Calvin. *V.* D. Reynolds *de Lib. Apocbr. Prælect.* 214.

1. They are not Light becauſe they are contrary to the Light of Gods word, from whence all true Light ſprings. *Iſay* 8. 20. neither are they New, but rather renewed, for moſt of them were broached in or before *Auſtins* time, which is above 12. hundred yeares agoe. The Ghoſts of thoſe old Hereticks are now come out of their graves to ſcarre men, and miſlead them.

V. Auguſt de Hæreſ.

12. They pretend to Miracles and extraordinary *Revelations*. When they cannot make good their Tenets by Scripture, then, as the Papiſts fly to unwritten Traditions, ſo theſe fly to Miracles and Revelations. This is no more then what Chriſt long ſince foretold, that in the laſt days falſe Chriſts and falſe Prophets ſhould ariſe, ſhewing ſigns and wonders and ſhould deceive many, *Matthew* 24. 23. So doth Antichriſt with his lying wonders 2 *Theſ.* 2.9. They cry up an extraordinary light within them, and cry down the Scriptures and Preaching as low things, becauſe they diſcover their works of darkneſs. Thieves put out the light, becauſe darkneſſe beſt becomes their deeds of darkneſſe.

See more againſt them on *v.* 16. See Mr. *Sherlocke* againſt Quakers, *p.*73. to 168. and M. *Clapham* againſt the Quakers. *Sett.*8.*p.* 44. *Initia peccati ſunt verecunda. Progrediendum à facilioribus* Sibs *Concio ad Clerum. p.* 49. *V.* Mr. *Edwards Gangreen, Part.* 1. *Coral.* 13. *p.*100. and Mr. *Young*, his Cure of Meſpriſion. *Sett* 40.44. *Incipientibus morbis ſi quid videtur movendum, move.* Hippocrates.

13. They ſeem modeſt at firſt, they deſire you onely to hear them ſpeak, then to ſeparate, and after to be rebaptized, and then farewell all. They drop a little at once into their followers, and never adminiſter their Phyſicke till they have firſt given good Preparatives to make it work, and then ſtronger potions, as they finde the pulſe of the Patient. They do not alwayes deny in plain terms fundamental Truths, but often when they pretend to own the Scripture expreſſions, they deny the Truth. They deſire you at firſt; but to taſte of the Devils broth, *Iſay* 63.4. not doubting but at laſt to make you eat of his beef. He that ſaith yea to the Devil in a little, ſhall not ſay nay when he pleaſeth. Sinne is gradual as well as Grace. As no man attains to a height of Vertue ſuddenly, ſo neither of Vice. A ſpark neglected may burn down a Town: *Arrius* at firſt a ſpark, yet being tolerated, at laſt ſet the world on fire. As diſeaſes ſo error muſt be ſtopt betimes.

14. They are mere Sceptick in Religion. They queſtion all things, but beleeve nothing. They queſtion the Law, queſtion the Goſpel, Sabbath, Sacraments, Magiſtracy, Miniſtery, &c. They are all for diſputing, nothing for practiſing. That time which they ſhould ſpend in the examination of their Conſciences, is laid out in the examination of opinions. They challenge men to diſpute, that they may make men doubt of the truth, as the Devil did *Eve*, by queſtioning Gods threatnings, *Gen.* 3.1. they are ſick and dote on queſtions, 1 *Timothy.* 6.4. God will have his command obeyed, not queſtioned. How oft doth he command us to be rooted, ſtedfaſt, grounded, royall Chriſtians; not toſſed to and fro, with every wind of Doctrine *Epheſ.* 4.14.

Sceptici Philoſophi quaſi quæſitores & conſideratores qui omnia in ſuſpenſo relinquentes, nihil definiunt. Aul. Gellius, Noct. Attic l. 15 c. 5.

V. Tallica S. l. 2. c. 2. S. 4.

νοσῶν, inſano delirans amore, vel inſtar fœminæ picâ labrantis quæ negotiis ſuis edulio, vel nexia vel minas ſana deperit.

They make queries and utrums of every thing.

See more before on v. 7.

See Mr. *Viner* on that Text. p. 17.

15. You may gueſſe at falſe Teachers by their followers. Who are they that follow them? elſe follow none. 1. They are Idle perſons that have no callings, or 2. Or Ungrounded, Ignorant, Unſtable perſons, though men in yeares, yet children in Underſtanding; ſuch unchatechiſed perſons are a fit prey for the Devills Inſtruments. 3. Or elſe they are Rotten, Proud, Cenſorious Hypocrites; ſuch as were never ſound in the faith, but were juſtly ſuſpected for their looſe walking.

16. When at laſt their folly is diſcovered to all, then they face about and begin to deny what they hold; or elſe they mince the matter, they alter it, and new mould it, and ſay they were not rightly underſtood, &c.

Diabolus in Specie non ovis, non Aſini, ſed Serpentis tentavit Adam à Lap. See Mr. *Gournall* on *Epheſ.* 6. 11. p. 106. & a wicked cauſe needs a ſmooth Oratour, and bad ware a pleaſing Chapman *Idem ibid.*

Great wits, and great gifts are the ſtock which the Devil deſires more eſpecially to graft on. As *Auſtin* ſaid of *Licinius*, a young man of great abilities. *Cupit abs te ornari, Diabolus.* The Devil deſired to be credited by him.

17. The Devils Inſtruments uſually are ſubtle Serpents, *Geneſis* 3.1. 2 *Corinthians* 11. 3. 2 *Peter* 21. he gets the choyceſt wits the better to carry on his deſigns. An unſanctified wit is a fit agent for the Devil. Nor is there a likelyer Anvile in all the ſhop of Hell whereon to forge miſchief, then one that is lewd and learned. He muſt have ſuch as can play the huckſters and juglers, paſſing that for gold which is but braſſe, 2 *Corinthians* 2. 17. Such as walke plainly and honeſtly are not for the Devils turn, God hath planted his fear in their hearts, ſo that they dare not ſin againſt him. But 'tis the crafty companion that is full of all ſubtleties, ſleights, wiles and deceitful workings, that can cog a Die, and make it anſwer what caſt he pleaſeth: this, this is the man for the Devils turn *Epheſ.* 4.14. the Apoſtle in three words expreſſeth the ſubtlety of ſeducers.

1. They have a ſlight ἐν τῇ κυβείᾳ, in cogging the Die, like cunning gameſters they can ſo pack the Cards, and pervert the ſcriptures that they can make it ſpeak what they pleaſe themſelves.

2. Cunning craftineſſes πανουργία they turn every ſtone and watch all advantages.

3. Lying in wait to deceive μεθοδίᾳ πλάνης, they have a method in deceiving, they have all the Arts, of cozenage, ſo that if 'twere poſſible, they would deceive the very Elect.

18. They *ſeparate* themſelves from the true Churches of Chriſt. The Phariſes were rigid ſeparatiſts and quarrelled with Chriſt becauſe he would not ſeparate, but was a friend to publicans and ſinners, *Luke* 15.27, 28. They pretend they abhor a mixt company, and yet they revile and fly from reall Saints. They are all for *gathering Churches* out of Churches, which

which is the very way to deſtroy Churches. How do we deſtroy houſes, but by pulling one ſtone, and one piece from another? This ſchiſme grows into an hereſie, as a Serpent growes to be a Dragon. This tolerated, will ruine Families, tearing them all to pieces, whileſt the husband goes to one Church, the wife to another, the ſon to a third, the daughter to a fouth, and the ſervant to an Alehouſe inſtead of a Church. This opens a gap to abundance of profaneneſſe, when there ſhall be no cohabitation, but the Church members ſhall be ſcattered up and down, ſome 20. ſome 30. ſome 60. ſome 100. miles off, who ſhall have the inſpection, teaching and guidance of theſe? Maſter *Burroughs* his Argument for gathering of Churches (in my judgement) is very dilute and weak; 'tis this, Becauſe our Divines hold it lawfull to gather Churches out of the Church of *Rome*: therefore 'tis lawful to gather Churches out of the Church of *England*, *q. d.* becauſe 'tis lawfull to ſeparate from a whore, *Ergo*, we ought to ſeparate from an honeſt woman alſo. What more ungodly ſacrilege, or manſtealing can there be, then to purloin from godly Miniſters the firſt-born of their fervent Prayers, and faithful Preaching, the leaven of their flocks, the encouragement of their ſouls, the Crown of their labours, and their Epiſtle to Heaven? If men will needs gather Churches out of the world (as they phraſe it) let them firſt plow the world, and ſow it, and reap it with their own hands, and then the Lord give them a liberall harveſt. He is a very hard man that will reap where he hath not ſowen, and *gather* where he hath not ſtrewed, *Mat.* 24.25. We have no Preſident in the whole Book of God, to gather up one Church out of the cream and quinteſſence of many Churches, As * a Reverend Divine of ours hath well obſerved.

V. Burroughs his *Irenicum*, Chap. 2.3.

* Mr. Blake on the Covenant, *cap* 31. in fine.

19. They dawb with untempered mortar, they preach *placentia*, and flatter men in their ſins *Ezekiel* 13.10.15. and 22.28. they preach the fancies of their own brain, there is no truth, and ſo no ſtrength in what they ſay; 'tis all but *arena ſine calce, & lutum ſine firmitate*, the leaſt ſhowre brings it down. Theſe are thoſe Wells without water, and empty clouds, which promiſe much, but perform nothing, 2 *Peter* 2. 17. *Jude* 12. but faithfull Paſtours are ſpiritual Clouds which water and refreſh the Vineyard of the Lord with wholeſome, heavenly ſhowers of ſaving Doctrine. *Iſay* 5.6. and 60.8.20. They are great pretenders to an Extraordinary call. Aske them how they dare preſume to meddle with the holy things of God (conſidering Gods dreadful judgements on *Corah* and his company, on *Uzzah* and *Uzziah* for the like preſumption) their anſwer is, they are called; we aske by whom? they anſwer, by God. If ſo, then 'tis either in an Ordinary, or an Extraordinary way. They tell us they are called Extraordinarily; we reply, then 'twill appear by their Extraordinary gifts: the Apoſtles were called Extraordinarily, and they ſhewed it by their extraordinary gifts; they could heal the ſick, caſt out Devils, ſpeak Languges without ſtudy; and let theſe pretenders ſhew the like abilities, and we ſhall believe them. But alas, upon Examination, we find they have not ſo much as Ordinary abilities. They are inferiour free gifts to many women and children. They are not able to write a line of true *Engliſh*, I have ſeveral of their Letters by me wherein there are more Literal and Material Errata's then lines: They had more need to be taught themſelves, then to be teachers of others. Thus *ex pede Herculem*, by theſe twenty marks you may know the Impoſtors of our time, and knowing them you muſt avoid them. Theſe are thoſe that poyſen

V. The Aſſemblies Anſwer to the diſcenting Brethren, *p.* 61. *in fine.*

See more of the ſleights of Falſe Teachers in Maſter *Wells* his Preface to the riſe and ruine of the *Antinomians* in *New-England.*

Expedit belluas adeò perniciosas notâ aliquâ inſigniri, ut dignoſci poſſint ab unoquoque; nec quiſquam non muniti damnum aliquod recipiat. Calvin *contra Libertin.*

not

not bodies, but ſoules; as the harlot, ſo theſe hunt for the precious ſoul. *Prov.* 6. 26. they hatch the Cockatrice egges, he that eates of their egges, dyes; and that which is cruſht, breakes forth into a Viper. *Iſay* 59. 5. Theſe are thoſe that make rents and diviſions in the Church, whoſe Peace ſhould be very deare unto us; for though Unity be not the very being, yet it tends much to the well-being of a Church. Theſe hinder the progreſſe of the Goſpel, when people ſhould be praying, weeping, and humbling themſelves together; theſe ſet them to diſputing, wrangling, and malicing one another. 'Tis Unity that ſpreads the Goſpel, and makes mountains to become a plain, even the ſeven hills amongſt the reſt. Were there that ſweet *Syncretiſmus*, or rather *Synchriſtianiſmus*, that harmony of hearts and wayes, as ought to be amongſt the people of God, how terrible would the Church be to her enemies? 'Tis theſe that breed tumults in the Church, commotions in the Common-wealth, that imbitter mens ſpirits one againſt another, waſte mens eſtates, bring men to a morſell of bread, and at laſt bring themſelves to ſome untimely end. Oh conſider the *ſad Ends of many Hereticks*, and let their falls make you to feare. *Arrius* voyded his bowells, *Julian* died blaſpheming, *Simon Magus* an Arch-Heretick, who by his ſorcery and feined miracles, deluded many people, who took him for a God, *Acts* 8. 10. attempting on a time to fly in the ayer in the ſight of many people, his diveliſh art failing him, he fell to the ground, and brake his leg, which was his death. *Servetus* was burnt for his blaſphemies at *Geneva*. *Gibraldus* the Heretick was ſwept away by the Plague. *Blandrate*, Phyſician to the King of *Poland*, a great Patron to *Socinus* and his followers, was ſtrangled in his bed by his Brothers ſon. *Alciat* a Socinian died deſpairing. *Paleologus* an Arrian was burnt. *Francis David* a proud Socinian died mad, and was diſtracted with the ſight of the Devill: *Liſmannius* an Arrian drowned himſelf in a well. *Olympius* that denied the Trinity was burnt to death with three Lightnings. *Benold* that Anabaptiſt King with his companions, was tortured and put to death. *Humber* was burnt, *Muntzer* and *Pheifer* beheaded. So let all thine enemies periſh O Lord. Conſider Gods hand on *Nayler* a Quaker, and *Sundercomb* a Leveller, and Miſtris *Hutchinſon* in *New-England*, who was baniſht for her Hereſies, and deſtroyed both ſhe and her family by the *Indians*. *Parnel* a Quaker famiſht himſelf in *Colcheſter* Jayle, trying to faſt 40. dayes as Chriſt did. *Poole* a Quaker in *Dorceſter* drowned himſelfe.

Beza *epiſt.* 1. *ad* Dud. *p.* 10.

See more in *Clerks* Mirror, *cap.* 63.

Queſt. *If any deſire to know the Reaſons why God ſuffers Seducers to abound, he may find good ſtore in Doctor* Bolcons *Arraignment of error. Pag.* 5. *to* 55. *in Mr.* Brimſlyes *Spi. Vertigo. p.* 37. *&c. and Mr.* Sherlock *againſt the Quakers.* In fine cap. 6. p. 205. &c.

See many Reaſons againſt Toleration in Mr. *Pryns* Tract againſt the Quakers, p. 15.

Error cui non reſiſtitur, approbatur; & & veritas cum non defenditur, opprimitur. V. Mr. *Fords* viſe on *Pſal.* 75 4. *p.* 67.

Nullum latrocinium adeò ſceleſtum, nec venenum adeò perniciosum, quàm hæreſis. Calvin.

See the danger of Hereſies Mr. *Obad. Sedgewick* on *Rev.* 12. 15. *p* 15. to 35.

Uſe 1. Since falſe Prophets are ſuch Peſtilent perſons, the Magiſtrate muſt not *Tolerate* them. Who will Tolerate ſuch as have Plague-ſores running on them, to go up and down infecting others: or that have poyſon to go up and down ſelling it inſtead of food? Seducing Hereticks are worſe, thoſe kill but the body, theſe with their damnable Hereſies deſtroy the ſoul. 2 *Pet*, 2. 1. and if ſuch as ſteal away but their bodies muſt die. *Exod.* 21. 16. what ſhall be done to thoſe that ruine the better part? Theſe are called Foxes, Vipers, Wolves, Thieves, troublers of the Church, and therefore

fore to be cut off, not tolerated, *Galathians* 5. 12. Chriſt blames the Church of *Thyatire*, for giveing a toleration to *Jeſabel*, *Revelations* 2. 20. and commends the Church of *Epheſus*, for not bearing with ſuch as are evil, *Revelations* 2.2. and *Joſiah* is commended for compelling men to the worſhip of God, 2 *Chronicles* 34.33. The Magiſtrate, is the Miniſter of God, and muſt be a terror to them that doe evil, *Romans* 13. eſpecially, if they be compounded, blaſphemous, ſeducing Hereticks, they muſt be put to death, *Leviticus* 24. 14. *Exodus* 22. 20. *Deuteronomy* 13.6.8,9. and 17.2.5. 2 *Chronicles* 5. 16. *Ezra* 7. 26. *Joſiah* ſlayes the falſe Prophets, 1 *Kings* 23.20. *Elijah* commands the Prieſts of *Baal* to be ſlain, 1 *Kings* 18.40.

Magiſtrates muſt not be like the Heathen Gods, Patrons, and Protectours of Villany. He that commits ſin is of the Devil, but he that connives, commands, commend. it when he's intruſted to punish it, is not onely of the Devil, *but is a Devil, and a great one too.*

Si Hæretici ſint manifeſtè blaſphemi, & in illis blaſphemiis pertinaces, poſſunt affici ſupplicio capitali. Ames, CC. l.4 c.4. q. 6. See in *Vines* his Ser. on 2 Pet. 22. p 64. &c.

Object. Leſt any ſhould think to evade theſe Proofs as Legall; the prophet *Zachary* [13. 3.] propheſing of Goſpel times, tells us that if any ſhall be ſo bold as to teach lies, that his father and mother ſhall cauſe him to be put to death, alluding to that, *Deuteronomy* 13. The equity of which Law ſtill remains under the Goſpel. Better and with leſſe danger is a Thief, an Adulterer, a murderer, a Witch and Sorcerer tolerated, then ſuch an Heretick and Seducer, (As our large Annotations have it.) 'Tis obſerved by a learned Divine, *That as in things of practice, ſo of perſuaſion that are impious, either in themſelves, or in their naturall unconſtrained conſequences, the Plea of conſcience is an Aggravation of the crime: if mens conſciences are ſeared and themſelves given up to a reprobate mind to do thoſe things which are not convenient, there is no doubt but they ought to ſuffer ſuch things as to ſuch practices are aſſigned and appointed. Thus be.* And if any ſhall object that theſe are tolerated but in corners: The anſwer is eaſie, if it be truth they teach, why ſhould it not have Churches? if errour, why ſhould it have Chambers?

Dr. *Owens* Ser. on *Dan.* 7. 15. p. 54.

See more againſt *Toler.* Mr. *Aut. Burges*, on *John* 7. 21. Serm. 115. Mr. Gee on Prayer, *cap.* 4. *Sect.* 7. *p.* 358. Mr. *John Clerk* Ser. on Leaven, *p.* 24. 36. See 9. wayes by which the Magiſtrate may ſtop the flood of Hereſies. Mr. *Obad. Sedgwicks* Serm. on *Revelation* 12.15. *p.*37. Preacht 1646. *James* 27. Mr. *Edwards* againſt Toleration, *Calvin contra Serv. inter Opuſcul. p.* 694. *Beza de Hær. puniend. & Epiſtol. contra Deditium. Prins Treatiſe in defence of the Magiſtrates coercive power.* Mr. *Rudderfords Treatiſe againſt Liberty of Conſcience.* Doctor *Taylor* on *Titus* 3. 1. 10. *p.*347,715.

2. *Miniſters* muſt come forth to the helpe of the Lord againſt theſe daring *Goliahs*. Even a Dogge will barke, when hee ſeeth his Maſter wronged: And a *Craſus* ſonne that hath been dumbe all his life, yet will ſpeak when they offer violence to his father. We are the Lords Watchmen, and when we ſee the Wolf or the Theif approching, we muſt give warning: ſeducers are ſubtle, and people can not eaſily diſcover their plots, we muſt do it for them. One great cauſe of ſo many abounding errors amongſt us, ſpringes from Miniſters. 'Twas whileſt the watchmen ſlept, that the enemy ſowed his Tares, *Matthew* 13.25.

1. Some are ignorant dumb dogs and cannot bark.

2. Others are ſcandalous and dare not, for fear of being queſtioned themſelves.

3. Others ſee which way the times go, and like dead fiſh they go down the ſtream, they dare not diſ-

'Tis obſerved that the Authours of errors have been Church-men, either groſly weak or proudly wilful, who take up new methods of Language and Doctrine.

pleaſe,

pleaſe, they love to ſleep in a whole skin, and ſay as the great ones ſay. But let us be the Lords witneſſes againſt a perverſe people, this is one end why we came into the world; *viz.* that we might bear witneſs to the truth, *John* 13.37. We are Gods ſalt, and therefore muſt by our Prayer, Preaching and Practice, help to ſeaſon men and keep them from rotting in ſin and error. One part of our work is *to convince gain-ſayers*, *Titus* 1.9. This others of abilities may do, *ex charitate*, but we *ex officio*. We are the keepers of the Vineyard, and muſt take care that the Foxes ſpoil not the tender Grapes. We are Fathers, and muſt ſee that the children have not a ſtone given them inſteed of bread, nor a Serpent inſtead of a fiſh. Let the zeal of others quicken us. How zealous was *Elijah* and *Paul* againſt the falſe Prophets of their times? How zealous was *Athanaſius* againſt the *Arrians*; *Auſtin* againſt the *Pelagians* and the *Donatiſts*, *Luther*, *Calvin*, *Beza*, *&c.* againſt *Papiſts* and *Sectaries*? of all men it becomes not us to be ſilent and meal-mouthed, when our Lord's diſhonoured.

3. Let every one ſtand upon his guard, Chriſt warned his own Diſciples to beware of ſuch *Matthew* 7.15. the beſt know but in part, and Satan is ſo ſubtle, that we may ſoon be deceived. How quickly did the *Galathians* fall from the faith to juſtification by works? in ſo much that the Apoſtle wonders they were ſo ſoon fallen to another Goſpel, *Galathians* 1.6. 'Twas *Luthers* complaint, that an ignorant raylingſot could in a moment overthrow, what we have been building many years. Such is the curſed depravation of mans heart, I ſhall therefore give you ſome preventing Phyſick againſt the peſtilent attempt of ſeducers.

Decem annis laboratur, antequam Eccleſiola rectè & piè inſtituta paratur: & ubi parata eſt, irrepit aliquis fanaticus, & quidem Idiota, qui nihil novit niſi contumeliosè loqui, contra ſinceros Verbi Doctores, & in uno momento everſit omnia. Luther.

Intellectus eſt Veritatis ſponſa, & eſt quædam caſtitas judicii; & hic major cura adhibenda eſt, quia ubi non bene creditur, non bene vivitur: vitium primæ conceptionis non corrigitur in ſecundâ, Debile fundamentum fallit opus: hinc Diabolus Princip tenebrarum tenebras primò effundit intellectum, ut cum lucem ejecerit ducat quò velit. D. Sibs concio. ad Clerum p. 39 Ubi Plura.

1. Get your judgements rightly informed, eſpecially in the Principles and Fundamentals of Religion, as Faith, Repentance, Juſtification, Sanctification, and new-Obedience. Our greateſt care ſhould be about the greateſt things of the Law. Lay a good foundation, elſe the building will totter. When men are children in underſtanding then they are toſſed to and fro with every winde of Doctrine, *Epheſ.* 4. 14. Hereſie is moſt ſtrong where knowledge is moſt weak. 'Tis the weak flies which hang in the ſpiders web, when the ſtrong break thorough. The ſimple are apt to believe every thing, *Proverbs*, 14. 15. and like children ſwallow all that's put into their mouths. There are 7. things (as a Reverend Divine hath well obſerved) which are apt to be carried away by the Flood of Hereſies. 1. *Light things*. 2. *Looſe things*. 3. *Weak things*. 4. *Low things*. 5. *Rotten things*. 6. *Tottering things*. 7. *Ventrous things*. How many erre for want of knowledge, *Pſal.* 95.10. *Matth.* 22.19. upon this account the Apoſtle would not have a Miniſter to be a novice, 1 *Tim.* 3.6. The Devil deals with men as the Crow doth by the Lamb, which firſt picks out the eyes, and then devours it. Or as the Philiſtims dealt by *Sampſon*, they firſt put out his eyes, and then they make him grind like a ſlave. Thus he dealt with *Eve*, *Gen.* 3.4, 5. Firſt, he deludes her judgement, with *ye ſhall not die*; and then he eaſily perſwades her to eat of the forbidden fruit. We ſhould therefore be wiſe as Serpents that we be not deceived, and innocent as Doves, that we prove not deceivers.

Mr. *Obad. Sedgwick*, Ser. on Rev. 12. 15.

Error intellectu parit errorem in affectu. V. Gelaſoy's Miſcellan. c. 12.

Ut nulli nocuiſſe velis imitare columbam,
Serpentem ut poſſit nemo nocere tibi.

2. Walk

2. Walke alwayes as in Gods eye, have reſpect to all his commands, be ready to obey, (*in revelatis & in revelandis* ;) whatſoever God ſhall diſcover to you to be his Will: be not Nominall, but Reall Chriſtians, reſt not content with the form, but get the Power of Godlineſſe. Hereticks are a mere ſcourge for Formaliſts and Hypocrites. When men reject Gods call, he gives them up to deluſions, *Iſay* 66.4. and the luſts of their own hearts, *Pſalm* 81. 11, 12. *Hoſea*, 4. 12, 13. When men will not be ſchollars to truth, they ſhall be maſters of errors and teachers of lies, well verſt in the blackeſt and baſeſt Art. 'Tis juſt with God, that they who will not have Truth for their King, ſhould have falſhood for their Tyrant; being given up to the Efficacy of errour, or to errour in the ſtrength and power of it, 2 *Theſ.* 2.10,11. If *Pharaoh* will not believe the real Miracles of *Moſes*, he ſhall be deluded with the falſe ones of the Magitians. If *Ahab* will not hearken to *Micaiah* a true Prophet, he ſhall be deluded by lying ſpirits in the mouths of falſe ones; and this is one end why the Lord ſuffers not onely Schiſmes, but Hereſies to abound, *viz.* to diſcover mens hearts to themſelves and others, *Deuterenomy* 13. 3. So long as the glaſſe is ſtill, no dregs appear, but ſtir it, and then they ſhew themſelves. Fire diſcovers the mettle, and ſtorms ſhew us which were rotten trees. No man fully knows his own heart till a temptation comes: If a man ſhould have told our Apoſtles 1500. years agoe, that they ſhould have denied the Trinity, Scripture, Sacraments, Ordinances, *&c.* they would have been ready to ſay, as *Hazael*, am I a Dog that I ſhould do ſuch things as theſe?

Digus eſt mundus cui ſceleſt nebulones illudant, quandoveram ſanctitatem vel contemnit, vel ferre non poteſt, Calvin.

ἐπιτρέπειν παιδεύειν, non dicit mittet Deus illis errorem, ſed efficaciem erroris, Muſcul.

3. Grow in Grace. This is a ſpecial preſervative againſt Apoſtacy, 2 *Peter* 3.17, 18. To this end ſit down under a ſound, ſoul-ſearching Miniſtery; God hath ordained this as a ſpecial means to eſtabliſh us in the truth, *Epheſ.* 4.10. Better have a biting Goſpel (ſaid *Bradford*) then a toothleſſe *Maſſe*; better it is to ſit under the ſaddeſt ſhade of the true Vine, even weeping; then to frolick it under the greeneſt trees and moſt pleaſant Oakes of Idolatry and Hereſie. We have been barren ſtocks in the Vineyard of the Lord, we have been dead under lively Oracles, like the Smiths Anvill, we are the harder for beating on; ſuch is our corruption that we are the worſe for preaching, *Iſaiah* 6. 9. 10. Now God in his juſt judgement puniſheth ſinne with ſinne, he puniſheth ſuch contempt of the Goſpel with Hereſie, Witchcraft, Apoſtacy, *&c.*

4. Try before you truſt: Tho your Miniſter be a Holy man, yet 'try what he teacheth; you will tell money and weigh gold after your father, and ſhall we onely take Doctrines on truſt? Since there are not a few, but many falſe Prophets gone forth into the world (as Anabaptiſts, Arrians, Quakers, *&c.*) it will be our wiſedom to try all things, weigh them in the ballance of the Sanctuary, bring them to the touch-ſtone of Gods Word, and what upon trial you finde to be ſound and right, hold it faſt, retain it againſt all adverſe power whatſoever, 1 *Theſſalonians* 5.21. *Prov.* 23.23. buy the truth at any rate, part with it at no rate, *Prov.* 4.21. *Luke* 8.15. *Rom.* 12.9. 2 *Tim.* 13.14. *Heb.* 2.1. and 10.3. 13 *Rev.* 3.3.11. The world was never ſo full of *Spirits* as now: There is the ſpirit of Errour, the ſpirit of Fornication, the ſpirit of Pride, the ſpirit of Slumber, the ſpirit of Giddineſſe, the ſpirit of Deluſion, *&c.* Had not we then need to try the ſpirits? 1 *John* 4. 1. Hath not God given us the anointing of his Spirit? to the end, we may be able to diſcern light from darkneſs, and truth from errour? when we hear of many cheaters abroad, we had need to looke

δοκιμάζετε, *V. M. L. Critic. S.*

Κατέχετε diligenter cuſtodite.

Spiritus titulo mendacia ſua venum exponunt.

to our purſes. The beſt may erre, every man's a lyar, both actively and paſſively, ſubject to be deceived, and to deceive others, *Rom.* 3. 4. we ſhould therefore with the *Bereans* try what is taught. I ſhall ſum up all in the words of a judicious Divine, A judgement ſolidly principled, an heart ſincerely renewed, a faith truly bottomed, Truth and love of it cordially matched, profeſſion and practice well joyned, a fear of our ſelves, and dependance on God ſtill maintained, Gods Ordinances, and the ſociety of humble and growing Chriſtians ſtill frequented, watchfulneſſe and prayer ſtill continued, are the beſt directions to keep us in the truth, and the beſt preſervatives to keep us from errors

See more Preſervatives in Mr *Brinſlyes, ſpirit. Vertigo*, p. 123. and 190. Mr. *Sherlocke* againſt the Quakers. 2 *P. cap.* 8. and Mr. *Gouge* on *Ephes.* 6. 12. *p.* 127. *&c.* and Mr. *Clapham*, againſt the Quakers. *Sect.* 13.

Laſtly, forſake not the way of Gods Churches, eſpecially in theſe fundamentals wherein they are unanimous. *E. g.* Suppoſe the Queſtion be, *Whether Infants Baptiſme be lawfull?*

Anſwer, All the Churches of God (who ſhould know the ſenſe of Scripture better then any private man) do practiſe it; or, Whether the Old Teſtament be authentick? all the Churches of God believe it, *&c.* It's a dangerous thing to follow the Opinion of any particular man (be he never ſo holy) againſt the current and practice of all the true Churches of Chriſt.

2. Forſake not the government and diſcipline of the Church, which is Unanimouſly owned by all the Reformed Churches of Chriſt; 'Tis the want of this which is one great cauſe of ſo many errors amongſt us. If this were fully and generally eſtabliſht, we ſhould not have an Hereſie or blaſphemy peeping up in the land, but there would be a timely preventing of it. Government, Rule and Order, is the glory of Families, Cities, Churches and all Societies. 'Tis a lovely thing, and if the Apoſtle rejoyced to ſee the Order and Eccleſiaſtical government of the *Coloſſians* (2. 3.) how would he mourn to ſee the diſorder of our times, when the Church of God lies as a Vine without an hedge, a City without walls, and a Garden without a fence! God takes it ill when we prefer our own private intereſt before his publick ſervice, and dwell our ſelves in ſeeled houſes, when the Houſe of the Lord lies waſte, *Hag.* 1. The greateſt ſin of this age is the violent oppoſition againſt the Kingly Government of Chriſt in his Church, by his own Officers and Ordinances. All the wicked hate it, becauſe it croſſeth their luſts, and the Devil hates it, becauſe it deſtroyes his Kingdome. But let us (according to our Covenant) endeavour in our places the ſetting up the Government of Chriſt amongſt us. Since our Church hath been as a field without a fence, how many wild beaſts have broken in upon it? Its ill having the reins on our own necks; when there was no King in *Iſrael*, every man did what pleaſed himſelf. Since the reins of Government have been looſed, men have fancied and found out a thouſand by-paths. Its good for every man to be bound, the beſt are but in part regenerate, and being left to themſelves, may fall into dangerous ſins and errors. God is the God of Order, and he will have not only ſome things, but all things done in order, 1 *Cor.* 14. 33. 40. he commands Order, commends Order, delights in Order, and would have all his people walk in an orderly way. 'Tis the Devil who is the Author of diſorder and confuſion, he knowes if Order goe up, his Kingdome muſt go down, and therefore he doth his utmoſt to hinder Government: But

V. Tallica. S. l. 2. c. 2. S. 10.

V. Mr. *Streng 31. Ser. Coloſ. 2. 5*

Ordinem non conſtituimus in illis nugatoriis pompis quæ nihil habent præter evanidum ſplendorem. Calvin Lib. Inſtitut. 4. Cap. 10. Sect. 27. 28

God

God will have Order both in Subſtantialls and Circumſtantials, in Reals and in Rituals. This Order is not any ſuperſtitious, humane invention, but an Order grounded on the Word of God, and agreeable to that Canon

The Titles given to Gods Church imply ſome order there. It's called,
1. a Houſe.
2. a Common-wealth.
3. a Garden.
4. a Vine-yard.

1. The Church is Gods houſe and family. 1 *Pet.* 4. 17. *Gal.* 6. 10. Now what's a houſe without government, but a little hell above ground? yea worſe then hell, for in hell there's ſome order; there is *Beelzebub* the Prince of Devills. Yea, there's ſome Unity in hell, Satans Kingdom is not divided againſt it ſelf, if it were it could not ſtand. *Luke* 11. 17. 18. now if we have Order in our own houſes, is it fit that Gods houſe ſhould lye in confuſion? This brings judgement on a people. *Hag.* 1. 9. *At the Reformation of the Lacedemonian ſtate, ſome perſwaded* Lycurgus *to ſet up a Democraſy* (i. e.) *a popular government, where all might have equall power. He anſwered, Begin firſt and ſetup ſuch a government in your own houſes.*

2. The Church is a ſpirituall Common-wealth, *Epheſ* 2. 12. Strangers from the Common-wealth of *Iſrael* (from the Church of God.) Now what's a Common-wealth without Order and Unity? we ſee how carefull men are to keep their Common-wealth in Peace and Unity; O that there were a like care to ſet up Order and Unity in the Church of God!

3. The Church is Gods Garden. *Cant.* 4. 12. and muſt therefore be hedged and defended with Diſcipline and Government; elſe every wild beaſt and boare, would ſuddenly ſpoyle the flowers in it.

4. The Church is Gods Vine-yard. *Iſay* 5. 1. &c. leaſt any ſhould hurt it, he himſelf doth keep it night and day. *Iſay* 5. 5. and 27. 3. as he doth fence it, ſo ſhould we in our places and ſtations, do what in us lieth to preſerve it from violence and wrong.

3. Order and Government is the Beauty of a Church. *Zach.* 11. 7. this makes the Church admirable. *Pſal.* 48. *per totum*, we ſhould be oft ſurveying *Jeruſalem*, and obſerving the glorious power and providence of God in her Order and Protection. What *David* ſaith of Unity (one branch of Order) is true of Order it ſelf. *Pſal.* 133. 1, 2. behold how comely it is for Brethren to dwell together in Amity and Order! Order is the glory of all ſocieties: a well-ordered Family, Army, City, Society, are comely ſights. Hence God hath ſet an Order in Heaven, an Order in Hell, an Order amongſt Angells, an Order amongſt the Starres, an Order amongſt rationall Creatures, an Order amongſt the ſenſitive Creatures, the very Bees have a King and Ruler over them. Take away this, and we ſhall be all in confuſion, if there were not an Order in the Sea, it would overflow the land, and drown all. The ayer would poyſon us, the Creatures deſtroy us, and every man would deſtroy another.

Omne ordinatum pulchrum.

V. Plura apud Piſcat. in Præfat. ad Numeros.

Object. *The Preſbyterian Government is Tyrannicall, and curbs men that they dare not vent their errours ſo freely as now they do.*

Anſw. This Government is Chriſts yoke, and ſo is ſweet and eaſie to a ſpiritualized ſoule. As the yoke of his Doctrine, ſo the yoke of his Diſcipline is delightfull and pleaſant to them. They ſay as that good man ſaid of the word of God. *Veniat, Veniat, diſciplina Chriſti, & ſubmittemur ei ſexcenta ſi nobis eſſent colla.* They willingly obey Church Guides in the Lord, and have them in ſingular love for their works ſake. *Heb.* 13. 17. 1 *Theſ.* 5. 12.

He that hath integrity fears no Inquiſition, he that hath none requires it. Rulers are not a Terror to good works, but to evill. The Intereſts of *England* by *Conſtantine*. 2. P. p. 37.

2. 'Tis the excellency of the Government, that it reſtraines you from ſin and errour, happy are thoſe bonds that bind us to be holy, They are right ſons of *Belial* that have lived ſo long without Government, that now they cannot beare the yoke, they long to be at their Garlick and Onions in *Egypt* again, and had rather lye under Popery or Prelacy, then Chriſts Presbytery.

3. This Government rightly managed, is a Meek, Rationall, Religious, Mercifull Government; 'tis ſo far from being Tyrannicall, that it is a ſingular remedy againſt ſpirituall Tyranny; for if a man be wronged at home, yet there are Appeales to a Claſſicall, Provinciall, Nationall Synod.

Object. *Synods may erre.*

Non dubitamus (cæteris paribus) majorem & pleniorem menſuram communicari publicis Eccleſiæ miniſtris, quàm ſingulis & privatis, qui neque tot oculis vident, neque privatâ & ſimplici meditatione æquare poſſunt multorum collationem & diſquiſitionem. Rivet *Iſagog. cap.* 19.

Anſw. True, yet not ſo ſoon as a few private, illiterate perſons; for (*cæteris paribus*) if Piety, Prayer, Parts and ſtudy be equall, then a Synod or Aſſembly of Divines is likelier to expound Scripture, and decide controverſies fuller and clearer then inferiour perſons. A whole Court of Juſtice is leſſe lyable to errour, then a particular Judge, a whole Synod then a particular congregation. Two are better then one, and in the multitude of counſellers there is ſafety. *Pr. v.* 11. 14. and 15. 22. Naturaliſts obſerve that creatures which affect ſolitude and independency are oft Birds of prey; as Hawkes, Kites, Wolves, and Beares; but all creatures the more congregative, the more harmleſſe and uſefull they are, as Sheep, Doves, Bees.

Animalia gregalia non ſunt nociva, ſed animalia ſolivaga ſunt nociva. Ariſtot.

2. A poſſibility of erring is no ſufficient ground for us to reject Synods, for then, becauſe Miniſters, Maſters, and Tutours may erre, *Ergò* we muſt believe nothing which they ſay, Now if the Spies which brought up an evill report of the Terreſtriall *Canaan*, were ſeverely puniſht, what ſhall be done to thoſe that reproach the Government of Chriſt, by which he conducts us to the Celeſtiall *Canaan*, calling it Tyranny, Cruelty, Perſecution, and what not?

Queſt. *But how do you prove that the Presbyterian Government is* Jure Divino?

Anſw. 'Tis ſufficiently proved to any unprejudiced man.

1. By the Aſſembly of Divines in their Anſwer to the Diſſenting Brethren.

2. By the *London* Miniſters in their *Jus Divinum*, and their elaborate Vindication.

3. By *Apollonius* and Mr. *Paget*.

4. By Mr. *Rutherford* and many learned *Scottiſh* Divines. Yea Mr. *Cotton* himſelf acknowledgeth from *Acts* 15. (where the Church of *Antioch* was ſubordinate to the Synod of *Jeruſalem*) that Synods are Gods Ordinances, and that all things belonging to a compleat Synod, were to be found in *Acts* 15. Now the proving of the Divine Reaſon of Synods in generall, doth alſo prove the Divine Reaſon of Claſſicall, Practicall, Nationall, Oeconomicall Synods in Particular: for *magis & minus non variant ſpeciem*, the Government is ſtill the ſame, though the extent vary; and if they called for an Oeconomicall Synod, *Acts* 15. why may not we have lower and leſſer Synods, ſince many caſes call for them? and if the

How great is their ſin then that fight againſt Gods Ordinance!

Jewes

Jews had their Appeales (*Deut.* 17. 8. to 12.) ſure the Goſpel doth not put us in a worſe condition then the Law; ſince Chriſt was faithfull in all Gods houſe. *Heb.* 3. 2. Nor were theſe Jewiſh, for Apppeales are *de Lege Naturæ & Jure communi*, and if they had a Nationall, why may we not have a Provinciall combination, ſince there may be a ſtricter Union between a Province, then between a Nation. *V. Paget againſt Ainſworth. cap.* 2.

2. 'Tis the way of all the Reformed Churches who are the beſt expounders of the word, and whoſe Example we ſhould eſteem. 1 *Cor.* 11. 16. 22. All the Churches of God in *Germany*, *France*, *Scotland*, are *Preſbyterian*, and there are ſeverall Ordinances of Parliament, unrepealed, that do enjoyne the ſetting up of Congregationall, Claſſicall, and Nationall Presbyteries; and all Officers are ordered to apprehend and puniſh ſuch as ſhall ſpeak againſt this Government. Beſides, the Nationall Covenant binds us to the Government for matter and ſubſtance, becauſe 'cis the Government of the Reformed Churches; but for the manner of Practice we muſt exceed them if we can.

3. 'Tis a Rationall Government, founded in the light of Nature and Right Reaſon, which tells us that no man ſhould be a ſole Judge, Accuſer, and Wittneſſe in his own cauſe. Suppoſe I be offended at the Hereſies of a Church, to whom ſhall I complaine? to the ſame Church? ſhe is both Judge and party and will never do Juſtice againſt her ſelf. We cannot remedy thouſands of evills without Appeales. Beſides there are many weighty cauſes which cannot be determined by ſingle Congregations, as Excommunication, Ordination of Miniſters, and judiciall determining of controverſies. Upon theſe grounds a Nationall Synod in *France* (1644.) did judge the Sect of Independency to be prejudiciall to the Church of God, as bringing in confuſion, and taking away all meanes of Remedy, dangerous to the ſtate, bringing in as many Religions as Pariſhes. This ſets up Altar againſt Altar, Church againſt Church, and Miniſter againſt Miniſter. Man is a weak creature, yea the beſt ſtanding alone are apt to go aſtray, and therefore God in his wiſdom hath provided the help and aſſiſtance of other Churches. True, a congregational Presbytery have power to decide leſſer matters, but it ſtands with reaſon that greater and weightier matters ſhould be referred to greater Presbyteries. So far as concerns their own private Intereſt every congregation is a compleat body, yet not in all reſpects, and to all intents and purpoſes, exempt from ſuperiour Juriſdiction, but is ſubordinate, and a member of a Provinciall, Nationall, Catholick Church, elſe we ſhould run into Anarchy and confuſion. *E. g.* If a Troop ſhould ſay we are a compleat body within our ſelves, therefore we'l not be ſubordinate to a Councill of Warre: or if a child or ſervant ſhould ſay, I am a compleat man of my ſelf, therefore I'le not obey the commands of my ſuperiours: what confuſion and diſorder would this bring in amongſt us?

4. 'Tis a charitable Government, 'tis not harſh and rigid, it debarres not thoſe from Ordinances, which God hath not debarred. It admits the children of Chriſtians to Baptiſme, and the Parents which are free from Ignorance and ſcandalls to the Lords Supper, without the taking of any Church-Covenant, or making any open confeſſion before the congregation. Nor doth it put the Power of the Keyes into the Hands of the people (as Independents do) where all the Church hath power of voting. *That houſe is like to be well governed, where all are Maſters.* See Mr. *Cawdry* againſt Independency, *cap.* 3. *p* 97. See Mr. *Paget* againſt *Ainſworth* in defence of Preſbytery. *c.* 2. *p.* 2.

5. 'Tis a Religious Government, it ſuppreſſeth Schiſme, Hereſie, and all falſe wayes, and that in the bud; they can no ſooner ariſe, but the ſame week they are Queſtioned. Hence King *James* called Presbytery *Hæreticorum* See Mr. *Edwards* his Gangreen. 1. Part. *Coral.* 14 *p* 102.

Hæreticorum malleum, and thanked God that he was King of one of the pureſt Kirks of Chriſtendome. Since then Presbytery is a way of Order againſt diſorder, a way of Peace againſt diviſion, a way of Truth againſt error, and a way that ſets up Chriſt and his glory, encouraging all the Saints of Chriſt in all the wayes of Chriſt; why ſhould any go about to preferre Prelacy or Independency before it, when this excells them both as will plainly appear by comparing them with each other.

That is proved before.

1. Presbyterytery is *Jure Divino*.

Heylyn's Geography Edit. ult. p. 266, in Brittaine.

Epiſcopacy is *Jure Humano*, a Plant which God never planted. King *James* called them his Creatures, and ſo they were in more Senſes then one. Or *Jure Pontificio*, for D. *Heylin* tells us that Pope *Gregory* erected them, they are then by Originall the Popes Creatures.

Independency is *Jure Politico*. A Politick device lately found out, to gather the choyceſt flowers out of other mens Churches, and under pretence of Gathering, breaking, and ſcattering Churches.

2. Presbytery is Ariſtocraticall, Epiſcopacy Tyrannicall, Independencie Democraticall, or Anarchicall.

3. Presbytery is the way of the Reformed Churches; Epiſcopacy goes too wide and High, Independency goes too narrow and ſtrait.

4. Presbytery diſcountenanceth and puniſheth Heretick and Schiſmaticks truly ſo called. Epiſcopacy indulged ſuch (witneſſe the great increaſe of Arminians, Socinians, and Innovators) and puniſht the truly godly under thoſe Notions. Independency is too favourable to moſt Sects, 'tis the doore by which they creep into the Church, (as ſad experience teſtifies, ſince the Church hath been Independent, what a flood of errours over-ſpread the land.) It's the *Aſylum*, the Catholick ſhield and buckler of erroneous perſons. Leſt any ſhould think me ſingular, you ſhall have the Atteſtation of an Aſſociation of Reverend Divines. "Though we "acknowledge divers of our Brethren of the Independent way, to be "Learned, godly and kind to their Presbyterian Brethren, and ſome of "them to be adverſe (in a great meaſure) to ſuch a Toleration as you "may truly term intolerable. Yet as we take the Tenet of Independencie to be an errour in it ſelfe, ſo do we find it by ſound reaſon, and ſad "experience to be if not the naturall Mother, yet ſuch a tender Nurſe "and Patroneſſe to Hereticall opinions of all kinds, that to it we may "(for a great part) aſcribe the luxuriant growth and ſpreading of errors, Hereſies, &c. ſo farre over this Kingdom. As on the contrary, "the freedome of the Kingdome of *Scotland* from the like evills "(which is recorded as their happineſſe and Honour) to the firm eſtabliſhment of a ſubordinate Presbyteriall Government amongſt them. So they.

V. The Atteſtation of the Cheſhire Miniſters p. 13.

[See more in Mr. *Pagets* Learned Defence of Church-Government. *p.* 240, 241. &c.]

5. Presbytery hath Appeales to Synods, and that not only *ad conſilium*, for bare advice and counſell; but *ad juriſdictionem* alſo; they determine juridically, and with authority they make Decrees according to the word, which bind the Churches. *Acts* 15. 17. 19. and the people cheerfully and willingly ſubmit to this authority, being thereby confirmed in the faith. *Act.* 15. 28. 31. and 16. 4.

Synods have not *Poteſtatem abſolutam, ſed conditionalem & miniſterialem*, viz So far as their commands agree with Gods commands, *Spanheim.*

6 In

6. In their Seſſions they inquire after ſinne, not coyne. Epiſcopall Viſitations, were *Viſitationes nummorum*. They lookt more after the Fees, then after the Flock.

7. Presbytery allowes of no dumb dogs, no rayling Sectaries, nor Selfe-called Seducers. Epiſcopacy ordained many ignorant Sots, and Time-ſeerving Levites. Independency gives too much approbation to *Jeroboams* Prieſts, and Self-called Speakers.

8. Presbytery incourageth painfull, powerfull, orthodox Preachers. Epiſcopacy ſilenced ſuch, they might not once be Lecturers in the Land. One Biſhop (I remember) gave thanks that he had not a Lecture left in his Dioceſſe. Independency looks ſomewhat aſquint and ſoure on plain, powerfull, Orthodox Preathers, that faithfully witneſſe againſt Schiſme and Hereſie.

9. Presbytery encourageth people to worſhip God in their families, as well as in the Publick. Epiſcopacy puniſht ſuch as met together to Pray, or Repeat Sermons, under the name of Conventicles, They were too ſtreight, Independency erres as much on the t'other hand, and gives a toleration to forſake the publick Aſſemblies, and lye ſpeaking error and Hereſie in corners without coutroule.

10. In Presbytery there is no Lording it over the flock of God, there is an order of Priority, but none of Superiority. The Preſident or Moderator *pro tempore*, if he have the firſt voyce, yet he hath but one voyce: his Office is to avoyd confuſion, not to ſeek Prelation. But Biſhops Lord it over the flock. Independency (they ſay) looks ſomewhat high, they will be accountable to none in ſpirituall things, but onely to Chriſt, and what could the Pope ſay more? this is to pull down one Pope, and ſet up many: and to make the Power of one Miniſter equall to the authority of many combined together in Synods. Every Naturall man hath in his heart ſomewhat of Popery, ſomewhat of Arminianiſme, and ſomewhat of Independency, ſo farre as it pleads for more Liberty then Chriſt hath allowed, and 'tis Naturall (I thinke) to every man to deſire to be judged by no man.

11. Presbytery is candid and cleare, it feares not the light. Epiſcopacy lyes in the clouds. Independency hath its Reſerves, they will not reveale themſelves, but conceale their way more then the people of God are wont to do, eſpecially when deſired by authority. They never would ſhew wherein this New-found way excells the way of all the Reformed Churches.

12. Presbytery is the way of all the Reformed Churches. Epiſcopacy is diſowned by them. Independency is *Via devia*, the Reformed Churches look upon it as a New-found by-path, which opens the doore to Schiſme, and Hereſie. I ſhall therefore conclude with the words of thoſe Reverend Divines, that long ſince have borne witneſſe to this Truth. *Wee are abundantly convinced* (ſay they) *that a well-ordered Church-Government is moſt neceſſary and effectuall for the preventing of Errour and Scandall, and we are well aſſured that Jeſus Chriſt whom God hath given to be head over all things to* *V.* Teſtimony of the *London* Miniſters *p.* 24. *Note.*

the Church, hath the government upon his ſhoulders, having all judgement, and all authority in Heaven and Earth committed to him. And that he hath ſufficiently revealed in his word, how he will have his Church governed under the New Teſtament. And that the Presbyteriall government (truly ſo called) by Presbyteries and Synods, in a due Line of Subordination of the leſſer to the greater, with proſperous ſucceſſe exerciſed in the beſt Reformed Churches, is that government which is moſt agreeable to the mind of Jeſus Christ revealed in Scripture, &c. To this agrees that *Encomium* of this Government given by the Church of *Scotland*. 'Tis well known (ſay they) both at home and abroad, what a Wall for defence, and a band for Peace, and progreſſe of the Goſpell, was that heavenly Diſcipline whereby Brotherly amity and ſacred Harmony of Prince, and Profeſſours, was continued and increaſed, &c. It was the hedge of the Lords Vineyard, and the Hammar whereby the Hornes of the wicked were beaten and broken, &c. The Government of the Kirk of *Scotland* in the Preface, *Ubi plura.*

[How the Presbyterian Government excells the Independent way in nine particulars, See *Jus Divinum Regim. Eccleſiaſt. in Præfat. p.* 6, 7, 8. See Mr. *Edwards* his *Antap. p.* 124. &c. *Edit.* 2. Mr. *Cawdry* againſt Independency. And the Vindication of the Preſbyterian Government by the Provinciall Aſſembly of *London. Nov.* 2. 1649. Mr. *Baily*'s Diſſwaſive. 1. *P.* Chapt. 9, 10. *p.* 181. &c. The Government of the the Church of *Scotland*, *V.* the Preface, &c. Printed 1647. *Spanhemius* his Epiſtle againſt Independency. *Rutherfords* Plea for, and His Divine Right of, Presbyteries: Mr. *Marſhals* Serm. for Unity on *Rom.* 12. 4. *p.* 24, 25. calls Independency a great Schiſme.

VERSE 9.

VERSE 9. *But they ſhall proceed no further, for their folly ſhall be manifeſt to all men, as theirs alſo was.*

The Geneva *thus, But they ſhall prevaile no longer, for their madneſſe ſhall be evident unto all men, as theirs alſo was.*

THe Apoſtle comes now to conclude this Period with a conſolatory *Epiphonema*, and with this cordiall and comfortable promiſe he encourageth *Timothy*, and in him all the faithfull Miniſters of the Goſpel ſucceſſively to the end of the world, againſt thoſe diſcouragements which they ſhould meet withall, from the Impoſtors and Seducers of the laſt times. That they may not be deſpondent, he aſſures them of the good iſſue and comfortable event of theſe trialls; to this end firſt he tells them, that God will put a bar to the proceedings of theſe falſe Teahers, and ſtop them in their Career, that they ſhall proceed no further, though their deſire be ſtill to do miſchief, yet God by his Almighty power will ſo chain and reſtrain them that they ſhall proceed no further. Truth ſhall get the upper hand, and ſhall hinder their prevailing by the diſcovery of their folly and madneſſe; ſo that albeit there may be a remnant left, yet the rout ſhall be broken, and the remainder ſhall moulder away daily more and more; and as the houſe of *David* grew ſtronger and ſtronger, ſo the houſe of *Saul* ſhall grow weaker and weaker.

Queſt. *But how can this agree with verſe 13. where the Apoſtle ſayes that wicked men and Seducers ſhall grow worſe and worſe, deceiving and being deceived; yet here he ſaith, they ſhall proceed no further?*

Anſw. To omit thoſe 4, or 5. frivolous conjectures confuted by *Eſtius* on the place. I anſwer, when the Apoſtle ſayes, evill men ſhall proceed no futher, and their folly ſhall be made known to all; theſe are Hyperbolical ſpeeches, and muſt not be taken ſimply as they are ſpoken, as if there ſhould be no more ſeducing or ſeducers, or as if their folly ſhould be made ſo manifeſt to all the world, that all ſhould leave them, ſuch an expoſition would make the Apoſtle to contradict himſelf, and is directly contrary to the current of the Scripture. But the drift of the Apoſtle is this. *viz.* To animate the faithfull Miniſters in their war againſt ſeducers, and that upon this account, becauſe their labour ſhall not be in vain, but God will bleſſe it with ſucceſſe againſt the enemies of his truth; yea by their Preaching, the fraud and falſhood of thoſe falſe Prophets ſhould be ſo plainly diſcovered to the world, that their folly ſhould be openly knowne, and many ſeeing the errour of their wayes ſhall leave them, though ſome ſhould ſtill be blinded and deluded by them; yet God will open the eyes of his Elect eſpecially, that they ſhall ſee their deluſions and ſhun them; in vain is the net laid in the ſight of a bird. *Prov.* 1. 17. and though God may ſuffer theſe deceivers for a time to prevaile, till they come *ad ἀκμὴν* to their height, yet then they ſhall ſurely and ſuddenly come down, that Gods glory may be the more perſpicuous in their greater downfalls, Now leſt any ſhould grow ſecure, and think that when they have ſuppreſt ſome deceivers, their work is done; the Apoſtle tells us, Verſe 13. there will be ſeducers ſtill, and ſome ſhall be ſeduced by them; therefore we had need to watch, for no ſooner is one Hereſie knockt down, but

There is variety of ſenſes, but no contrariety in the Scriptures. See my *Schools-Guard.* Rule 48.

They ſhall proceed no further. *viz.* in eſteem with men to ſeduce them thereby, although they ſhall increaſe in wickedneſs. *Dutch Annot.*

two are ready to ariſe in its ſtead. So that both theſe Verſes are uſefull, the one to comfort us, the other to Caution and Quicken us.

2. They ſhall proceed no further, *viz.* in their hypocritical, jugling practiſes, for they ſhall be all laid plain and naked to the world, ſo that he which runs may read them, which brings me to the ſecond particular, *viz.* the Manner How, or the Meanes by which the Lord will effect their downfall, *viz.* by the manifeſtation of their folly, or madneſſe rather (as ſome Tranſlations according to the Originall render it) for though the word ſignifie folly, yet properly it ſignifies one that hath loſt his mind and right wits, and is therefore rendred *madneſſe*. Luke 6. 11. but our Tranſlation following the Vulgar Latine, renders it, folly. This their folly and madneſſe, or fooliſh madneſſe ſhall be diſcovered to their confuſion, Gods uſuall method is, firſt to make ſuch Impoſtors naked, and then deſolate. *Rev.* 17. 16. Firſt he diſcovers their juglings, and then he makes them abhorred. Hypocrites ſeldome paſſe undiſcovered before they dye. Though at firſt ariſing Hereticks may get applauſe (as *Simon Magus* who was counted for ſome great man) and may have many followers, ſo that they ſeem to carry all before them; yet ſuch *Meteors* laſt not long, God diſcovers and diſcards them, ſo that their end is miſerable and igdnominious. *Jer.* 28. 15,16. and 29. 21, 22, 23, 31,32. Though this Gangreene may creep, yet ſhall it not ſo ſpread as to corrupt the whole Church of God, they ſhall not be able to deceive Gods Elect, in whoſe hearts God hath written his Law, and againſt whom the gates of hell ſhall not prevaile.

"Ἄνοια" *amentia, ab α priv. & νόος mens* (i.e.) *ſine mente, amentes.*
Madneſs (*i.e.*) their fooliſh and falſe doctrine, or their Hypocriſy, and ſhew of holineſs. *Dutch Annot.*

Hypocriſis ſuâ ſponte ſeſe aliquando prodit, non poteſt per omnia ſui eſſe diſſimilis, deprehenſa exploditur. Aretius.

Ea eſt erroris natura, omni licèt ex parte ad tempus invaleſcat, ad finem tamen non permanet, aliquandiu floret, ut citò dignoſcitur. Eſpencæus.

Valent ſed non prevalent, premunt ſed non opprimunt, oppugnant, ſed non expugnant, proficiunt ſed non ultra. Eſtius.

Queſt. *How is the folly of theſe Hereſiarchs ſaid to be made known to all, when many are ſtill miſlead by them.*

Anſw. The word All is not here taken collectively, for all the world, for it lyes and will lye in blindneſſe and wickedneſſe. But all muſt be taken diſtributively, for ſome of all ſorts, as is frequent in Scripture, where by a *Synecdoche generis, All* is oft put for Many; and eſpecially for all the Elect. So *Rom.*5. All in the 18. verſe. is called *Many* in the 19. So 2 *Pet.* 3. 9. *q.d.* Many that before were abuſed and miſlead, ſhall by the Light of the word ſo clearly ſee the folly and falſhood of theſe Impoſtors, that they ſhall forſake them. And if any ſhall be ſo beſotted as ſtill to follow them, they ſhall ſin againſt Light and conviction to their greater ruine.

3. He confirms the downfall of theſe Impoſtors by an Argument drawn *à Pari*, from the Example of thoſe Magicians which oppoſed *Moſes* in *Egypt. q. d.* As God diſcovered the Folly and Madneſſe of *Jannes* and *Jambres*, in oppoſing *Moſes* and *Aaron*, when the rod of *Aaron* devoured the rods of the Magicians (*Exod.*7 12.) and when they could not make a louſe, which is the ſmalleſt and baſeſt of creatures (*Exod.*8. 18,19.) this tended much to their confuſion, and made the folly of thoſe wiſe men evident to all men. Now as God confounded thoſe *Egyptian* ſorcerers of old before all the world, ſo he will confound thoſe that oppoſe his truth and Miniſters, that they ſhall prevaile no further.

1. *Obſerve*, That Hereticks and falſe Prophets are bounded and limited by God. They cannot hurt when, where, and whom they pleaſe, but

but whom God pleaſeth; though the will of hurting and ſeducing be of man, yet God orders it to his praiſe. *Revel.*7.3, As God ſet bounds to the Sea, ſaying, hitherto ſhall ye come but no further, and here ſhall thy proud waves be ſtayed. *Job* 38.11. So he limits the malice and madneſſe of men how far they ſhall prevaile; he onely can ſtop theſe ſeas of errour, and bound theſe floods of falſe doctrine which are ready to overflow the face of the world. The flood of the Arrian Hereſie had almoſt overflowed the whole world, but the Almighty bounded it; and though in this age it ſeem to return, and is ready to overflow the earth again, yet our comfort is, God hath ſet it bounds which it cannot paſſe. All Hereſies have their ἐν ἐκεῖ πλεῖον, their *Non ultra*, their limits which they cannot paſſe. Our comfort is, that both the deceivers and the deceived are ordered by the providence of God. *Job* 12. 16. he ſets down the time when they ſhall begin, and limits them how long they ſhall continue, he orders how far men ſhall deceive, and to what height they ſhall come and prevaile, and when to ſtop them, that they may proceed no further: for as the maliciouſneſſe, ſo the deceivableneſſe of men would know no bounds, if God did not bound it, but becauſe he doth, therefore though they would, yet they ſhall proceed no further. No man can do good till God aſſiſt him, and no man ſhall do hurt when God will ſtop him. *Rev.*20. 3. Theſe ſeducers in the Text had a mind to proceed further, their will was to oppoſe truth, and propagate errour *in infinitum*, without end; but they have now gone to the utmoſt of their line, they are come to their border and bound, they ſhall proceed no further, but it ſhall appear to all men that the doctrine which they ſtood for, was nothing elſe but a bundle of folly, and that the Doctrine which they withſtood, was the truth and wiſdom of God.

Progreſſus aliquos facient ſed non diu. Grotius.

Habet præſcriptas metas impietas ad quas ubi impegerit, conſidit.

2. *Obſerve* here the difference that is between Truth and Falſhood. The one hath its *Non ultra*, it ſuddenly riſeth, comes to its height, and then vaniſheth. 'Tis a plant which God hath not planted, and therefore is rooted up. *Matth.*15.13. 'tis no ſooner diſcovered, but 'tis exploded by the people of God eſpecially. Hereſies are ſeldome Long-lived, ſuch *Meteors* laſt not long, ſuch Muſhroms ſoon vaniſh; witneſſe *Becold*, *Knipperdolling*, *Phiſer*, &c. Though for a time they may deceive many, yet in a ſhort time God diſcovers their Hypocriſie to their reproach. The Church is like a Lilly amongſt Thornes. *Cant.* 2. 2. Tyranny and Popery on one hand, and inteſtine Hereticks on the other. Yet God in his wiſdom ſo orders them, that not onely their wrath, but their rage ſhall turn to his praiſe, and the remainder of their rage he will reſtrain. *Pſal.*76.10. Every Hereſie is like a cloud which for a little time darkens the Church, and then vaniſheth. We may ſay of them as *Athanaſius* ſaid of *Julian*, *Nubecula eſt tranſibit citò*. But truth though it meet with oppoſition at firſt, and hath few followers; yet increaſeth and prevailes againſt all oppoſition. It hath its *Plus ultra*, 'tis perpetuall and endures for ever. The devices of men ſhall fall, but that which is of God ſhall ſtand. *Acts* 5. 38, 39. Heaven and earth may fail, but not a jod or tittle of Gods word ſhall fail. This ſtands more firme then the Pillars of the earth, or the Poles of Heaven. There is nothing ſo perfect on earth but it hath an end; Wiſdome, Beauty, Riches, Strength. *David* ſaw an end of ſuch perfections. *Pſal.* 119. 96. onely Gods word abides for ever. *Iſay* 40.8. *Matth.* 24.35. Truth may be preſt and oppreſt, but never totally ſuppreſt, becauſe it's built upon the word of God, which is an invincible rock. *Eph.* 2. 20. Let not then

Fides non diu durant. Schiſmatici non ſunt longævi. Luther

See Doctor *Burges* on that Text. 1641. *Nov.*5.

'Tis an Hebrew Proverb. *Veritatem ſtabiles, mendacium debiles habere pedes.*

Veritas premi poteſt, opprimi non poteſt.

the flood of Hereſies which hath overflown the land, make us deſpondent or deſpaire, for as we have ſeen their riſe and reigne, ſo we ſhall ſuddenly ſee their ruine. What's become of the *Arrians*, *Donatiſts*, *Novatians*, *Pelagians?* &c. though like a mighty flood they drowned all for a time, yet like a flood they were quickly dried up again. God is the ſame to the ſame ſinners, he that brought down the Sects and Schiſmes of former ages, can and will in his due time bring down ours.

Queſt. *But when will it once be, we rather ſee an increaſe, then a decreaſe of Sects and Hereſies?*

Anſw. Yet in due time God will ariſe and will viſit their ſin upon them, and caſt them out as an unprofitable branch.

Queſt. *But when is that fit time?*

Anſw. When the Church is loweſt, and all ſeems to make againſt it, ſo that all its power is gone, then God appeares. *Deut.* 32. 16. *Gen.* 22. 14. *Exod.* 3. 9. *cum duplicantur lateres, venit* Moſes. God lets things come to extremity for his own greater glory. When *Aſſur* cannot ſave us, but we are fatherleſs and helpleſs, then God loves to ſhew mercy. *Hoſ.* 14. 3. *Pſal.* 12. 5. and 78. 58. when we lye like dry bones in a helpleſs forlorn condition, then God comes and breaths upon us, and makes us live. *Ezek.* 37. 11. to 15. when the earth languiſheth. *Iſay* 33. 9, 10. Now, now, now will God ariſe. *Exod.* 14. 13, 14. when *Job* had loſt all, and was poor even to a Proverb, then God appears and gives him double, making his latter end better then his beginning. *Job* 42. 12. when the Prieſt and the Levite paſſe by, then comes the good Samaritan with the Oyl of gladneſs. When father and mother forſake us, then God takes us up. There is a wheel in the midſt of all theſe wheels, and when we think they go backward, God can make them go forward. *Ezek.* 1. 16. and when 'tis night with us, he can make it light. *Zach.* 14. 7. at even (when we expect nothing but darkneſſe) then it ſhall be light. 'Tis at mid-night (when he's leaſt expected) that the bridegroom comes; when the Ship is ſinking, and *Lazarus* ſtinks in his grave, and all men forſake *Paul*, then Chriſt appears. When we are in the greateſt danger, then God is neareſt to deliver. He's *auxilium in angustiis præsentissimum*. *Pſal.* 46. 1. when there is no viſible means by which *Jacob* ſhould ariſe, but he's low in Temporals and low in Spirituals, then God appears. *Amos* 2. 5. God is never nearer to his people, then when they are in the greateſt extremity. Though the world ſee it not, and ſometimes his own people cannot diſcern his preſence, and therefore they cry, *How long Lord wilt thou hide thy ſelf!* God was never nearer to Chriſt, then when he was on the Croſſe. Nor to *Joſeph* and *Peter*, then when they were in priſon. When trouble is near, God is never far off; hence the godly uſe this as an Argument, Be not far from us, for trouble is at hand.

Ludibria mediorum ſunt cura Dei.

Prope eſt cum procul abeſſe videtur.

2. When the enemy is moſt high and inſolent when he begins to triumph, blaſpheme and rage, his fall is near. *Iob* 20. 5. 22. *Pſal.* 12. 3, 4, 5. and 37. 1, 2. 8, 9, 10, 20, 35. 36. and 94. 2, 3, 4, 5, 23. *Rev.* 20. 8, 9. *Iſay* 29. 7, 8. and 30. 13. when *Sennacherib* began to blaſpheme, God cuts him off, when none elſe could, or would do it. When all creature-comforts faile in point of Prudence and cannot adviſe, and in point of Power and cannot help, when Parliament upon Parliament is broken, and the floods of Hereſie increaſe, then God appeares. Hereticks are grown to a great height of

Nullum violentum diuturnum.
See Mr. *Strong's* 31. Serm. *Jer.* 3. 7. p. 44. and *Ier.* 39. 7. p. 172.
See the fall of the proud Antinomians in *New England*, in Mr. *Wells* his Preface to the Hiſtory of the Antinomians in *New-England*.

of Pride, and Impudence, they doe not onely Preach but Print their blaſphemy; a ſigne their end is near. Smoak, the higher it riſeth, the ſooner 'tis ſcattered, *Pſalm* 68.1. 2. As a beggar dreams he is a King and rich, but when he awaketh, he ſeeth it was but a deluſion, ſo theſe may dream of Kingdomes, Honours, and a fifth Monarchy, and reigning here a thouſand years in carnal delights, but when God ariſeth, they'l ſee theſe were but dreams. Fear not then the power and pomp of proſperous wicked men, *Pſalm* 49. 16. God hath a thouſand wayes to cut them off, he can drown *Pharaoh*, hang *Haman*, ſmite *Herod*, and make *Jeruſalem* a cup of poyſon, a burthenſome ſtone, a torch of fire to conſume all that oppoſe her, *Zech.* 12. 2. 3, 6. In patience therefore poſſeſſe your ſouls, for yet a little while, and he that ſhall come, will come. (*i.e.*) He will not delay his coming, but in due time, and in the fitteſt ſeaſon will deliver *Iſrael* from his enemies. *Famus dum ex tollitur, dep cit*

They ſhall fall
1. Irrecoverably.
2. Eaſily.
3. Suddenly.
4. Surely.

1. Ungodly men ſhall fall irrecoverably, they ſhall fall, and never riſe up again, *Proverbs* 28.14. They ſhall be broken with a rod of Iron, and daſht in pieces like a Potters Veſſel, *Pſalm* 2.9. If a bar of Iron fall on earthen pot, it breaks it all to pieces, ſo as it cannot be ſodered together again, as a pot of gold or ſilver may.

2. Eaſily with a word of his mouth, *Pſalm* 44. 4. God can ſpeak them into confuſion, and turn them into nothing. He beholds all Nations as a drop, they are *purum nihil* compared to him. He can with more eaſe deſtroy them, then we can cruſh a Moth in our windowes, or tread a worm under our feet. Thoſe that will not bend to Chriſts Scepter, muſt be broken, *Pſal.* 2.9. a bar of Iron, *eaſily* breaks an earthen pot.

3. Suddenly, in a moment, when they promiſe themſelves victory and ſucceſs, and cry Peace Peace, then comes ſudden and ſwift deſtruction, *Pſ.* 73.19. when they leaſt think of judgement, then comes fear and ſudden deſolation, which like a whirlwind ſpeedily, terribly, irreſiſtably carries all before it, *Prov.* 1.27. How ſuddenly was *Siſera* ſlain by *Abimelech* by a piece of a milſtone: *Herod* in the midſt of his pomp by an Angel: and *Senacheribs* great Army of an hundred fourſcore and five thouſand men deſtroyed by one Angel in one night, 2 *Kings* 19.35.

4. Surely, they ſhall not eſcape, there's no flying when God perſues, *Amos* 9.1, 2, 3, 4. If God be againſt us, all the Creatures are againſt us; 'tis not Heaven nor Hell, Sea or Land, Heighth nor depth that can ſhelter us from his wrath. Some God deſtroyes by the ſword, ſuch as eſcape the Sword, the Peſtilence ſhall ſlay them; and ſuch as eſcape the Peſtilence, the Famine ſhall devour; and if any wicked man ſhould eſcape puniſhment here, yet he is ſure to be met withall in another world.

2. *Obſerve*, That falſe Prophets and Hereticks are *fools and madmen*. The word in the Original will bear both, and if falſe doctrine and hereſie be folly and madneſs, then by an Argument *ab abſtracto ad concretum*, falſe Teachers and Hereticks muſt needs be fools and mad-men, or mad-fools. However the blind world may admire ſuch, and cry them up for Learned Wiſe-men; yet in Gods eye, and in the eſteem of all ſuch as are truely godly, they are no better then fools and mad-men that have loſt their

their wits, and are beſides themſelves.

1. They are fools, for they forſake the Fountain of living waters, to go to broken Ciſterns of mens inventions, which can yield them no refreſhing in times of trouble. They prefer Chaff before Wheat, Ceremonies before Subſtance, Droſs before Gold, Drunkenneſs before Light, and Falſe-hood before Truth. They trade in ſinne, and ſo are the worſt of fools: of all fools none ſo vile as the ſinful rebellious fool. Sinners and fools are *Synonyma's* in Scripture language, *Proverbs* 1.7. and 10. 23. and 12.15. and 14. 9. *Titus* 3.3. Hence 'tis that covetous worldling are called fooles, *Luke* 12. 20. becauſe they prefer Cointers before Gold, Earth before Heaven, and Temporals before Eternals. Such a fool is the voluptuous man, who for a little momentany pleaſnre here, will run the hazard of Eternal pain, *Proverbs* 7.21.22, 23. and is not the Idolater a fool, who worſhips Gods of wood and ſtone, which follows lying vanities, and ſo forſakes his own mercies? Are not the perſecutors of Gods people fooles, which heave at a burthenſome ſtone that will recoil on them, and cruſh them to pieces? *Zech.* 12. 2,3. Hence 'tis that the wiſe counſellours of *Pharaoh* are called fools, *Iſay* 19.11. God befools them in their plots againſt his people, *Job* 12.17. and 5.12. So Atheiſts are called Fools, *Pſalm* 141. and ungrateſull perſons who ſin againſt the God of all their mercies are called fools. *Deuteronomy* 32. 6. yea, when Gods own people for want of watchfulneſs fall into ſin, its called fooliſhneſſe, 2 *Samuel* 24. 10. *Pſalm* 38.5. None are truely wiſe but gracious men, that can part with all for Chriſt, *Matthew* 13. 45. The world is apt to call and count ſuch preciſe fools, 1 *Cor.* 4.10. but God calls them wiſe-men, *Proverbs* 17. *Job* 28. *ult.* He is the wiſeſt man,

Who takes the { Shorteſt / Safeſt / Faireſt } way.

Now gracious men, 1. Take the ſhorteſt and the neareſt way to Heaven, they tread the Path of Holineſs, which is the direct way to Happineſs. 'Tis ſaid of *Abimaaz*, that he ran the way of the plain and ſo out-ran *Cuſhi*, 2 *Samuel* 18. 23. Hypocrites and wicked men go about in the crooked paths of ſin, *Pſalm* 125. *ult.* but the godly goe the way of the plain, and ſo out-run others.

Qui vadit planè, vadit ſanè.

2. He's the wiſeſt man who takes the ſafeſt and the ſureſt way. The way of ſinne is beſet with many dangers, and can aſſure us of nothing, but miſery and ruine. But the Path of Piety brings aſſured peace and comfort, *Proverbs* 11. 18. *To him that worketh righteouſneſs ſhall be a ſure reward*, *Iſay* 64. 3. not to him that doth a righteous act or two, (which a wicked man may do) but he that works righteouſneſs and and makes it his trade to be doing good, he ſhall have a ſure and full reward.

Actio una non denominat hominem.

3. He's the wiſeſt man that takes the faireſt way, now the way of Piety is a pure path, and leads to the God of Purity, *Matthew* 5.8. But the way of ſin is a foul and loathſome way, and therefore ſin is called filthineſſe in the Abſtract, 1 *Corinthians* 7.1. *James* 1. 22. Lay aſide all filthineſſe (*i.*) all ſin, which mars the glory and beauty of the Soul, and defaceth Gods Image in us.

2. As

2. As the wicked are Fools, ſo they are *Madm-men* alſo. Now in Madneſs there are two things, *viz. furor & amentia*, falſe Prophets have both: Firſt, their judgements are perverted, they have loſt their wits, they are ſo bewitcht with deluſions, that they cannot ſay, Is there not a lie in my right hand, *Iſay* 44.20. Secondly, They carry the whole man with furie after them, none more violent in their perſecutions, then ſuch men are who have embraced, for doctrines, ſatanical deluſions: Such are ſaid to be *Mad*, *Jer.* 50.38. and 51.7. *Hoſ.* 9.7. the dayes of Viſitation are come (*i.*) the time is at hand when God will viſite the people for their ſins; but how doth that appear? why the Prophet is a fool, and the ſpiritual man is mad; (*i.*) thoſe falſe Prophets which fed them with vain hopes of golden times and glorious proſperity, they are but fools, and thoſe ſpiritual guides which have miſled you are no better then mad-men: and why is all this? why, 'tis for the mulitude of their iniquity, and their great hatred. *q. d.* God juſtly ſends ſuch falſe Prophets amongſt thoſe that will not believe his true ones, as a puniſhment of their iniquity, for hating the true Prophets and their Doctrine. This makes many to doate and diſtemper themſelves about idle and frivolous queſtions which breed diviſions in the Church of God. Thoſe are ſaid to be ſick, or rather mad about queſtions (as ſome render the word, (1 *Tim.* 6. 4. the part affected is chiefly the imagination, the immediate ſeat of opinion. Theſe have loſt their wits till by repentance they return to them again, as the Prodigal is ſaid to do, *Luk.* 15.17. ἔτοιμα & ἀνόμαλα are of ſo near affinity; hence wickedneſſe is called the fooliſhneſſe of madneſſe, *Eccleſ.* 7.25. and 1.17. and 3.12. and 9.3. and therefore theſe drunkards and whore maſters that waſte their eſtates and conſume their Vitals; blaſt their reputation, and damn themſelves for a litle liquor and luſt, are *Mad*, and the time is at hand that they will curſe themſelves for ſo doing: yea, all wickedneſſe is madneſs. *Cauſativè & effectivè*, 'tis the cauſe of madneſs, which is a judgement attending upon ſin, as the effect follows the cauſe, and the threed the needle; where ſin and diſobedience go before, there madneſſe oft follows in this life, *Deut.* 28.28. but alwayes in the next, *Matt.* 8.12. So the perſecutors of Gods people are called mad-men, *Luke* 6.11. 2 *Pet.* 2.12. and *Paul* ſaid of himſelf that before his converſion he was exceeding mad againſt the people of God, *Acts* 26.11. and ſo were *Davids* enemies, *Pſal.* 102.8.

See a wo ld of Mad men in Maſter *Adams* Serm. on *Eccleſ* 9 3. *p.* 478, *&c.* And the Cauſes, Signes, and Cure, of this Madneſs. See in *Abrenethy* his Treatiſe of Chriſtian Phyſick, Printed 1615.

vocem inſaniæ, Beza *Deliret ut ſæpè ſolent ægroti.* Grotius.

Sui compos effectus, fuit enim quaſi extra ſe & mente captus; deliras & inſanus ſed vexatio dedit ei intellectum. A Lapide.

The wicked are apt to reproach the godly, when they zealouſly oppoſe their ſins and errors, with the Title of mad-men. 'Tis no new thing, thus they called the young Prophet, 2 *King.* 9.11. and thus they upbraided *Jeremiah* (29.26.) and Chriſt himſelf (who zealouſly contended againſt the ſins of the time) is ſaid to be mad, and to have a Devill, *Mark* 3.21. *John* 10.20. the Diſciple is not above his Maſter. When *Paul* was zealous in ſpreading the Goſpel, *Feſtus* tells him that much learning had made him mad, *Acts* 26.24. and not onely Heathen *Feſtus*, but even the Chriſtian *Corinthians* call *Paul* a mad-man, to whom he mildly anſwers, if we are beſides our ſelves it is unto God, 'tis out of a zeal to his Glory, and not our own, 2 *Cor.* 5.13. as St. *Bernard* ſaid ſometimes of the Virgin *Mary*, *Domine propter Te, eſt extra ſe*: and if this be to be mad, we muſt reſolve to be madder in this kind, 2 *Sam.* 6.20. So that we ſee who are the real mad-men of the world, not ſuch as follow Chriſt fully and faithfully, without turning to the right hand or the left; but ſuch as give up themſelves to ſin and error.

1. As mad-men uſe to wound themſelves and hurt others; ſo theſe

wound their own ſouls with their ſins, for every ſin is a ſtab, and in their ſpiritual frenzy they labour by their ſinnes and errors to wound and kill others.

As mad-men prefer ſtrawes and feathers before things of greater value, ſo theſe prefer the Vanities of the world, before Jeſus Chriſt.

3. As mad-men break their bonds which ſhould keep them in; ſo theſe break the bonds of Chriſts Doctrine and Diſcipline, and will not have him to reign over them, *Pſalm* 2. 3. but they ruſh into ſinne as the Horſe doth into the battle fiercely and furiouſly without wit or reaſon, *Jer.* 8. 6. 'Tis the nature of ſin and error to diſtract ſuch as embrace it: as we ſee by ſad experience in our dayes, wherein many of the ancient Hereſies which have been dead and buried, and lay rotting in the Grave of Oblivion for many hundreds of years, are now revived and raiſed up again, inſomuch that many by reaſon of theſe ghoſtly and gaſtly apparitions, coming out of the bottomleſſe pit of Hell, and walking ſo freely abroad without check or controul even at Noon-day, are even diſtracted and ſcared out of their wits. We pitty the condition of mad-men, and if any of our friends have loſt their wits, we lament their condition; but this ſpirituall madneſſe is the moſt deplorable madneſſe; the other is afflictive, but this is deſtructive: this is a great ſinne, and the puniſhment of ſinne.

See more in Mr. *Pierce*, the Sinner impleaded, &c. *P.* 2. *Chap.* 3 *p.* 285.

4. *Obſerve*, That God will overthrow falſe Teachers, by diſcovering their coverings, and making known their deluſions to the World. As a diſeaſe diſcovered is half cured, ſo an errour diſcoverd, is halfe conquered. Uſually before God overthrows wicked men, he diſcovers their vileneſſe firſt, that the Glory of his Juſtice may be the more apparent, and his people may come out from amongſt them.

Primus ſanitatis gradus eſt noviſſe morbum.

Thus, the preaching of the Word by Chriſt hath diſcovered Antichriſt to the World, and hath brought him down, ſo as he can proceed no further, but his Kingdome dayly waſts and moulders away, 2 *Theſſalonians*, 2. 3. 8. 9. as he roſe Gradually, ſo he conſumes by Degrees, in *Ireland*, *Scotland*, *France*, *Italy*, &c. Miniſters therefore ſhould by their Praying, Preaching, Diſputing, Printing, &c. pluck off the Vizard, and diſcover the deceits of thoſe deceivers to the World. We ſhould uncaſe thoſe Foxes, get them out of their holes, overthrow their diſtinctions, make bare their abſurdities, hypocriſie, folly & filth to all men. The plainer the better, a wiſe man deſires to ſpeak ſo as he may be underſtood, that his Auditours may be convinced of the Truth he pleads for, and the errour which he oppoſeth. Where the Goſpel is plainly and powerfully preached, there Satans Kingdome ſuddenly falls, *Luke* 10. 18. When the Sunne ariſeth, the Clouds ſcatter, and where the Son of Righteouſneſſe is powerfully preached and publiſhed, Hereticks hide themſelves, and dare not make that open ſale of their Wares, as they doe in dark corners. Let us therefore pull off their Masks of Liberty, their ſleeves of Sanctity, and their Trappings of Hypocriſie: Let us expoſe their errour, ſtript and naked in their own Natural deformity, and they will ſoon be exploded by all, ſo that they ſhall proceed no further.

Ubi major eſt iniquitas ibi major eſt ineptia.

5. *Obſerve*, As God confounded the Magitians of old, ſo he will confound the Juglers of our time in his due time. They ſhall not alwayes proſper that oppoſe the Truth, the time is at hand when their madneſſe ſhall appear, and they ſhall proceed no further. As God hath brought down thoſe which were of No Religion, ſo he will bring down thoſe that are

See Dr. *Burges* Serm. on *Pſal.* 76. 10. *p.* 50. &c.

are of All Religions. ——— *Deus dabit his quoque finem.* Babel muſt down as well as Babylon, and the making of them naked is a preparatory work to the making of them deſolate, *Revelations* 17. 16. God is a juſt God, he's alwayes like himſelf; to the like ſinners he ſends the like puniſhments. He's *Jehovah*, he changeth not, but is the ſame yeſterday, and to day, and the ſame for ever. So that as the promiſes made of old to believers muſt be applied by us, *Joſhua* 1.5. compared with *Hebrewes* 13. 5. though the Promiſe was made to *Joſhua*, yet all the faithful muſt apply it to themſelves, for that which belongs to one believer as a believer, belongs to every believer. What he promiſeth to one, he promiſeth to all which are in that condition; for though ſome may have more Grace, yet none have more merit. So on the contrary, the judgements of God denounced and executed on ſinners of old, muſt be applyed by us againſt the ſinners and ſeducers of our time; for whatſoever was written aforetime, was writen for our Learning, *Romans* 15. 4. Gods judgements on *Pharaoh* for oppreſſing Gods people, muſt comfort us when we lie under the oppreſſions of Tyrants. Gods judgements on *Corah*, *Dathan* and *Abiram*, who uſurped the Prieſts Office, and oppoſed *Moſes* and *Aaron*, endeavouring to Level both Magiſtracy and Miniſtery, muſt comfort us who are troubled with the like or worſe ſinners. He that puniſht blaſphemers of old, will not ſuffer the blaſphemers of our time to goe alwayes unpuniſht. Let this therefore comfort us, that as God confounded the *Egyptian* ſorcerers of old, who oppoſed *Moſes*; ſo in his due time he will confound thoſe that oppoſe his Truth and Miniſters, he will diſcover their madneſſe unto all even as theirs alſo was, and then they ſhall proceed no further: for though they Rage, yet our comfort is the Lord Reignes, *Pſalm* 97. 1. 'Tis not ſaid the Lord hath Reigned, that we know; nor the Lord will Reign, for that we believe; but the Lord even now in the midſt of all theſe confuſions, yet ſtill Reigns. He deſtroyeth Deſtroyers, levels Levellers, and ſpoyles the Spoylers of his people. He is not onely a Titular, but a Tutelar King, he Rules and commands all the Kingdoms of the World as pleaſeth him, he pulls down one, and ſets up another in the Throne, and none may ſay unto him, what doſt thou? If the Devil Reigned, we ſhould all be ruined; if the people Reigned, we ſhould be confounded: but that which comforteth Gods people is this, that the Lord ſtill Reigns in the midſt of all his enemies: Hence the Church ſings five or ſix *Hallelujahs* together, and all for joy that the Lord God Omnipotent Reigns, *Revelations* 19.1. to 7. Let us not then be deſpondent, becauſe of the Devil, and his Agents, but remember he is but a Creature.

Deus erga ſimiles ſimiliter ſe gerit. *V. Jenkins on Jude* 14. *Obſ.* 3. *p.* 204. *fol.* *Quod convenit tali qua tali, convenit omni tali.*

See Mr. Clerks Mirrour, ult. Edit, cap. 112.

2. He's a chained Creature, *Jude* 6. *Revelations* 2. 10. under the perfect ſubjection of this great King.

3. He's a conquered Creature, Chriſt hath conquered him for thee, and he hath promiſed to conquer him in thee, *Romans* 16.20.

4. He's a curſed Creature, he was curſed in Paradiſe, and is under the everlaſting curſe of God,

5. At the laſt day thou ſhalt ſit in judement on him, 1 *Corinthians*, 6. 3.

Secondly, What though the Devils Agents are many and mighty, yet there is a Wiſer and a Mightier then they, who hath ſet them their bounds which they cannot paſſe. I have read a Story of a company of men that were at Sea in a great ſtorm, and all being ready to be drowned, and crying out, there was a little boy, and he was laughing and ſaid, *Why are you thus troubled, my Father is Pilate of the ſhip, and he will have a care that*

the ſhip do not miſcarry. So when we conſider though the Church like a ſhip in a ſtorm be ready to ſink, yet that God is the Pilot of the ſhip and governs all in wiſedome, for the good of his people, this may quiet us in the midſt of all our Trials.

Object. *If God thus limit wicked men and rule over them, how comes it to paſs that he ſuffers wicked men to Tyrannize over his people, as they doe?*

Anſwer, We muſt not condemn Gods wayes, becauſe we cannot underſtand the Reaſon of what he doth. There are myſteries in Gods Kingdome, as in all Kingdoms there are ſecrets of State not fit for all to know. 'Tis as eaſie for a man to take up all the Sea in a Cockle ſhell, as to know the Reaſon of Gods actions in his Eternal Counſel: we muſt not condemn what we cannot comprehend, for God is infinitely wiſe and knoweth how to bring light out of darkneſs, and order out of confuſion.

2. He's infinitely juſt, though his wayes be ſecret and full of darkneſs to us, yet they are alwayes juſt. When clouds and darkneſs are round about him, then righteouſneſs and judgement are the Habitation of his Throne, *Pſal.* 97.7. He can make a medicine of the poyſenous oppoſitions of wicked men, their malice ſhall be as Horſe-leeches to ſuck out the bad blood; as a File to take off the ruſt, as rubbiſh to cleanſe the veſſel and waſh away the filth, and as a Touch-ſtone to try the Graces of his Children. And though his Providences ſeem to croſs his Promiſes, yet wait the Concluſion, and you ſhall ſee and ſay he hath done all things well. We ſee in a Clock though the wheels run croſs and contrary one to another, yet they all conduce to the going of the Clock. *Joſephs* impriſonment is the way to his preferment, and *Jona's* drowning was the means to ſave him from drowning. We muſt not judge of Gods Actions before they be formed and finiſht. If a man ſhould come to an Embroyderers ſhop and behold his work when 'tis half made, it would look ill favouredly, but ſaith he, ſtay till it be all done, and you will commend it. When a man puts ſilver into the Furnace, when 'tis taken out firſt 'tis all black, but ſtay till it's finiſht and furbiſht, and then it's beautiful. The Lord hath been doing a great work in *England* for many years paſt, his wayes have been in the clouds, and where we are yet, whether at the borders of *Canaan*, or going into the Wilderneſs again, we cannot tell: it will be our wiſedome by Prayer and Patience to wait on the Lord, and then in the concluſion we ſhall ſee that all things ſhall work together for good unto Gods people, *Rom.* 8.28.

VERSE 10.

VERSE 10, 11, 12. *But thou haſt fully known my Doctrine, manner of life, purpoſe, Faith, Long-ſuffering, Charity, Patience,*

Perſecutions, afflictions which came to me at Antioch, *at* Iconium, *at* Lyſtra, *what perſecutions I endured; but out of them all the Lord delivered me.*

Yea and all that will live godly in Ieſus Chriſt, ſhall ſuffer perſecution.

WEE are now come to the Second Part and Period of this Chapter, wherein the Apoſtle preſcribes the *Meanes* how *Timothy* and all the godly may be preſerved againſt Seducers, and their Seducements. *viz.*

1. By imitating and confirming themſelves to *Pauls*
   1. Doctrine.
   2. Converſation.
   3. Purpoſe.
   4. Faith.
   5. Long-ſuffering.
   6. Love.
   7. Patience.
   8. Perſecutions.
   9. Afflictions.

2. By conſidering Gods ſore judgements on Seducers, how they are given up to a Reprobate ſenſe, increaſing ſtill in all kinds of wickedneſſe. Verſe 13.

3. By a conſtant adhering to the Scriptures. Verſe 14, 15.

But thou haſt fully known my Doctrine.

Leſt *Timothy* ſhould be drawn aſide by the ſubtleties of ſeducers, *Paul* propounds his own example to him as a pattern for his imitation, and ſo much the rather becauſe *Timothy* had experimentally known the truth of his doctrine, and the ſincerity of his converſation both in Doing and Suffering for Chriſt. Now ſince we are more eaſily led by Preſidents then by Precepts, the Apoſtle propounds his own example for our imitation, wherein we have the lively pattern and Pourtraiture of a faithfull Paſtour; whoſe office it is, not only to preach ſound doctrine, but alſo to practiſe what he preacheth in his own life, that ſo he may be able to ſpeak from the heart to the hearts of his people; and may not bring his food as birds do to their young ones, in their Beakes, not in their Breaſts. The word παρηκολούθησάς is emphaticall, and ſignifies not a a ſimple, ſingle, notionall knowledge; but a ſingular, peculiar, intimate, experimental knowledge of the ſecrets, counſells, and converſation of a man. So the word is uſed. *Luke* 1.3. it ſeemed good to me having had perfect underſtanding of things. *Luke* being guided by the ſpeciall inſtinct and direction of Gods Spirit, had full and infallible knowledge of the things which he writ. So *Timothy* did not barely know, but (as our Tranſlations render it) he fully knew the doctrines & vertues of *Paul*, and therefore none more fit to * follow his Example. *q.d. O my beloved Son* Timothy, *there is none that knoweth me better then thou.*

Eſt argumentum cum a facili, tum ab exemplo ſumptum. q.d. Tu me exemplum habes, tu doctrinam meam & crucem noſti, in his me imitare, ſicut ballenus feciſti. Piemingius.

Παρηκολούθησάς *penitus aſſecutus.* Beza.

* Ἀκολουθία, ſignifies to follow or to imitate (*ab a part. congregativa, ſimul, &* κέλευθος, *via*) hence our Tranſlation in the Margin renders it, thou haſt been a diligent follower of my doctrine, &c.

thou. Thou throughly knoweſt not onely what I have taught, did and ſuffered; but alſo how I was minded and diſpoſed; Thou knoweſt what my will and deſire was, my Faith, Love, Patience, and Perſeverance are not hid from thee; thou being an Eye-witneſſe and inſeparable companion to me in many of my afflictions: wherefore ſince the time of my departure is at hand, and I muſt ſhortly be offered up as a ſacrifice by my Martyrdom for Chriſt, I now expect all thoſe things from thee, which a tender Father may expect from his beloved Son, or a careſull Maſter from his obedient Schollar.

1. *Obſervat.* 1. *Obſerve*, In that *Paul* propounds his own Example for *Timothy* to conſider and follow. That the Pious Example of the godly muſt be imitated by us. Younger Miniſters eſpecially muſt obſerve the doctrine and converſation, the pious wayes and walking of the elder and graver Miniſters, and muſt follow them. Aged *Paul* propounds his vertues to young *Timothy* for imitation. Many young men praiſe the gravity, ſolidity, wiſdome, induſtry, mortification, and ſelf-deniall of ancient Miniſters, but they do not follow them. They deal by them as the world doth by Honeſty, they praiſe it, but they never practiſe it.

——*Probitas laudatur, & alget.* Juven.

Plus fonte, qui manat à ſemine, & in ipſo movent Exempla quàm in arte.

As *Gedeon* ſaid to his ſouldiers. *Judg.* 7. 17. look upon me, and do likewiſe; ſo you that are young and unſetled, raſh, and conceited, look upon the Doctrine, Diſcipline, Haire, Habit; wayes and works of the Holy and the Grave; follow them now you are young, and then you will be good long. Great is the power of the Example of ſuperiours, when one praiſed the *Lacedemonian* ſouldiers for being ſo orderly, who before had been ſo injurious, one of them anſwered; No, the praiſe is not ours that we are thus changed, for we are the ſame men ſtill, but we have now another Captain, and he it is that ordereth us. How oft doth God command us to follow our faithfull Guides? *Heb.* 13. 7. 1 *Cor.* 4. 16. *Philip.* 4. 9. *James* 5. 10. and commends it. 1 *Theſ.* 1. 6. As we muſt follow Chriſt, ſo we muſt follow all the Saints, Prophets, Apoſtles, Martyrs, &c. So far as they follow Chriſt. God hath ſet them before us as our Copy to write by, and our Pattern to live by; and we muſt anſwer not only for ſinning againſt the light of the word, but againſt the light of good Example alſo. It will be one day ſaid, you had ſuch and ſuch to go before you in Paths of Piety, and yet you would not follow. The faithfull are called witneſſes. *Heb.* 12. 1. *Rev.* 12. now if we walk contrary to their light, they will witneſs againſt us, as *Noah* and *Lot* did againſt the ſinners of their age; but if we walk anſwerable to their Light, they'l witneſſe for us. Their practice may comfort and confirm us in Gods way, they declare the poſſibility of obtaining ſuch a grace, and make it thereby the more eaſie, when we have ſeen it done before us. If a man have a Torch to light him in a dark and dangerous path, how glad is he; the godly ſhine like lights in the midſt of a crooked generation. *Phil.* 2. 15, 16. their life is a Commentary on the Scripture. Now ſince the nature of man is apter to be guided by Example then Precept, and to live *non ad rationem, ſed ad ſimilitudinem*, therefore God hath prepared abundance of glorious examples for our imitation; and thus the Saints that are now at reſt and triumphant in glory, their lives are to be our Looking-glaſſes to dreſſe our ſelves by, our Compaſſe to ſaile by, and our Pillar of a cloud to walk by.

Ὑπόγεγραμμαι. exemplar. Metaph. à Pædagogis.

Object. *But doth not the Scripture propound Chriſt as our pattern for our Imitation? Matth.* 11. 29. 1 *Pet.* 2. 21.

Anſw. Chriſt is a Pattern of Patterns, he's inſtead of a thouſand Examples,

amples, he's an Example that had no ſin in him; ſo that we may and muſt follow him in his Morall Vertues abſolutely, other patterns be imperfect and defective, but Chriſt is a perfect Copy, his ſteps we muſt follow, his vertues we muſt imitate, we muſt ſhew forth not a vertue or two, but all thoſe vertues which did ſhine in the converſation of Chriſt, and made him glorious in the world, all thoſe muſt not onely be in us, but muſt ſhine forth in our lives alſo. 1 *Pet.*2. 9. *Matth.* 5. 16. 2. He's an Example which none can equalize nor ſufficiently admire, we are apt to excuſe our ſelves for not imitating Chriſt, becauſe he's too high, hence God in his wiſdom hath provided Examples of a lower rank, of men ſubject to the like Paſſions as we are. The Scripture records what glorious things they have done and ſuffered for God and his honour. Now theſe are patterns of our own rank and nature, whom we muſt not onely imitate, but labour to equalize, and ſtudy to out-goe the beſt pattern of the beſt Saints that ever were. We can have no excuſe in theſe dayes of light, if we come not up to the beſt patterns, becauſe we have more of the Spirit, more light, and more clear manifeſtation of God, then they had. *Sancta Chriſti vita eſt perfectiſſima virtutum Idea,*

Queſt. *How far muſt we imitate the Saints, and be followers of them?*

Anſw. We may not follow any Saint whatſoever ſimply and abſolutely, but onely with a *Quatenus*, ſo far as he is a follower of Chriſt. 1 *Cor.* 11. 7. the Saints have had their failings, and the beſt have a great deale of the old *Adam* in them. They are Pillars of cloud for us to walk by, but this cloud hath its dark part, which if we follow, we ſhall fall as they did. There are 4. ſorts of actions which the Scripture tells us were done by Saints.

1. Some were ſinfull, as *Davids* adultery, *Peters* deniall; and theſe are recorded not for imitation, but for Caution and admonition. 1 *Cor.*10. 6. theſe things are examples that we might not luſt as they did. Their ſins are Sea-marks for men to ſhun, and not Land-marks to walk by. It's a ſad thing to love that in *David*, which he did abominate in himſelf. Yet 5. good Leſſons we may learn from the falls of the Saints.

1. When thou readeſt of their ſins, it ſhould teach thee not to idolize any Saint, they were men as well as others, and had their *nævos*, and had need of a Mediatour.

2. It may teach us that the beſt Saints may fall into the foulеſt ſins if they do not watch; yea into thoſe ſins they moſt abhorre. Of all ſinnes *Peter* thought himſelf moſt free from that of denying Chriſt, and if a man ſhould have come to *Solomon* when he had made that rare Prayer before all the people (1 *Kings* 8. 22,23, &c.) and told him, Well *Solomon*, for all this Prayer that thou haſt made, thou wilt turn Idolater before thou dye; would not he have anſwered with *Hazael*, Am I a dog that I ſhould do ſuch things? This ſhewes that the beſt have in them the Root of the vileſt ſins, and if we be not upheld and preſerved by Gods aſſiſting grace, we ſhall certainly fall.

3. We may learn what ſins are moſt prejudicial to us. *viz.* Self-confidence, this brought *Peter* down, idleneſſe and proſperity, this brought *David* down. Effeminateneſſe brought *Solomon* ſo low.

4. We learn that a holy fear is neceſſary to ſalvation. *Prov.*28. 14. *Phil.* 2. 12. and to have a holy jealouſie over our deceitful hearts, be not high-minded but fear, for if ſuch great Saints fell to ſuch foul ſins, what ſhall ſuch poor ſhrubs do? *Sit caſus majorum, tremor minorum.* Aug.

5. As you that never fell muſt read theſe Examples to preſerve you from

from falling, ſo you that are fallen muſt not deſpaire, but read them that you may riſe again by Repentance, as they did. Let us therefore watch and pray continually, for the beſt Chriſtian is like a man rowing againſt Wind and Tyde, if he let go his Oares, he cannot in a great while recover again what he hath loſt.

2. Some actions of the Saints were done by ſpeciall inſtinct and inſtigation of the ſpirit, theſe are not for our imitation. *Elijah* calls for fire from heaven, which the diſciples deſiring were checkt by Chriſt. *Luke* 9. 54. *Sampſons* pulling the houſe on his own and the Philiſtines heads, was by an immediate inſtinct of the ſpirit. So was *Phineas* his acts. *Numb.* 25. we muſt not expect ſuch extraordinary inſtincts and impulſes of ſpirit in our dayes, we muſt now to the Law and to the Teſtimony. *Iſay* 8. 20. we muſt *ſuſpect* ſuch extraordinary impulſes, rather then *expect* them.

2. Some actions they did by ſpecial command from God, and if we have not ſuch an extraordinary command, we may not imitate them. *e. g.* The Iſraelites when they went out of Egypt borrowed Jewels of ſilver and gold, which they never paid again, becauſe God bid them ſpoyle them, but we may not do ſo. *Pſal.* 37. 21. ſo God commands *Abraham* to kill *Iſaack*, we have now the word for our Rule, and muſt not expect Revelations.

See my *Schools-Guard.* Rule the 17. for expounding the Law.

3. Some were occaſionall actions, which they were not bound to in the general, but meerly for ſuch a time, and in a caſe of neceſſity, ſo the diſciples muſt carry no ſcrip nor gold, but preach freely. * *Matth.* 10. 8, 9, 10. 'twas as a Temporary command, as appeares *Luke* 22. 35. ſuch was *Pauls* practiſe in working for his living. † *Acts* 13. 3. and 20. 34.

* See my *Sal. Terræ. cap.* 9.

† See my Text fully vindicated in my *Sal Terræ. cap.* 9.

4. Some actions of the Saints are acts of Holineſſe and Righteouſneſſe grounded on the word of God, and in theſe it is that we muſt imitate them. There is a magnetical vertue and hidden excellency in good examples, to allure us to vertue, as there is a divelliſh efficacy in lewd examples to make us wicked, *Jeroboams* wickedneſſe drawes *Iſrael* to ſin, ſo there is an heavenly efficacy in good examples (when ſanctified) to make us holy. *Judg.* 2. 7. the people ſerve the Lord all the dayes of *Joſhua* who was a good man, and the Elders who out-lived *Joſhua*, ſo long as they had a good example, they ſerved the Lord. If *Criſpus* the Ruler of the Synagogue believe, all his houſe believe with him. *Acts* 18. 8. *Theodoſius* by his holy example made his Court a Nurſery of Religion. The patient ſufferings of the Martyrs made many Martyrs; *Juſtin Martyr* tells us that the pious lives of the Chriſtians were a meanes to convert him. Hence the Scripture aſcribes a converting power to good example. 1 *Peter* 3. 1.

2. Their example will be a Cordial to comfort us in our diſtreſſes. There is no miſery that can befall us, but it hath befallen ſome of the Saints before us. Art deſerted in thy own apprehenſion? ſo was *Heman.* Art poor? ſo was *Job.* Art perſecuted? ſo was *David.* Art called to difficult duties? ſo was *Abraham*: ſo were the Martyrs called to forſake all. If a man be to go through a vaſt howling wilderneſſe, this is a ſad journey, yet if he ſee a beaten high way all along, this is a great comfort to him in his journey. This is our condition, the way to Heaven is through a wilderneſſe of trouble, our comfort is, 'tis a beaten way, thouſands of Saints have gone before us in it.

3. This following of them will evidence our ſalvation, and aſſure us of our reigning with him in glory. 1 *Theſ.* 1. 4, 5, 6. know Brethren your Election, but how? becauſe ye became followers of us *Peter Martyr* tells a ſtory of

of a deformed man had married a very deformed wife, and being deſirous to have handſome children, he bought abundance of curious Pictures, and cauſed his wife every day to view them, and as (he ſaith) the man had handſome children. The application is plain, Let us ſet the beautifull examples of Gods *Abrahams*, *Pauls*, &c. before us, and then though by nature we are deformed, yet by the aſſiſtance of Gods ſpirit enabling us to follow the holy examples of his people, we ſhall become beautifull and lovely in Gods eye. See more *Robinſons* Obſervations. 19.

2. *Obſerve*, That 'tis lawful ſometimes, and in ſome caſes to mention thoſe Graces which God hath given us. *Paul* here to comfort and quicken *Timothy* tells him of his Faith, Patience, Long-ſuffering, Afflictions, and how the Lord delivered him out of all. In other places he mentions what he had done and ſuffered for Chriſt. 1 *Cor.* 11. totall. *Phil.* 1. 12, 13, 14, &c. *Job* 29. and 31. declares his innocency and integrity to the world. * Self-commendation is lawful in eleven caſes. *Obſervat.* 2.

Caut. But then the † Matter, the meaſure, the Manner and End muſt be good, it muſt not be to advance our ſelves, or exalt our own names (as many Sectaries do who call themſelves Saints, The holy ones, the ſervants of the living God) but to bring glory to God, and exalt his name. What the Phariſees ſpake proudly and falſely, a believer may ſpeak humbly and truly, Lord, I bleſſe thee that I am not as vile as the vileſt, ſince by nature I am as vile as any, 'tis thy Free-Grace and diſtinguiſhing-love that hath made the difference.

* See Mr *Reyners* Government of the Tongue. p. 304, 305. &c.
† *Idem. ibid.* p. 317.

My Doctrine.

Q. *d.* Thou haſt known my doctrine to be ſound and ſincere, without the mixture of humane inventions. *Nudus nudè, nudam patefeci veritatem.* I have faithfully fed Chriſts flock with the ſincere milk of his word; and not as the falſe Prophets do with the chaffe of their own deceits and dreames. One ſpeciall note whereby to know a true Miniſter, is his doctrine, this is that fruit by which you may diſcern a falſe Prophet from a true one. *Matth.* 6. 16. by their fruit (*i. e.*) by their doctrine you may know them: if they teach ſuch things as infect the judgement with error, or taint the life with uncleanneſſe (though they ſeem never ſo holy) note them for falſe Prophets. Our Saviour by the truth of his doctrine proved himſelf to be ſent of God. *John* 7. 16, 17, 18. and 12. 49, 50. *Paul* commands *Timothy* to keep the pattern of wholſome words. 2 *Tim.* 2. 13. and *Titus* muſt be carefnl in apppointing Miniſters for the Church, to chuſe ſuch as hold the faithful word. *Titus* 1. 7. 9. Morall Vertues may be found with a falſe faith, let not thoſe Apples of *Sodome* deceive you, for as there may be good doctrine where the life is bad, ſo there may be falſe doctrine where the life is ſeemingly good. Look therefore in the firſt place to the doctrine, and in the ſecond place to the vertues which ſeem to commend it: ſo doth *Paul* here, firſt he tells you his Doctrine was ſound, and now he comes to declare his Graces, and how he lived.

2. *Manner of Life.*

Q. *d.* Thou haſt not onely known my doctrine, bnt my life alſo; neither haſt thou onely known an action or two, but thou haſt known the whole

course and Series of my life; (partly as an eye-witneſſe, and from credible witneſſes and clear demonſtrations) and how my converſation and doctrine have agreed.

* Ἀγωγὴ, *eſt vivendi ratio, & vita modus. q. d. neque verbis tantùm philoſophari ſoleo, ſed potiùs rebus & factis magno ſtudio impleo & quaſi ad vivum effingo illa ipſa quæ docet.* Soto.

Note, That 'tis an Honourable thing to joyn with ſound doctrine, an uncorrupt & exemplary life and converſation. They that believe in God muſt be Patterns of good works, thus muſt Miniſters perſwade and induce beliefe. Believe me for my works ſake, whether my doctrine be of God. *John* 13.38. It aggravateth the ſin of unbelife, when both doctrine and manners of life teſtify that it is of God. *Matth.*21.32. A Miniſter with true doctrine, and a bad life weakens the credit of the truth he teacheth, pulls down what he builds, declares a profane heart in deſpiſing the doctrine delivered from God; and incurres the Phariſaicall brand. *Matth.* 23. 3. They ſay, but do not.

3. *Purpoſe.*

προθεσις, *propoſitum, finis, conſilium.* Aretius.

Q. d. Thou haſt throughly known my ends and aymes, the intention and ſcope of all my doings and ſufferings of my life and doctrine. Thou knoweſt very well that I never ſought my ſelf, my own eaſe, profit, pleaſure or applauſe; but the glory of God and the good of his Church, have been the ultimate end of all my actions.

Queſt. *But who can know another mans purpoſe?*

Anſw. A cloſe Hypocrite will hide it much; but a ſincere man cannot but manifeſt it to ſuch as live familiarly with him, and obſerve him. Hence *Note*, That good men have good aymes, ends and purpoſes. 'Tis not ſufficient that a mans actions be materially good, but they muſt be formally and finally good; the bent and intent of the heart muſt be right. 'Tis the end which denominates the action, and makes it either good or bad. Religious duties are to be tried not onely by their Acts, but ſpecially by their Ends. A man may do that which for matter is right in the ſight of the Lord, yet if he do it not with an upright heart, all is nothing. 2 *Chron.* 25. 2. *Joſh* in deſtroying the houſe of *Ahab*, did that which was right in Gods ſight, but becauſe his End was Selfe, God afterward deales with him as with a Murderer. *Heſea* 1. 4. Let us therefore get honeſt ond good hearts (*Luke* 8. 15.) and then our intents and purpoſes will be good, and we ſhall finde acceptation with God in what we do. 1 *Kings* 3. 6. and 2 *Chron.* 30. 18,19,20.

Non actibus ſed finibus penſantur officia. Cyril.

To make an action morally good, three circumſtances muſt concurre,
1. The man muſt be *Rectus*.
2. He muſt do *Recta*.
3. *Recte*.

4. *Faith.*

Long-ſuffering, Love, Patience. Foure Graces which grace and adorne a Chriſtian, but ſpecially a Miniſter of Chriſt. My faith *q.d.* thou haſt throughly known my fidelity and faithfulneſs in the diſcharge of my Miniſterial duties. *viz.* in Preaching, Praying, Watching, and diſputing againſt gainſayers. So the word faith is uſed. *Titus* 2. 10. ſhewing all good faithfulneſſe, *viz.* in the diſcharge of their duties.

πίστιν ἀγαθὴν, *bonam fidem* (i.e.) *ſinceritatem in rebus agendis.* Grotius.

2. It notes *Pauls* firme affiance and confidence in God, by which he was enabled to undergoe all thoſe labours, dangers, and difficulties, which he met with in his way, without deſpair or deſpondency:

as

as *Antipas* is ſaid to be faithfull to the death. *Rev.* 2. 13. ſo *Paul* perſevered in the faith of Chriſt even to the end.

Obſerve, 'Tis a Miniſters glory to be faithful in his place and calling, that we are which we are in our Relations and Callings. When a Miniſter is ſtudious in the Law of God, diligent in praying, preaching, and watching over the flock, doing all out of a love to God, and deep compaſſion to the ſoules of the people; uſing all means both by an holy inoffenſive life, and ſound doctrine, to win them to God: this is our crown and rejoycing. 2 *Cor.* 1. 12.

2. Take it for ſaving faith, and ſo this Grace is very neſſary for a Miniſter, that he may conſtantly and couragiouſly go on with his work, being hereby aſſured. { 1. Of Acceptation. 2. Protection. 3. Remuneration.

Tam de fide juſtificante, quam de fidelitate in officio intelligi poteſt. Baldwin.

1. Of acceptation, both of his perſon and performances in Chriſt. *Epheſ.* 1. 6.

2. Of protection in all his ways. Chriſt holds his ſtars in his right hand, which ſhews his ſpecial love and tender care over them. *Rev.* 2. 1. as we are expoſed to greater tentation, ſo we are under more ſpecial protection.

* See an excellent Ser. of Mr. *Brinſlyes* on that Text.

3. Of Remuneration and reward. *Iſay* 49. 4, 5. though the *Labans* of the world change our wages ten times, yet our reward is with the Lord.

5. *Long-ſuffering.*

Lenity and Long-ſuffering is a vertue, which conſiſts in moderating our anger and keeping us from revenge, 'tis needfull for all men, but ſpecially for Miniſters, who muſt not preſently caſt men off as reprobates and dogs, but wait when God will give them repentance. Hence the Apoſtle makes this one ſpeciall Qualification of a Miniſter. 2 *Tim.* 2. 24, 25. and 4. 2. Rigour rather alienates wicked men from the truth, and drives them further off inſtead of winning them: but gentleneſſe, calmneſſes and humility melts them, and brings them into their right mind. Now this Lenity and Long-ſuffering muſt be exerciſed towards all in generall. 1 *Theſ.* 5. 14. but ſpecially.

Μακροθυμία. lenitas, longanimitas. quaſi μακρὸς εἰς θυμὸν; tardus ad iram.

1. Towards wicked men that are as yet unconverted, there is a poſſibility of their converſion, and therefore we muſt ſhew all meekneſſe towards them, remembring what we our ſelves ſometimes were. *Titus* 3. 2, 3. 2 *Tim.* 2. 25, 26.

2. Towards thoſe that are lapſed and fallen through infirmities *Gal.* 6. 1. 1 *Theſ.* 5. 14.

3. Towards ſuch as differ from us in opinion, we muſt not preſently caſt off every one that ſaith not as we ſay, but wait till God ſhall further enlighten them, and diſcover the truth unto them. *Philippians* 3. 15, 16.

4. Towards perſecutors and open enemies of the truth. We muſt bear and forbear, even when many and great wrongs are done unto us. Hence Chriſt prayed for thoſe that crucified him; and *Steven* for thoſe that ſtoned him, and *Paul* for ſuch as perſecuted him; he was not enraged with anger againſt them, nor did he raiſe tumults or ſeek revenge, but he takes all quietly, and reſiſts oppoſers with a raiſed, heroick, yet calm ſpirit.

1. This will make us like unto God, who is ſlow to anger. *Exodus* 34. 6.

34, 6. and bears with much long-ſuffering the Veſſels of wrath. *Rom.* 2. 4. and 9. 22. we cannot be ſo wronged and abuſed every day as God is, and if he beare with ſuch, we may well beare. Our natures are very apt to revenge, to give blow for blow, and reproach for reproach; but happy is that man which hath the command of himſelfe, in whom this vertue dwells, How oft is it commanded and commended to us. 2 *Cor.* 6. 6. *Gal.* 5. 22. *Epheſ.* 4. 2. *Coloſ.* 3. 12.

See Doctor *Goodwins* Agrav. of ſin. *Bonum apud virum citò moritur iracundia.* Seneca.

2. Conſider we live not amongſt Angels, but amongſt Devils incarnate, amidſt a forward, perverſe, rebellious nation; ſo that without Patience, yea Long-ſuffering, which is patience heightned and extended, there is no quiet nor comfortable ſubſiſting in the world. Patience may enable us to endure the common and ordinary croſſes and calamities of this life; but there is need of Long-ſuffering to endure thoſe great and grievous injuries which we muſt expect from malicious men: yea and ſharp trialls oft-times from God himſelf.

5. *Charity or Love.*

Though in our ordinary ſpeech we confound the words, yet Love is the more proper and comprehenſive word, as including both the Affection and Habit of love, as alſo the actions and duties of Love. But charity is too narrow, and oft notes but the effects of love in works of charity and mercy. 2 *Cor.* 2. 7, 8. *Heb.* 6. 10. A man may have much charity, and yet no love; he may give all his goods to the poor, and his body to be burnt, and yet want Love. 1 *Cor.* 13. 3. Hence the *Geneva* Tranſlation and others render the word, Love, both in the Text, and in 1 *Cor.* 13. *ult.* So then we have here in *Paul* thoſe three Theologicall Graces (ſaith *Aquinas*) of Faith, Hope, and Love; for in Long-ſuffering and patient waiting, (ſaith he) Hope is included. By Love may here be meant *Pauls* Love both to God and man, but eſpecially it may ſeem to relate to his love towards men. He loved all both good and bad, friends and foes; the one with a love of delight and complacency; the other with a love of pity and compaſſion. And 'tis well obſerved by a Reverend Divine, that we muſt love bad men but not bad manners, and that 'tis an act more of faith to love ſuch, then good men, &c. Good men love not to confine their Love, but as the Sunne diffuſeth its beames to all, ſo good men wiſh well to all. *Revel.* 22. *ult.* Grace be with you all. This Grace is very requiſite, eſpecially for a Miniſter. Love is an active thing, it will make us willing to ſpend our ſelves, and be ſpent for Chriſt, it will even conſtrain us to uſe our gifts for Gods glory, and the good of men. 2 *Cor.* 5. 14. for as reward hath an attractive, and puniſhment an impulſive, ſo Love hath a compulſive faculty: it's a kind of omnipotent Affection, it anſwers doubts, removes feares, leſſens difficulties, conquers tentations, makes the Coward valiant, the covetous prodigall, the ſlothfull active, ſo that then we begin to live, when we begin to love. Nothing workes kindely upon the heart but what comes from love, the wheeles never move well till they be oyled with it: Hence the Apoſtle would have all things done in Love. 1 *Cor.* 13. 16. out of love to our people we ſhould labour to preſerve their love, by being helpfull, hoſpitable, courteous, patient, mercifull, &c. preferring their ſoules before our dues, that they may ſee we ſeek not theirs but,

'Αγαπη, *dilectio, charitas, amor.*

'Αγάπη (i. e.) *Chriſtiana erga omnes homines dilectio.* Gerhard.

Mr. *Capel* on *Tentat. p.* 4. *c.* 1. *Sect.* 3. *p.* 22.

V. Mr. *Sheffield* on Conſcience, *c.* 14.

Amor meus pondus meum, eo feror quocunque feror. Aug.

V. Sal. Terra. cap. ult. v. Amanter & *Barlow* in 2 *Tim.* 1. 7. *Church* his *Miſcellan. p.* 112.

but them; not that we ſhould betray the Rights of our places, but claime them with all tenderneſſe and evidences of Love and Peace.

7. *Patience.*

Q. d. Thou haſt fully known my Patience in bearing and forbearing, in a quiet and ſubmiſſive way undergoing all thoſe adverſities, afflictions and perſecutions which I met with from an ungrateful World. Our life here is ſurrounded with trials Internal and External; ſo that without Patience we ſhall ſink under the burthen. This keepeth us in the Poſſeſſion of our ſelves, *Luke* 21 19. and enables us to bear injuries with a quiet moderation of mind. God will try us, Satan will ſift us, and the world moleſt us, ſo that unleſſe we be armed with Patience, with All Patience and Long-ſuffering, we can expect no joy, *Coloſſians* 1. 11. A little Patience will not doe, for we have no little enemies to oppoſe us, it muſt be *All* Patience and all ſtrength. This alſo is a Vertue very requiſite for a Miniſter, who hath to doe with all ſorts of men; ſome are dull, ſome froward, ſome weak, ſome wayward; ſo that without patience there is no good to be done. 'Tis for Puſillanimons ſpirits to be alwayes murmuring, complaining, and ſeeking revenge. The weakeſt Creatures are moſt Vindicative.

ὑπομονὴ tolerantia ità ut ſub cruce non fatiſcat, ἀντὶ τῦ πομένειν, quod eſt manere ſub pondere afflictionum, & earum mole non obrui. Davenant.

V. Sal Terræ. c. ult. in V. Patienter.

Invalidum omne naturâ querulum, nec quicquam magnum niſi quod ſimul placidum. Seneca.

But noble, Heroicke Spirits paſſe by Offences, contemne Contemners, and are ſilent under the greateſt preſſures. They are prudent men and ſo are patiently ſilent under Gods afflicting hand, *Amos* 3. 5. 13. [See the various acceptation of this Text in *Caril*, *Job* 13. 5. *page* 367.] 'Twas a good Anſwer of *Chryſoſtome* to *Eud xa* the Empreſſe, if the Queen (ſaith he) will baniſh me, let her baniſh me, the earth is the Lords, and the fulneſſe thereof. If ſhe will ſaw me aſunder, Let her doe it, *Iſay* ſuffered as much, yea, if ſhe will throw me into the Sea, I will yet remember *Jonah*. This is an Ornament of great worth, not onely in the ſight of man, but alſo of God, 1 *Peter* 3 4. without it we are unfit for duty, as the troubled Sea unfit for voyage. Without it we double and increaſe our burthens, like a wilde Bull in a net, or the untamed Heifer we may gall our necks, but never break the yoke. Without Patience no Grace is perfect, Faith hath but halfe its ſtrength, and hope is feeble, *James* 1. 4. By our Patience we pleaſe God, diſpleaſe the Devil, rejoyce the Angels, and many times melt and convert our enemies: by this means we heap coals of converſion or coals of confuſion upon their heads, *Romans* 12. 20. This will keep us good in a bad condition, ſo that a man enjoyes himſelf when he hath nothing elſe; and though he have nothing, yet is as one that poſſeſſeth all things. The conſideration of this made *Tertullian* to cry, Farewell all, ſo I may but get patience. Now that we may attain it.

Humanis rebus ignoſcere æquum & bonum eſt, & boni viri eſt acceptâ injuriâ patienter ferre non ad ulciſcendum ſe parare. Ariſtot. Rhet. Lib. 1. Cap. 14.

Virtus vidua eſt quam non patientia firmat.

Totum ſeculum pereat dum patientiam crutiſciam.

1. Get Knowledge, that will help to anſwer Objections and Doubts, and ſo quiets the ſoul.

2. Get Humility; Pride breeds impatiency, but this will make us quietly to ſubmit our wills to Gods Will. God is the Potter and we are his Clay: We muſt be content to be raiſed or ruined, made or marred according

Dat me parens celſique domitor poli quæcumque placuit; nulla parendi mora eſt Seneca.

cording as he pleaſeth.

3. Get Faith, this breeds Patience, *Romans* 5. 2, 3.

4. Get love, it endureth all thing, and makes hard things eaſie, 1 *Corinthians*, 13. 7.

[For Patience, See *Robinſons* Eſſayes *Obſerv.* 35. *Ames*, CC. *Lib.* 3. *Cap.* 14. Biſhop *Andrews*, on firſt Comment. *Cap.* 14. *Byfield* on *Coloſſians*, 1. 11. Maſter *Valentines* Sermon, on *Zeph.* 3. 8. Preach't 1643. *December* 28. *Churches* Miſcel. *Page* 122. Maſter *Samuel Fiſher*, on *Pſalm* 39. 9. Doctor *Preſton* on *James* 4. 7. *Drexelius- Gymnaſium Patientiæ*. See 16. Reaſons to move us to Patience, in Maſter *Youngs* Counterpoyſon againſt grief, Chapter 17. And Maſter *Francis Rous*, Art of Happineſſe. Chapter 10.

VERSE 11.

VERSE 11. *Perſecutions, afflictions, which came to me at* Anti-och, *at* Iconium, *at* Lyſtra, *what perſecutions I endured; but out of them all the Lord delivered me.*

THere are two things which doe uſually much trouble the Miniſters of the Goſpel.

1. The ſwarms of falſe Teachers and Seducers.

2. The perſecutions which they meet with from ſuch. Againſt the former the Apoſtle comforts us, Verſ. 9. againſt the latter in this Verſe; where he ſhewes what perſecutions and afflictions he cheerfully underwent for the Goſpels ſake, that ſo he might animate and excite *Timothy* to a prudent expectation and patient enduring of the like; and withall he tells him, How the Lord delivered him out of all.

Διωγμὸς, perſecutio, à διώκω perſequor. Hoſtiles notat perſecutiones utpote apertam vim, exilia, & clandeſtinas obtrectationes & calumnias, quibus bonorum fama arroditur. Weinrich in *Rom.* 8.

In this Verſe we have firſt *Pauls* ſufferings ſet down in the lump in general. *q. d.* Thou knoweſt what perſecutions I endured, and how I was chaſed from place to place. Thou knoweſt what ſtorms and tempeſts were raiſed againſt me, both by Jews and Gentiles, by Grecians and Barbarians, by Princes and People; by open enemies and falſe Brethren, by violence and deceit ſeeking my ruine.

2. The better to arm *Timothy*, he tells him what afflictions he endured both Internal and External, in ſoul and body; from the world, from Satan, and from his own corruption. The word is plural and indefinite, including all manner of afflictions.

Per τὰ παθήματα ſeu afflictiones omnis generis calamitates & miſerias intelligit, quæ piis in hac vita obveniunt.

1. External, as Impriſonment, baniſhment, reproach, hunger, thirſt, nakedneſſe, cold, 1 *Corinthians* 4. 11. 12. 13. *he was oft in priſons, oft in deaths, five times he was ſcourged, thrice he was beaten with rods, once he was ſtoned, thrice he ſuffered ſhipwracke*, &c. 2 *Corinthians* 11. 23, 24, 25, 26, 27. and 2 *Corinthians* 6. 4. to 11. there you may ſee large Catalogues of his ſufferings.

2. As for internal afflictions and trials from ſinne and Satan, See what ſad complaints he makes againſt them, *Romans* 7. and 2 *Corinthians* 12. 7, 8. So that his life was a perpetual Warrefare, he was beſet with enemies within and without, which put him to much ſorrow and affliction.

2. He deſcends to particulars, and names the places where he ſuffered, that he might the better record the whole Hiſtory; and the better work upon *Timothy*, who was partly an eye-witneſſe, and partly an eare-witneſſe, and had heard of many of his ſufferings by the relation of credible witneſſes: for *Pauls* perſecutions at *Antioch*, *Iconium* and *Lyſtra* are recorded, *Acts* 13. and 14. But *Timothy* began not to cleave to *Paul* till *Acts* 16. 2, &c. *Paul* had ſuffered much in other Cities, as appears in the *Acts* of the Apoſtles, but he mentions his ſufferings in theſe three Cities, becauſe *Timothy* had heard more of theſe, being born at *Lyſtra* which was a neighbour City.

1. *Antioch* and *Iconium*, and ſo they were more freſh in his memory. Or elſe becauſe the perſecutions in thoſe places were rayſed more eſpecially by the Jewes, who were more violent in perſecuting *Paul*, then the Gentiles

Gentiles were. However the Apoſtle the better to animate his ſon *Timothy*, puts him in mind of theſe particular perſecutions of his, that he might not faint, if God ſhould call him to like ſufferings. *q. d.* O my dear ſon *Timothy*, though thou haſt ſuffered ſomething for Chriſt, yet thou never hadſt thoſe trials that I have had, thou never waſt caſt out of ſo many Cities, nor ſo oft impriſoned, whipt and ſtoned as I have been, my troubles have been great, and my afflictions many: yet this is my comfort, let it be thine alſo, that the Lord who hath delivered me, will alſo deliver thee out of all thy troubles and afflictions.

1. *Paul* comes to *Antioch* in *Piſidia*, not *Antioch* in *Syria*: this *Piſidia* was a part of leſſer *Aſia*, of which *Antioch* was the Metropolis; here the believers were firſt called Chriſtians, *Acts* 11. hither came *Paul* and *Barnabas*, whoſe Miniſtry finding good ſucceſſe, they were envied by the Jewes who expelled them out of their coaſts, *Acts* 13. 14. 44. 45, 50, 51. being expelled from *Antioch*, they go to *Iconium*, the Metropolis of *Lycaonia*, where many believe to the grief both of Jewes and Gentiles, who with their Rulers thought to ſtone them, which the Apoſtles diſcerning fled unto *Lyſtra* and *Derbe* Cities of *Lycaonia*, *Acts* 14.1. to 8. ſurely there they will uſe them better; alas, no, for there they ſtone *Paul*, and leavie him for dead, *Acts* 14. 19, 20. All wicked men hate the good, as all Wolves do the Sheep.

2. *Paul* goeth on, and tells *Timothy*, that he knew what perſecutions he endured. *viz.* beſides thoſe which he now mentioned, he had ſuffered many things in many other places.

3. Leſt *Timothy* ſhould be diſmayed, as he had told him of the ſowre, ſo now he tells him of the ſweet; as he had told him of his *dangers*, ſo now he tells him of his deliverance. *But out of them all, the Lord delivered me.* I came not out of theſe troubles by my own power or policy; but by the ſtrength of the Lord, 'tis he, even he alone that delivered me not out of one or two, but out of all my dangers and diſtreſſes. When all created comforts fayled me, yet he never failed me, nor forſook me, in ſix troubles he was with me, and in the ſeaventh he did not leave me. Feare not therefore *Timothy*, for God will be the ſame to thee, as he was to me, if thou patiently wait upon him as I have done. Deſpair not then under the Croſſe, but aſſure thy ſelf of Victory.

'Ρυσμαι ſignificat vi & efficaciter è periculis eripere. Laurent.

1. *Obſerve*, That perſecutions and afflictions are the proper portion of Gods deareſt ſervants in this life. *Paul* a choyce and choſen veſſel, yet loaded here with perſecutions. But of this, ſee more verſe 12.

2. *Obſerve*, That Gods people may tell of their own ſufferings; ſo doth *Paul* here, and *Coloſ.* 1. 24. and 2.1. and 2 *Cor.* 1.6. 7. Provided it be done modeſtly, and ſincerely, not proudly and Hypocritically; for Imitation and Conſolation to the godly, and not for oſtentation, and ſelf-ſeaking.

See more fully Mr. *Reyners* Government of the Tongue, p. 303. &c.

3. *Obſerve*, That a Chriſtian without ſinne may be ſenſible of the tryals and perſecutions which he meets with from the world. He may groan under them; but he muſt not grumble; it muſt be the mourning of Doves, not the roaring of Beares: a ſheep may be as ſenſible of the biting of a Dog, as a Swine is, though he raiſe not ſuch a duſt, nor make ſuch a din. We may not be ſenſeleſs and ſtupid, for Grace doth not deſtroy, but rectifie natural affections: hence Chriſt himſelf in his troubles and agonies in an humble manner complains unto God, and cries with tears, and was heard.

Non ſentire mala ſua non eſt hominis, & non ferre non eſt viri, Seneca.

4. *Ob-*

4. *Obſerve*, That perſecution attends the preaching of the Goſpel; where ever the Goſpel comes in the power of it, it will alwayes meet with oppoſition from the Devil and his agents. No ſooner doth *Paul* preach at *Antioch*, but preſently there are ſome that riſe againſt him. The whole Book of the *Acts* of the Apoſtles proves this point. God came not to ſend worldy, carnal wicked peace into the world, but a ſword, *Matthew*, 10.34,35. by accident the Goſpel meeting with mens corruptions, breeds diviſion.; though *per ſe*, and in it ſelf it breeds that peace of Conſcience which paſſeth all underſtanding.

Per ſe quidem Evangelium eſt res pacifica, ſed malorum vitio concitatur diviſio.

5. *Obſerve*, That perſecution ſpreads the Goſpel, if the Apoſtles cannot preach at *Antioch*, they'l goe to *Iconium*, and when perſecuted, thence to *Lyſtra*. So *Acts* 8. 1.4. the enemies perſecute the Church, and thereby ſpread it, contrary to their own intentions. Perſecution is ſo farre from hindering, that (the Lord ſo wiſely ordering it) it mightily ſpreads the Goſpel; according to that Propheſie *Dan.*12.4.many ſhall run to and fro, and knowledge ſhall be increaſed. Such ſhakings make way for Chriſt, *Hag.*2.7. The Church like a quick-ſet hedge grows the thicker for cutting, this Vine is the better for bleeding, and this Torch burns the better for beating. The more *Pharaoh* oppreſt the *Iſraelites*, the more they increaſt, *Exodus* 1.12. As Saint *Auguſtine* ſayes of his times. *Ligabantur, urebantur, cædebantur, & tamen multiplicabantur*: the Saints were bound, burnt, beaten, &c. yet they increaſed ſtill; *Pauls* bonds and impriſonment further the Goſpel, and made the brethren more bold in profeſſing it, *Philippians* 1.12.13,14. many by beholding the conſtancy and courage of the Martyrs, together with the cruelty of their bloody enemies, have been converted to the Truth. The Biſhops by perſecuting the Godly in Old-*England*, have ſpread the Goſpel in New-*England*. Thus the Lord catcheth the wiſe in their own Plots, and ſnares the wicked in the works of their own hands, *Pſal.* 9.16. *Job* 5. 12.13.

Plures efficimur quoties metimur. Tertul.

Fœcundi ſunt vel cineres Martyrum.

6. *Obſerve*, That when we are perſecuted in one City, we may lawfully fly unto another. The Apoſtles being perſecuted at *Antioch*, fly to *Iconium*, and from thence to *Lyſtra*. This is no more then what Chriſt commands, *Matthew* 10.23. *When they perſecute you in one City, flee to another.* Chriſt doth not onely permit but command us (when occaſion ſerves) to fly, *Matthew* 24.16,17,18,19. 'Tis no ſigne of an ignoble and low ſpirit to fly in ſome caſes. The beſt of men have done it. *Jacob* when in danger fled, *Geneſis* 27. and *Moſes*, *Exodus* 2. 15. *Elijah*, 1 *Kings* 17. *Uriah Jer.* 26. 22. Chriſt himſelf oft fled from his enemies, *Matth.* 12.15. *John* 7. 8. and 20.29. and thoſe valiant Martyrs, *Hebrewes* 11. 37, 38.and *Paul* a man of an undaunted Spirit, is let down in a basket, *Acts* 9. 25. 'Tis prudence ſometimes to conceal our ſelves and reſerve our ſelves for better times. Marriners in a Tempeſt yield to it for a time, who yet would willingly be at home. *Moſes* deſired to reſcue the *Iſraelite*, in ſlaying the Egyptian, but when he ſaw the *Iſraelites* underſtood not his calling, and what was the cruelty of *Pharaoh*, he gave place to the Tempeſt, and reſerved himſelf for fitter times. So that in ſome Caſes it may be lawfull to flie. As

Chriſtiana prudentia eſt, feroſia interdum cedere, tumultus præverttere, & rei commodius gerendæ occaſionem captare ac redimere. Eſpencæus.

1. If a man be but a young beginner in Religion, and doe not finde ſtrength to endure the brunt of perſecution.

2. If the perſecution be perſonal, then *Moſes*, *Elijah*, Chriſt and *Paul* fled: So *Joſeph*, *Matth.* 2. 13. *Athanaſius* and *Polycarp.*

3. If our flight and concealing our ſelves may make more for Gods Glory, the good of his People, and the good of our own ſouls, 'tis lawful in ſuch a caſe to fly: and if a man (for conſcience ſake) ſhall forſake Father, Mother, Friends, and Lands, this is no deſerting of the Truth, but a Degree of Martyrdome, and very pleaſing to God. Yea, not onely the Law of God, but even the Law and Light of Nature bind us to preſerve our lives by all juſt and lawful means.

Ipſa fuga eſt confeſſionis ſpecies, qui enim non maluerit domi ſuæ manere, bonis ſuis frui, ſua gentis hominum familiaritate uti, quam pauper & ignotus in longinquam regionem peregrè proficiſci. Pet. Martyr.

Caution. Yet when the Lord ſhall call us to ſuffering, and ſhall ſhut up all wayes of juſt eſcaping, then he will be with us, and enable us to endure the trial, ſo that we may not ſtirre. *E. g.* When a man is caſt into priſon by the Magiſtrate for confeſſing the Truth, he may not then break the doors, Violate his Promiſes, diſſemble his Religion, or uſe any indirect means to get deliverance. Hence Gods ſervants when they were in priſon, would not uſe any indirect means to get out again, *Acts* 5. 19. Excellent is the Example of Maſter *Frith*, when ſome of his friends had contrived his eſcape, he plainly tells them, that if they ſhould leave him, and goe to *Croyden* without him, and tell the Biſhop they had loſt *Fryth*, I would ſure follow after as faſt as I could, and bring them newes that I had found and brought *Frith* again, *&c.* When God calls us to witneſſe to his Truth we muſt ſticke to it, elſe if we be aſhamed of Chriſt and his Truth, he will be aſhamed of us, *Marke* 8. *ult.* He will take no pleaſure in us. 'tis a *Meioſis* (*i.*) He will utterly abhorre us, *Hebrewes* 10. 38. the fearful (*i.*) ſuch as out of baſe fear to ſave their lives or goods deny Chriſt muſt be caſt into Hell, *Revelations* 21. 8. Such bring terrour of Conſcience upon themſelves in this life, as *Spira*, in Queen *Maries* dayes, they diſhonour Religion, as if it were not worth the ſuffering for, and ſo bring diſhonour upon themſelves.

See Mr. Clerks lives. 1. Part. p. 279. Edit. 2. Ubi plura.

He that pleaſes may ſee this Caſe more fully debated. in Maſter *Perkins* CC. l. 2. c. 12. Q. 3. *Bowler Paſtor Evangel.* l. 3. c. 8. * *Altingius Problem.* P. 2. *Problem.* 3. there you have the Q. debated *Pro & con.* Ward on *Matth.* 10. 23. *Aretius Probl.* loc. 2. *de fuga.*

* A very uſeful peece.

6. *Obſerve*, That theſe whom God calls extraordinarily, he endues with extraordinary gifts. *Paul* and *Barnabas* were called extraordinarily, and they ſhew it by the Miracles they wrought, *Acts* 14. 3, 8, 9. by the extraordinary ſucceſſe in their Miniſtery, and by their underſtanding the *Lyaconian* Language without teaching: a gift peculiar to thoſe times for the more ſpeedy ſpreading of the Goſpel, *Acts* 2. 6. which ſhewes the folly of the Impoſtors of our time, who pretend to an extraordinary call (as the Apoſtles had) when they have not ſo much as ordinary gifts: when they can heal the ſicke, blinde, lame, *&c.* and ſpeak all manner of Languages without ſtudy, then we ſhall beleeve they are extraordinarily called; but till then we ſhould eſteem them (as they are indeed) Impoſtours and deceivers.

7. *Obſerve*,

7. *Obſerve*, That the more laborious and active any are for Chriſt the greater oppoſition they muſt expect from the world. As *Paul* laboured more then others, 1 *Corinthians* 15.10. So he ſuffered more then others. A man that goeth ſoftly by, is not moleſted with Dogs, but he that rides faſter then ordinary, ſhall have all the Dogs in the town after him. The world lies ſnorting in their ſin, and cannot endure ſuch as would waken them. 'Tis obſerved of the Church of *Sardis* and *Laodicea* which were dead and cold, that they had no ſuch trouble as *Smyrna* and faithful *Philadelphia* had.

8. *Obſerve*, Gratious men are conſtant men, no troubles can break them off from Gods wayes and works; Perſecute, priſon, ſtone them, they are ſtill the ſame. As the Martyr told the Biſhop, *Rawlins* you left me, *Rawlins* I am, and *Rawlins* by Gods grace I will continue. No dangers nor difficulties can drive them from their dueties, but if they be ſtoned, and knockt down in one place, they riſe in another. They are faithful to the death, and ſo receive a Crown of Life. *Revelations* 2. 10. many with *Demas* begin in the Spirit, but end in the fleſh, they embrace a more eaſie fleſh-pleaſing way, and ſo looſe all, *Galat.* 3.4. but the faithful have not ſo learned Chriſt: They know not what 'tis to yield, when they can ſtand no longer on their feet, they will fight upon their knees. *Jacob* will have the bleſſing though he halt for it, and the woman of *Canaan* will not leave Chriſt, though he call her Dog.

Obſerve, Not onely our dangers, but alſo our deliverances muſt be obſerved and recorded by us. The Apoſtle had told us before of his perſecutions, now he tels us how *God delivered him out of all.* We muſt not coldly and careleſly paſs over the great things which God doth for us, but ſit down and conſider them with all their Circumſtances, till our hearts be inflamed by them, we ſhould ſit down, and with an holy ſilence admire the wondrous things which God hath done for us, 1 *Samuel* 12. 24. *Zech.* 2. 13.

1. *Obſerve*, Gods ſingular wiſedome in turning the Plots of Perſecutors an their own Pates, *Pſalm* 9. 16. and to his own prayſe, *Pſalm* 76. 10. by their oppoſing the Goſpel he ſpreads it.

2. *Obſerve*, His Power in Over-powring all the Tyrants of the world, how eaſily and irrecoverably doth he break them in pieces even as a bar of Iron falling on an earthen Pot: *Pſalm* 2. 9.

3. *Obſerve*, His Truth and Faithfulneſs to his People, doing for us above all that we can ſpeak or think; we can ſpeak of much, and we can think of more, but God doth for us above all our words or thoughts.

4. *Obſerve*, His tender Love and care over his People. He hides us as the Hen doth her Chickens under the wings of his ſpecial Protection from the Birds of prey, *Pſalm* 91.4. He keeps us as the apple of his Eye, *Deut.* (32. 10. *Pſalm* 17.8. *Zech.* 2.8.) which is the tendereſt piece of the tendereſt part, and will endure no jeſts; it is guarded by Nature with many Tunicles. To quicken you to this duty:

1. Conſider, that 'tis a point of ſpecial wiſedome to conſider the ſingular providences of God towards us, *Pſalm* 107. *ult.* V. *Webſte* 7. Vol. *l.* 2. *c.* 3. *p.* 13. 16.

2. 'Twill bring us unto nearer communion and acquaintance with God, *Pſalm* 107. *ult.* we ſhall underſtand the loving kindneſſe of the Lord, we ſhall attain to a more intimate, ſweet, experimental knowledge of God.

3. This will be a means to ſupport and comfort us in future evils. *David* conſidering how the Lord delivered him from the Lion and the Bear, concludes from thence his conqueſt over the Philiſtim. So the Apoſtle reaſons from former deliverances to future, 2 *Cor.* 1. 10. This is Scripture Logick he hath delivered, that we know, he doth deliver that we ſee: therefore we conclude he will ſtill deliver. This will be meat to us in the wilderneſſe, and hidden Manna to comfort us in new afflictions. A God tried and found faithful is a ſingular ſupport in a time of trouble.

4. 'Twill incourage us to perſevere in Prayer, *Pſalm* 116. 1. 2. a ſecure, un-obſervant Chriſtian, is a Non-praying Chriſtian.

5. 'Twill quicken us to Praiſe God. The moſt obſervant Chriſtians, are the moſt thankful Chriſtians. Who can obſerve the ſingular love and care of God to him and not be thankful for it? This will make us ſay with admiration, Lord, what is man that thou ſhouldeſt thus magnifie him? *Job* 7. 17, 18. Let us therefore be much in conſideriug both the dangers and deliverance of the faithful; their example will be a great ſupport to us in the like trials, *Pſalm* 34. 4, 5, 6. *Hebrewes* 12. 1. 2, 3. *James* 5. 10. 11. 'Tis ſome eaſe to us when we ſee our caſe is not ſingular, 'tis no other then that which befalleth other men, 1 *Cor.* 10. 13. and the reſt of our brethren in the world, *Matth.* 5. 11, 12. 1 *Pet.* 5. 9.

10. *Obſerve*, Though the righteous meet with many troubles, yet the Lord delivers them out of all, * *Pſalm* 34. 19. we have here:

* See Mr. *Henry Smiths* Ser. on that Text, *p.* 242. See Mr. *Boltons* Faſt Serm. on *Lam.* 3. 26. Preached 1646. *Doll.* 2. *p.* 10.

1. A conceſſion, many are the troubles of the Righteous, [*Rabboth ragnoth, multa & magna mala*, the word will bear both:] they are for number many, and for nature great.

Per ſex & ſeptem plurimas intelligit afflictiones; ſeptenarius enim numerus eſt perfectionis numerus. Lavater in Iob.

2. Here's a conſolation, but the Lord delivers them out of all. He is with them in ſix troubles, and in the ſeventh he doth not leave them, *Job* 5. 19. 20, 21. *Pſalm* 71. 20. and 92. 14, 15. and 118. 13, 14. and 149. 4. and 116. 6, 7. *John* 16. 20, 21. 2 *Timothy* 4. 17, 18. 'Tis Gods uſual Method to bring his people through great miſeries to the enjoyment of great mercies, He firſt brings them through fire and water, before he ſets them in a wealthy place, *Pſalm* 66. 12. *Joſeph* is firſt ſold, tried, impriſoned; and at laſt delivered, and then his Priſon is changed into a Palace, his iron chains into golden ones, and his Priſon Rags, into glorious Robes. *Job* paſt through many troubles, yet in the concluſion the Lord delivered him out of all, and made his latter end better then his beginning, *Job* 42. 10, 12.

Laſtly, *Obſerve*, The Lord is the ſole deliverer of his People: whatever the means or inſtruments of our deliverance be, yet he is the Author and the efficient cauſe of them all. 'Tis he and he onely that delivers us out of all our troubles. As he brings us into troubles, ſo he onely can bring us out again. He kills, and he makes alive, he wounds and he muſt make whole, *Hoſ.* 6. 1. *Deut.* 32. 39. *Jer.* 30. 7. beſides him there is no Saviour, hence 'tis doubled by way of Emphaſis, *Iſay* 43. 11. *I, even I, am the Lord, and beſides me there is no Saviour* (i.) none ſo great, yea none, but by and under him: hence he is called the God *of Salvations* by way of Emi-

nency in the Plural number, to diſtinguiſh him from Idoll-Gods which cannot ſave. *Pſal.*68.19,20. *He that is our God, is the God of Salvations.* *viz.* Temporal, Spiritual, and Eternal.

1. All our Temporal ſalvations come from him, he ſaves us from the Sword, Famine, Plague, &c. 1 *Kings* 8. 33. &c. and this he doth either {Immediately, or Mediately.

1. Sometimes he ſaves his people immediately without meanes, by his own immediate power; he is *agens liberrimum*, a moſt free agent; and though he have bound us to the uſe of meanes, yet himſelf is bound to none. Hence when all meanes hath failed, then his own arm hath brought ſalvation to his people. *Iſay* 63. 5. *Exod.*14.21. he himſelf will be to *Jeruſalem* a wall of fire. *Zeph.*2.5. he'l take away the mighty without hands. *Job* 34.20. This is *Miraculous.*

2. Mediately.

1. By Meanes, all men and meanes are at his diſpoſing, The very winds and Seas obey him; all are his ſervants ready to do his will. *Pſal.* 119. 91. He's Lord of Hoſts, all armies are his, whether heavenly as Angels, Sun, Moon, Stars; or Earthly, as frogges, flies, lice, &c. or men whether good or bad, they are all raiſed and ruled by him. He teacheth their hands to war, he gives Courage, Skill, Power, Policy, and Succeſſe. *Vel robur hoſtium apud Deum.*

2. By weak means he oft delivers his people, 'tis all one with him to help with few or many. 2 *Chron.* 14. 11. by frogges and flies, he confounds *Pharaoh.* By *Jael* a woman he ſlays valiant *Siſera*, 'Twere Trumpets not of ſilver or gold, but of Rams-hornes, which blew down the walls of *Jericho.* *Heb.*11.30. what's a worm againſt a mountain, 'tis *impar congreſſus*, a very unfit match, yet God can make *Jacob* a worm to threſh mountaines. *Iſay* 41. 14, 15. and his Church that is weak like a woman, to compaſſe and beſiege a man (*i. e.*) to beſiege *Babylon* and take it. *Jer.*31. 22. *Luther* an obſcure Monk, King *Edward* the ſixt a child, and Queeen *Elizabeth* a woman, ſhall advance the work of Reformation in deſpight of all oppoſition: when the Temple was to be rebuilt, it was not by might or power of men, but by Gods ſpirit on a few. *Zech.*4.6. 'Tis by the mouthes of babes and ſucklings, that he confounds his foes. *Pſal.*8, 2. God uſually hangs the greateſt weights on the weakeſt wyers, that ſo his name may have all the praiſe. By poor contemptible fiſhermen, he confonnds the wiſe men of the world, and by things that are not, he confounds the things that are. 1 *Cor.* 1, 27, 28, 29. (*i. e.*) thoſe men and meanes which are ſo ſleighted, as if they had no being at all; theſe ſhall confound the things which are, *viz.* of great eſteem in the world. Of thoſe 277, that were burnt in Queen *Maries* time, 84. of them were Artificers, 100. Husband-men, ſervants, and labourers, 55. women and two boyes. *Gedeons* thirty two thouſand muſt be brought to 300. and thoſe ſhall get the victory, that the praiſe may be given to God, and not to *Iſrael.* *Judg.*7. 2. One *Abraham* and his family with a little ayde overthrew four Kings. *Gen.*14. little *David* overcomes a great *Goliah.* *Shamgar* with an Oxe goad ſlayes 600. Philiſtines, and *Sampſon* with the Jaw-bone of an Aſſe, a thouſand. *Judg.* 3. 31. and 15, 16. Though Gods people be a poor, weak, ſhiftleſſe ſociety, yet better and ſafer it is to be one of Chriſts little ones, then to be one of the *Zanzummims*, *Nimrods* and men of renowne amongſt the wicked of the world. This kind of deliverance is *Marvellous.*

See Mr. *Marſhalls* Ser. on that Text. *Oct.*28. 1646. See an excellent Treatiſe of Mr. *Francis Tayler* on that Text. p. 123. &c. and Mr. *Corbets* Faſt Serm.

3. By contrary Meanes. He can make clay (which in all probability would put out ſight) to open the eyes of the blind. *John* 9. 9. He can make the plots of wicked men to become their plagues, and their own doings to become their undoings. He can ſnare them in the work of their own hands. *Pſal.*9.16. He can make the wheeles go forward, when we think they go backward: and thoſe wayes of providence which we think will ruine the Nations, he can make them to raiſe them, He can make wounds to heale us, loſſes to enrich us, and diviſions to unite us. *This is glorious.*

2. Spiritual deliverances come from him. He wounds the conſcience, and heales it. 'Tis his Prerogative Royall to bind up the broken ſpirit, and heal ſuch as be of a contrite heart.

3. He's the authour of eternall ſalvation, to all that obey him. *Heb.*5. 9. This will further appear, that God is the ſole deliverer of his people.

1. Negatively, and excluſively, none elſe can help us if he be againſt us, all creatures anſwer as the King of *Iſrael* anſwered the woman of *Tekoa* that cryed to him for help, if the Lord do not help, how ſhall I help thee. 2 Kings 6. 26,27. as he's the God of all comfort and conſolation, both Affirmatively and Negatively. 2*Cor.*1.3. So he's the God of all our help and deliverance both Negatively and Affirmatively, all our comfort and help is in him, and there is none to be had without him. *Pſal.* 124. *ult.*

'Tis not
1. Idolls.
2. Riches.
3. Friends.
4. Strong-holds
5. Armies.
6. Carnal policy, nor ſinfull ſhifts.
} that can ſave us.

1. Idolls cannot help us. They are vanities, teachers of lies, *Hab.* 2. 18. *Jonah* 2. 8. *Nothing* in reſpect of any divine power or vertue. 1 *Cor.*8.4. though it be ſomething in reſpect of mens vain Imaginations, who honour it as their God, yet 'tis nothing in reſpect of vertue or value, for it can neither help nor hurt. *Jer.* 10. 5. They cannot ſave themſelves from fire and plunder, *Micah*'s Gods were ſtollen. *Judg.* 18. 18, 24. They are curſed that worſhip them. *Pſal.* 97. 7. they ſhall have ſorrow that follow them. *Pſal.*16. 4. and be greatly aſhamed that truſt in them. *Iſay* 42.17. great then is the folly of the Papiſts, who fly to S. *Loy* for their horſes, S. *Anthony* for their pigs, Saint *George* for their warres, S. *Apollonia* for their teeth, S. *Steven* for the night, S. *John* for the day; according to the manner of their neceſſities, ſo are their Gods.

Idolum nihil eſt (i. e.) *nihil tale quale pra ſe fert, quia nihil habet numinis vel ſanctitatis. Materialiter eſt lignum, formaliter nihil.* à Lapide

2. If God be againſt us, Riches cannot help us. They oft hurt us in a time of trouble. The finger many times is cut off for the gold Ring, and the ſouldier enquires not for the poor, but for the rich man. Riches avail not in a day of wrath. *Prov.* 11. 4. *Ezek.*7.19. *Zeph.* 1. *ult.* they flye from us when we are dying or in trouble, and have moſt need of help. *Prov.*23. 5. Hence they are called uncertain riches, they are like a broken reed, that not onely faileth, but wounds him that truſts in them. *Iſay* 36. 6. he that truſteth in them ſhall fall. *Prov.*11.28. and be reproached for his folly, with a Lo this is the man that took not God for his ſtrength, but truſted in his riches. *Pſal.*52.7. *Luke* 12. 20.

3. Friends

3. Friends cannot help be they never ſo many or mighty; the greater they be the worſe, and the ſooner we are deceived by them, becauſe we are apt to truſt in them: men of low degree are vanity, but men of high degree are worſe, they are not onely lyars, but a lye in the abſtract. *Pſal.* 62. 9. Hence we are forbidden to truſt in them be they never ſo great. *Pſal.* 146. 3,4,5. Truſt not in Princes, (yet if any men can help us 'tis they) why ſo? for in them is no help, they dye or change their minds, and then all thy plots periſh.

4. Strong holds cannot ſave us, if God be againſt us. They ſhall all drop as ripe figs, which with a ſhake or ſummons come down. *Nahum.* 3. 12. 14. though wicked men build walls as high as heaven, and make ditches as deep as hell, yea and make their neſt in the ſtarres, yet ſin will bring them down. *Jer.* 49. 16. *Obad.* 4. if ſin raign within, all the fortifications without are but vain. *Lam.* 4. 12. 17. *Iſay* 22. 8. to 14.

5. 'Tis not Armies, Charrets, Horſes, &c. that can help. A King is not ſaved by a great hoſt. *Pſal.* 33. 16, 17, they fall that truſt in them. *Pſal.* 20. 7, 8. many truſt in their long ſword, and think that it ſhould ſave them, but God tells thoſe that work wickedneſſe, yet ſtand upon their *Sword*, that the ſword ſhall deſtroy them. *Ezek.* 33. 25, 26, 27.

6. 'Tis not carnal policy, nor ſinful ſhifts that can help us. *Achitophels* policy ended in folly. And ſo did *Pharaohs* working wiſely. *Exod.* 1. 10. become his bane. Hence *Henry* the third of *France*, forſaking the truth turned Papiſt, thinking thereby to get the Monks on his ſide, he was killed by a Monk; yea he became contemptible to his people, *Paris* and his great Townes revolting from him. There is no power or policy can prevaile againſt God. *Prov.* 21. 30. many turne with the times, forſake the truth, make lies their refuge, and under falſhood do they hide themſelves. *Iſay* 28. 15. this is the baſeſt refuge of all others. Sin never did good to any, it's an ill refuge which makes God our enemy. *Iſay* 47 10. thou haſt truſted in thy wickedneſs. What followes? Verſe 11. therefore evill ſhall come upon thee.

Ut domus in arena ſita etſi ventis non ſit agitata, ipſa tamen per ſe ruit; ſic fiducia fundata in flagitiis etiam à nemine oppugnata ipſa per ſe diſſolvitur & evaneſcit. Pintus in Iſa.

2. Affirmatively and inclufively, all onr help is onely in the Lord. He is the ſalvation of his *Iſrael.* *Jer.* 3. 23. the creatnres anſwer in this caſe, as they did concerning wiſdome, *Job* 18. 12. 14. 20. where ſhall wiſdom be found? the depth ſayes 'tis not in me, and the Sea ſayes 'tis not in me. So where ſhall help in trouble be had? Parliaments ſay 'tis not in us, and Armies ſay 'tis not in us, and Riches ſay 'tis not in us, &c. But 'tis God onely who is *El-ſhaddai*, All-mighty, All-ſufficient. *Gen.* 17. 1. who is a ſtrong Tower. *Prov.* 18. 10. and a preſent help in trouble. *Pſal.* 46. 1. when trouble is preſent, then God is (*auxilium præſentiſſimum*) moſt preſent by his Wiſdom to direct us, by his Power to protect us, and by his Spirit to comfort us.

Queſt. *How doth the Lord deliver his people, when we oft ſee them lye under ſad afflictions.*

Anſw. Deliverance is two-fold.

1. When the Lord doth actually deliver his people, as he did the three young men from the fiery furnace. *Dan.* 3. *Daniel* from the Lions den, and *Peter* from priſon.

2. Sometimes he lets the trouble continue, but upholds the Spirit under it. Thus *Joſeph* was in priſon, but the Lord was with him. *Paul* had not the tentation removed, but he had ſtrength given him to bear it.

3. If

3. If God do ſuffer the wicked to take away their temporal life, yet he gives them eternal life for it, change (we ſay) is no robbery, but this change is a great advantage, ſo that ſometimes the Lord removes the Croſſe, ſometimes he mitigates it, but he alwayes works patience in the hearts of his people, and gives a happy iſſue and event, if not by life, yet by death which is beſt of all. *Philip.* 1. 23. neither can any Tyrants take away their lives from them till they have run their race, and finiſht the work which God hath given them to do. *Luke* 13.32. *John* 17. 4, 5. *David* was oft purſued by *Saul*, yet dieth not till he ſerved Gods will in his generation. *Acts* 13.36. *Peter* died not till he was ripe for Martyrdome. 2 *Pet.*1. 14. *Paul* eſcapes abundance of dangers both by Sea and Land, till his time was come that he was beheaded at *Rome* by *Nero*. 2 *Tim.* 4. 6. Queen *Elizabeth* was curſed by many Popes, yet ſhe out-lived nine or ten of them; and when ſhe had finiſht her courſe, ſhe died in her bed in Peace. God hath numbred our dayes which we cannot paſſe, nor our enemies abridge us of. *Job* 7.3. our times are in Gods hands, and not in the hands of our enemies. *Pſal.* 31. 15.

Queſt. *But why doth not the Lord deliver his people out of trouble?*

Anſw. 'Tis not either becauſe he cannot or will not; but for good Ends.

1. To draw out the Graces of Gods people, that their Faith, Love, Patience, and Conſtancy, may be made more perſpicuous to the world, we had never heard of the Chaſtity of *Joſeph*, the Patience of *Job*, the Zeale of *David*, the conſtancy and piety of *Daniel*, nor of the Faith of thoſe Martyrs. *Heb.*11. if they had not been tryed.

2. 'Tis but to purge us and try us, not to deſtroy us. *Iſay* 27. 9. *James* 1. 2,3. 1 *Pet.* 4. 12.

3. To wean us from the world, the Lord layes wormwood upon its breaſts. *Luther* for a time found ſome reluctancy in him to that Petition, *Thy Kingdome come*, but after that God had toſſed him up and down with the waves and tempeſts which he met with from the world, Then no Petition was more welcome to him.

4. For the fuller diſcovery of the cruelty and malice of wicked men, that all the world may ſee and ſay, The Lord is righteous in their ruine.

Uſe. 1. If God be the help and deliverer of his people, then woe to thoſe who hurt them, if he be the preſerver of men. *Job* 7.20. then woe to thoſe who are like their father the Devill. who is *Abaddon* and *Apollyon* the deſtroyer and devourer of men. *Revel.*9.11.

2. Hath God delivered thee? kiſſe not thine own hand, do not ſacrifice to thine own net, but give all the praiſe to the God of thy ſalvation. *Jonah* 2. 9. ſay with the Church, not unto us, &c. *Pſal.*115.1.

3. As we muſt praiſe him for deliverances paſt, ſo pray to him for deliverance out of trouble, Whither ſhould we go for water but to the Sea, or for light but to the Sun? or for help but to the God of all help? If he but ſpeak the word, he can command deliverance for us. *Pſal.*44.4. for

1. He's an Omnipotent Helper, ther's nothing too high or too hard for him. The ſons of *Zervial* may be too ſtrong for us, but not for him. He beholds all nations as a drop, &c. *Iſay* 40. 15,17.

2. He's an Omnipreſent Help, the eyes of his providence run to and fro through the whole earth in defence of his people.

3. He's an Omniſcient Help, though we know not how to help our ſelves,

ſelves, yet he knowes how to deliver his. 2 *Pet.*2.9. he knowes the fitteſt manner, time, and ſeaſon for our deliverance, when 'twill be moſt for his glory and our good.

Notitiam Dei hîc intellige, non ſimpliciter Theoreticam, ſed Practicam potius & auxiliatricem. Laurent.

Rules.

1. If we expect help and deliverance from God, we muſt be ſuch as Truſt in him. *Pſal.* 37. *ult.* he's the Saviour of all men by a common providence, but his ſpecial providence extends onely to ſuch as believe. 1 *Tim.*4. 10. ſuch need not fear what man can do unto them. *Iſay* 12. 2. *Jehoſaphat* that truſted in the Lord when a great Army came againſt him, was delivered from them.

2. We muſt be ſincere and righteous men. *Prov.* 18. 10. 2 *Pet.* 2. 9. when a mans heart is upright, and his converſation pure, God hath a ſpecial eye on ſuch. 1 *Pet.*3. 11,12. God will be a terrour to the wicked, but a ſtrong Tower to the Righteous. *Deut.*4. 3,4. *Zeph.*2. 3.

3. We muſt be poor in ſpirit, and ſenſible of our own wants, that we may go out of our ſelves and reſt ſolely on God. He gives power to the faint. *Iſay* 40. 29. and ſaves ſuch as have no power. *Job* 26.2. and when we are children without a father, then Chriſt will be a Father to us. *John* 14. 18. he will not leave us Orphans or fatherleſſe, to ſuch the promiſe runs. *Hoſ.*14. 3. *Job* 3. 15. *Zeph.*3. 12,

4. We muſt be ſuch as mourn for the ſins of the times. God marks ſuch in mercy. *Ezek.* 9. 4. he hath a *Zoar* for *Lot*, whoſe ſoule was vexed with wicked *Sodomites*, a grave for mourning *Joſiah* to hide him in from evills to come. *Job* 14. 13.

VERSE 12. *Yea and all that will live godly in Chriſt Ieſus, ſhall ſuffer perſecution.*

THe Apoſtle proceeds *ab Hypotheſi ad Theſin*, having mentioned his own perſecutions, he now comes to application. Every man can ſay *in Theſi*, he muſt expect perſecutions, afflictions, &c. and 'tis good for us; but when we deſcend *ad Hypotheſin*, from Generalls to particulars, and tell men that even they muſt undergoe perſecutions, this ſounds harſh, and is a hard ſaying. The Apoſtle therefore the better to animate *Timothy* and all the faithful againſt perſecutions, he tells them 'tis no new thing, but the common lot of all the godly: and therefore he ſpeaks emphatically, καὶ πάντες δὲ & *præterea omnes. q. d.* 'tis not onely my lot to be perſecuted, but all the Saints that have gone before me, yea and all that ſhall come after me, muſt certainly expect perſecution. ¶ The way to heaven is not ſtrawed with roſes and carnal delights, but 'tis beſet with many dangerous tentations and difficulties. *Matth.* 7. 14. He that will be Chriſts, muſt take up his Croſſe, Chriſt and the Croſſe are inſeparable. We muſt have fellowſhip with him in tribulation, if we expect to raign with him in glory. *Rev.* 1. 9.

Multi cœlum quærunt in terra, & ſine ignominia gloriam, ſine paupertate divitias, ſine morte vitam, & ſine certamine coronam ſibi promittunt. Sculteetus.

I ſhall explicate the words in the opening of the Doctrine.

Hence obſerve, *All thoſe that ſhew forth the power of Religion in a holy converſation, muſt certainly look for perſecution.*

1. I ſay *All* without exception, be they high or low, learned or unlearned, (*qui conatur excipere, conatur decipere*) if they walk in the power of Religion, muſt expect perſecution. *Iſay* a learned, holy man, and of the blood-royall, yet was ſawen aſunder. *David* a man after Gods own heart, a King, a man of rare accompliſhments, a man of men, an expert ſouldier, a ſweet Muſitian, an amiable, mercifull, upright man, yet how was he purſued by *Saul*, reviled by *Shemei*, moleſted by *Abſolom*, &c. ſeldome at reſt. The better the man, the ſooner perſecuted; the Devill ſhoots his arrowes at the whiteſt marks. 'Tis the innocent, upright man, he and his Agents ayme at. *Pſalm* 10. 8. and 37. 14. *Revel.* 7. 9. 14. innocent *Abel* is perſecuted by wicked *Cain*. 1 *John* 3. 12. *Iſaack* by *Iſmael*, *Gal*, 4. 29. *Paul* by Jewes and Gentiles, and Chriſt himſelf by Scribes and Phariſes, who ſought ſometimes to catch him. *John* 7. 30. 44. and anon to kill him. *John* 5. 16. 18. and 8. 59. *Luke* 4. 29. and 13. 31. This is a part of that Croſſe which every diſciple of Chriſt muſt carry. *Matthew* 16. 24.

See more Mr. *Burroughs Moſes* choice. *cap.* 3. *p.* 17. &c. Mr. *Clerks* Mirrour. *cap.* 96. *Edit.* 3.

1. He muſt take it up, *viz.* cheerfully, God loves a cheerfull ſufferer, as well as a cheerfull doer. It muſt not be thrown upon us againſt our wills, but it muſt be willingly taken up.

2. *His* Croſſe (*i. e.*) that Croſſe whatever it be which God hath allotted us, it muſt not be a Croſs of our own making, but of Gods allotting.

Cuique ſua propria crux eſt; uni ab uxore, alteri à paupertate carcere, exilio, &c. à Lap.

3. His *Croſſe* (*i. e.*) the greateſt trialls, he muſt not onely undergoe leſſer trialls for Chriſt, but if he call him to the death of the Croſſe, which was the moſt bitter and accurſed death, he muſt not refuſe it. This is that badge and cognizance by which the Church is diſtinguiſht

diſtinguiſht from all other ſocieties. *Iſay* 54. 11. *Oh thou afflicted and toſſed with tempeſts.* God feeds his people with the bread of Teares, they are the Saints diet. *Pſal.*80. 5. this is that cup which all believers muſt drink off, and that Baptiſme with which they muſt be baptized. *Matth.* 20. 22, 23. The Church carrieth the Croſſe with her, where ever ſhe goes. She was at firſt founded in blood, ſhe flouriſheth and increaſeth by bloud, and ſhe euds in bloud. This plainly appeares both in ſacred and Eccleſiaſticall Hiſtory.

Sanguine fundata eſt Eccleſia, ſanguine capit; Sanguine ſuccrevit, ſanguine finis erit.

1. In the Old Teſtament we read what ſorrowes the Church endured by Egyptians, Aſſyrians, Cananites, Moabites, Ammonites, Ammorites, Perizites, Hittits, Hivits, Samaritans, Perſians, Philiſtines. *Elijah* is perſecuted by *Jeſabel.* 1 *Kings* 19. *Micaiah* is impriſoned, 1 *Kings* 22. *Zacharias* ſtoned. 2 *Chron.*24.20,21,22. *Amos* (7. 12.) baniſht *Jeremy* thice impriſoned, *Daniel* caſt into the Lions den, and many tortures did the Saints then endure, as may be ſeen. *Heb.* 11.35.&c.

2. In the New Teſtament what perſecutions were raiſed:

1. By the Jewes who crucified Chriſt, killed the Prophets, and Apoſtles, ſtoned *Stephen*, and ſcattered the Church. *Acts* 8. 1, 2.

2. By the Gentiles, and Pagans in thoſe ten bloody perſecutions under the Romane Emperours, for 300. yeares after Chriſt, under *Nero*, *Domitian*, *Trajan*, *Adrian*, *Maximian*, *Maxentius*, *Valerian*, *Decius*, *Dioclefian*, &c.

3. By the Arrians, who baniſht, burnt, and butchered the ſervants of Chriſt.

4. By the Turk, how many thouſands of Chriſts Lambs hath that ravenous wolfe worried? and what devaſtations hath that wild Boare made in Chriſts Vine-yard?

5. By Antichriſt, the Church hath longer and ſharper trialls by that man of ſin, then by all the reſt; as appeares by the Martyrologies that are extant. The time would faile to tell of the cruell and barbarous Maſſacres in *France*, *Ireland*, *England*, *Scotland*, *Germany*, * *Savoy*, &c. *Rome*-Antichriſtian hath been more cruell to the Saints, then ever *Rome*-Pagan was. Thus if we profeſſe the Goſpel in Power, we muſt look to be hated of *All. Luke* 21. 17. *Matth.* 10. 22. not abſolutely (for ſome will embrace the Goſpel and love us) but of very many, for ſo the particle all is oft uſed in Scripture. *q.d.* Where ever you carry the Goſpel, you muſt expect oppoſition from ſome of all ſorts, *Acts* 4. 27. as Princes. *Pſal.* 2. 2. Prelates. *Acts* 4. 1. from friends and foes, from ſtrangers, and kindred. *Matth.* 10. 21. 34. &c. 1 *Theſ.* 2. 14,15.

V. Mr. *Clerks* Martyrologies. Chap. 21. to chap. 40.

* *V.* A Collection of Letters ſent to the Protectour, concerning the barbarous murders in the Vallies of *Piedmount.*

1. Sometimes the children of God fall out amongſt themſelves. Thus many times we ſee children of the ſame family to ſcratch and teare one another. Thus the Devill caſt a bone of contention between *Lot* and *Abraham.* Between *Paul* and *Barnabas* there was a ſharp contention, ſo that they departed from each other; though God turned it to the ſpreading of his Church. *Acts* 15. 39,41. So *Paul* and *Peter* fell out. *Gal.* 2. 11. The beſt are but in part regenerate, they have the root of Paſſion, Pride, Selfe-conceit, and all ſorts of ſin within them; there wants but a Temptation, and then (if God leave them to themſelves) they may fall, it's hard to ſay how far. *Aſa* (though otherwiſe a good man, yet) in a rage impriſons the Prophet for telling him of his faults, and oppreſſeth

Boni bonis per infirmitatem aut ignorantiam aliquando moleſtiam exhibent. Eſtius.

ſome of the people alſo. 2 *Chronicles* 16. 20.

2. There are many ſecret enemies and falſe Brethren, that pretend to Religion and are ſeemingly holy, of ſuch the Apoſtle complaines. *Acts* 26. 28,29,30. 1 *Cor.*11.26. *Gal.* 2. 4. 'Twas a *Cain* which offered ſacrifice that perſecuted *Abel*. A circumciſed *Iſmael*, that ſcofft at *Iſaack*.

Anſw. *Judas* which preacht Chriſt that betrayed him. The Scribes and Phariſees who pretended moſt to Religion, were Chriſts deadly enemies; he was crucified by ſuch as ſtiled themſelves *Abrahams* ſeed. Hence the Church complaines. *Cant.* 1. 6. my mothers children were angry with me. (*i. e.*) the ſeeming children of my mother, or my mothers children by external profeſſion. Theſe, under pretence of Religion, are the greateſt enemies to Religion, and under the name of the Church fight againſt it. As the greateſt hatred is uſually between men of the ſame profeſſion, (*figulus figulo invidet*) ſo the greateſt enemies to the Church are thoſe vipers that lye in her own bowels, you muſt look to be caſt out by theſe ſeeming Brethren, *Iſai* 66. 5. and to be counted as monſters, and that in *Iſrael*. *Iſay* 8. 18. if it be ſo now, wonder not, the world will be alwayes like it ſelf, envious and harſh towards the good.

3. As for open enemies (we have ſeen before) how *Gebal*, and *Ammon*, and *Amaleck*, (*Pſal.* 83. 7..&c.) Papiſts, Atheiſts and Infidels conſpire her ruine. Hence the Church is compared to a Lilly amongſt Thornes. *Cant.* 2. 2. Tyranny on the one hand, and Hereſie on the other. As ignorant Tyrants, ſo proud Hereticks are vexing Thornes in the ſides of Gods Church. This lilly is ſorely rent and torne by them. The one hurts the body, theſe later the ſoule; and ſo are the worſe of the two. The one is a Lion for violence. *Jeremy* 4. 7. the other is a Fox for fraudulence. *Cant.* 2. 15. 'Tis a miracle of mercy to conſider how the Lilly ſubſiſts in the midſt of ſo many briars and thornes. How the Lords wheat growes in the midſt of ſo many Tares, How his Doves live in the midſt of ſo many birds of prey; and his Lambs in the midſt of ſo many roaring Lions Were not the Almighty her defence, thoſe bands of ungodlineſſe would ſoon deſtroy her.

2. All that *Will* live godly.] a man may have many cold Velleities, wiſhings, and wouldings, and yet be never moleſted by Satan; but when men are ſet upon it, and are abſolutely reſolved with *Joſhua* [24,15.] that they *Will* ſerve the Lord, and cleave to him with full purpoſe of heart. *Dan.* 1. 8. *Acts* 11. 23. when mens hearts are thus fixt on God, and his worſhip. *Pſal.* 57. 6. they muſt certainly look for perſecution.

Evangelio credere nihil aliud eſt quàm malis bellum indicere.

3. All that will *Live.*] if men would conceal their godlineſſe in their breaſts, and not ſhew it in their lives, they might paſs on more quietly; but when men make open profeſſion of their godlineſſe to the diſgrace of profaneneſſe, and by their holy lives, convince them of their wickedneſſe; this breeds perſecution.

4. All that will live *Godly.*] A man may live civilly and ſoberly amongſt his neighbours, pay every man his dues, and ſo paſſe for a right honeſt man in the world, and be praiſed, not perſecuted. But let a man begin to be truly godly, hating every falſe way, and walking in the power of religion, ſuch a one ſhall certainly meet with perſecution.

Εὐσεβῶς. piè & rectè venerari Deum. Fidenter dico, minùs pie vivis ſi minùs perſecutionem pateris. Greg.

5. All that will live godly *in Chriſt Jeſus.*] *q.d.* All that reſolve in the vertue, ſtrength, and power of Chriſt, to walk according to the Goſpel of Chriſt muſt look for perſecution. A man may have a form of godlineſs, a ſhew and

Modum oſtendit per quem ſolum poſſumus piè vivere (i.e.) *fide Chriſti piè vivunt in Chriſto qui Deo ſerviunt in fide Chriſti.* Eſtius

and ſhadow of Piety and may eſcape troubles; but if a man be really godly and walk in the power of Religion, he muſt look for hatred and oppoſition,

6. Here we have the inevitable and common lot of all the faithful, *viz. They ſhall ſuffer perſecution*: 'tis not peradventure they *may*, but undoubtedly they ſhall. The Devil and his agents will perſecute and purſue them. Theſe Tygers connot endure ſuch pleaſant ſmells, that which delights others, drives them into a rage.

Διωχθήσονται, *perſecutionem patientur*. V. Leigh Critica 5. in verbo διώκω.

Objection, *How are all the godly perſecuted, when we ſee many good men paſs quietly through the world, and never looſe their goods or lives for Chriſt?*

Anſwer, 1. God is pleaſed ſometimes to grant unto his Church ſome Halcyon dayes, he gives them intervals and breathing fits that they may fit themſelves for freſh encounters. The rod of the wicked ſhall not alwayes reſt on the lot of the righteous leaſt they faint and be weary. Satans time of perſecution is limited both in reſpect of manner and meaſure. Yet in the moſt peaceable times there will be ſome ſcoffing *Ismalites*, or ſome thorny *Canaanites* to moleſt us, and keep our Faith, Patience and other Graces in exerciſe. Theſe dogs will be barking when they cannot bite; and be raiſing lies and ſlanders when they can do nothing elſe.

Nunquam bella bonis, nunquam certa mina deſunt.

2. Martyrs are of two ſorts, Habitual ones, when a mans heart is ready to part with Father, Mother, and all for Chriſt, and thus every Godly man's a Martyr, *quoad animi præparationem*, diſpoſitively and habituually.

2. There's an actual Martyr, when a man actually forſakes all for Chriſt, and layes down his life for him. Now this high degree of *Honour* is peculiar to ſome, and not to all the godly; though all ſuffer, yet all ſuffer not in the ſame Degree, Manner and Meaſure. God reſpects our infirmities, and hath one Diſcipline for young beginners and weak beleevers; and another for his old beaten ſouldiers; as *Iſay*, *Paul*, *Peter*, *John Baptiſt*, &c. All are not in the like troubles, yet none are altogether without troubles: and if men ſhould let us alone, yet the Devil will not, *Revelations* 2.10. Our life on Earth is a perpetual warfare, *Job* 14. 14. the end of one combate is but the beginning of another, within or without, in body, ſoul, goods or good name, we muſt ſtill be exerciſed: So that albeit God call not all to a Degree of ſufferings, yet he exempts none from ſome Degree or other.

As all are not called to the like eminent ſervices, ſo all are not called to the like eminent ſufferings.

We ſhould ſuſpect our ſelves when all proſpers with me

with us. I ſhould be offended (ſaith *Luther*) if the world were not offended

2. As we muſt look for perſecution *from all ſorts* of men; ſo we muſt prepare for perſecutions *of all ſorts*.

viz. { *Cordis*, *Oris* & *Operis*.

viz. { Mental, Verbal, Real.

1. In their hearts they hate you, and this is the root of all perſecution. There is a ſetled enmity between Chriſts ſeed, and Satans ſeed,

Geneſis 3. 15. to uphold us, Chriſt hath pronounced us bleſſed.

Firſt, When men hate us. Secondly, When they ſeparate us from them. Thirdly, When they reproach us: And fourthly, When they caſt us out, *Luke* 6. 22. Neither is it a light, but a cruel, deadly hatred, *Pſalm* 25. 19. They hate me with a cruel hatred, and try them with cruel mockings, *Hebrewes* 11. 36. *Sions* enemies are cruel and have no mercy, *Jer.* 6. 23. yea their mercies are cruelties, *Proverbs* 12. 10. Neither doth God onely obſerve the hatred, but alſo the look of his enemies; a ſowre countenance is perſecution in Gods eſteem. *Vultu laditur pietas*, *Geneſis* 4. 6. and 31. 2. 5. yea and a jeering geſture is obſerved by him, *Iſay*, 57. 4.

3. There's perſecution in reproachful words. : Thus *Iſmaels* mocking of *Iſaac* is called perſecution, *Galathians* 4. 29. and the Martyrs of old were tried with cruel mockings, *Hebrewes* 11. 36. Let a man live in the pureſt Church or Family in the world, and there profeſſe Religion in the power of it, and he ſhall be ſure to be ſmitten with the Tongue, what ever elſe befal him. *Abraham* had a well-ordered Family, yet *Iſmael* was found there.

3. There's perſecution in { Good-name, Goods & Perſon.

1. The Saints are oft tried in their Names, they paſſe through bad report, as well as good, 2 *Corinthians* 6. 8. They are called mad, drunk, peſtilent, turbulent perſons, *Acts* 2, 13. and 17. 18, 19. and 28. 22. *Jeremy* was counted a man of contention, a common barreter, *Jer.* 20. 7.

2. In their goods, *Ahab* gets *Nabaths* Vineyard, *Job* is plundered of all. The *S*aints had their goods ſpoyled, *Hebrewes* 10. 34.

Cum mundus propenſè amat aliquem, id Argumentum eſt quod Deo non ſit probatus, quippe

3. In perſon. The world loves her own, but ſhe's a ſtep-mother to the people of God. God hath choſen them out of the world, therefore the world hates them. *John* 15. 18. 19. and 17. 14.

mundus cum non amaret, niſi aliquod quod ſuum eſt videret in ipſo, utpote conformitatem cum ſeculo præſenti: contra cum mundus odit aliquem, id argumentum eſt, quod verè bonus eſt. Rolloc.

1. They meet ſometimes with blowes. *Paſhur* ſmites *Jeremy*, and the Apoſtles were ſcourged, *Acts* 5. 40. 41. *Matthew* 10. 17.
2. Bonds and impriſonment. *Joſeph's* put in the ſtocks, *Jeremy* is caſt into the dungeon, *Daniel* into the Lions den, *Paul* and *Silas* into priſon, *Acts* 16. 24. and thoſe Martyrs, *Heb.* 11. 36.
3. They are brought before Kings and Rulers who are enraged againſt them; As *Saul* againſt *David*, *Herod* againſt Chriſt, and *Nero* againſt *Paul*.
4. They will excommunicate you, and caſt you out, *Iſay* 66. 5. *John* 9. 34. and 16. 2.
5. Baniſhment. *David* was baniſht by *Saul*, *Elijah* by *Ahab*, *John* was baniſht into the Ile of *Patmos*, *Revelations* 1. 9. ſo (*Hebrewes*, 1. 3. 8.) were the Saints of old.
6. Death it ſelf. *John* 16. 2. the beaſt kills the Saints, *Revelations* 11. 7, 8. We read of thirteen ſeveral Trials that the Saints endured, of which this

this was one, *Hebrewes* 11. 33. to 38. Hence the Churches troubles are called, Great, *Jer.*30.7. *Lamentations* 1. 12. *Cyprian* tells us, that under *Decius*, ſome Chriſtians were ſowed up in skins of Lions or Bears, and then torn in pieces by dogs, others have been caſt to Lions; ſome were drowned, others roſted, ſome thrown from rockes and daſht in pieces. *V. Euſeb. Hiſt. Engl. p.* 319. and *Clerkes*

Martyrolog. c. p.6,7 *&c. Deo chari domo privabantur, patrimonio ſpoliabantur, catenis premebantur, carceribus includebantur, beſtiis objiciebantur, ignibus puniebantur.* V. *Godwin* Jewiſh Antiquit. l. 5. c. 9.

Uſe. This may inform us that temporal felicity and external proſperity is no mark of a true Church: 'Tis rather a mark of a falſe Church, for we read that the wicked oft flouriſh *uſque ad invidiam*, *Pſalm* 73. *Jer.* 12.1. but the Croſſe is the proper badge of Chriſts Diſciples. A true note of the Church muſt be proper and inſeparable, but this is neither. For,

1. External proſperity is common to Turkes and Tartars, who have (for the moſt part) more External riches and Temporal felicitie, then the Church of God.

2. The Church is a true Church without it, perſecution, and not carnal Peace is the badge of the true Church, as you have ſeen before. [But this point is ſo fully handled by others, that I ſhall refer you to them for further ſatisfaction. See *Burroughs Moſes* choice, *cap.* 7. *p.* 62. *Gerheards* Loc.com. Tom. 3. p. 1314. D. *Mortons* Apolog. l. 2. c. 35. *Camero. Tract. in quo Eccleſ. Rom. præjud. Exam. cap.* 8. *fol. p.* 338, &c. *Sharpii Curſus Theolog. P.* 2. *p.* 185.

2. It ſhewes the folly of the Millinaries, who looke for a Church in this world that ſhall be free from troubles and free from perſecution. Then ſhall the Saints on earth (if you will beleeve Doctor *Homes*) be Sinleſſe, Sorrowleſſe, Temptationleſſe, *&c.* Now whether ſhall we beleeve Saint *Paul*, who tells us, that all who live godly (in this life) muſt ſuffer perſecution, or a Doctor that is lead away with fancies, as I ſhall make appeare (God willing) when I come to 2 *Tim.* 4. 1.

3. When you ſee God changing the condition of the Saints, do not you change your condition concerning them. Doe not cenſure them for Hypocrites, and ſuch as are hated of God. 'Twas the ſinne of *Jobs* friends. We ſhould judge wiſely of the diſtreſſed, elſe we may ſoon condemne the Generation of the Righteous; not remembering that judgement uſually begins at the Houſe of God, 1 *Peter* 4. 17. and the Church though blacke by reaſon of perſecution and afflictions, yet is comely and lovely in reſpect of internal Graces, *Cantickes* 1. 5. though for a time ſhe may lie amongſt the Pots, ſullied and collied with Tentations, yet at laſt ſhe ſhall be as the wings of a Dove, *Pſalm* 68. 13. (*i.*) God will ſo bleſſe her with Grace and Peace, that in the concluſion ſhe ſhall be admired for her beauty and Glory. Gold that is caſt into the fire looſeth nothing but its droſſe. Stones by hewing and poliſhing are fitted for the building, and pruned Trees are moſt fruitfull. Remember that to be without Tentation is the foreſt Tentation, *Job* 21. 7, *&c. Hoſ.* 4. 14. 17. *Amos* 6. 1. *Pſalm* 55. 19. *Luke* 6. 26. See more Mr. *Burroughs Moſes* choice, c. 7. p. 67. *Nihil infelicius eo, cui nihil infelix contigit.* Seneca.

3. Sit down and caſt what it will coſt you, if you will be Chriſts Diſciple: it may coſt thee the loſſe of all thou haſt, and yet thou haſt made a good bargain; thou haſt cauſe to rejoyce with the wiſe Mercant who parted with all to buy the Pearl, *Matthew* 13. 44. A man may buy gold too

too dear, but he cannot buy Chriſt too dear; many when they firſt ſet upon Religion, promiſe themſelves eaſe, liberty, riches, praiſe, &c. and when theſe weights are taken off (like Jacks or Clocks that move artificially, and not from any internal Principle of life) they ſtand ſtill, and goe no further. A reſpective Religion is no Religion, when the heat of perſecution ariſeth, ſuch fall away, *Luke* 8. 13. as thoſe did in our Saviours time that followed him for by-reſpects. Some to be cured of diſeaſes, *Matth.* 4. Others followed him for their bellies, and for loaves, not for Love, *John* 6. 26. ſom out of curioſity to ſee the Miracles which he wrought, *John* 6. Others out of malice to carp and cavil, *Matthew* 22.16,17. Onely ſome few followed him out of Love and pure Devotion. Sit down then and aske your ſouls this Queſtion, Can I part with all for Chriſt? can I rejoyce that I have any thing of worth to looſe for him? if not, you are not fit to be Chriſts Diſciple. He that prefers any thing before Chriſt is not worthy of him. O Lord (ſaith *Auſtine*) he loveth thee not as he ſhould, who loveth any thing elſe but thee, which he loveth not for thee.

See Mr. *Ant. Burgeſs* on *Joh.* 17.12. Lect. 72. *Morbus, ſigna, Cibus, blaſphemia, dogma fuere.*

Cauſa cur Dominum turba ſecuta fuit.

Minus te amat O Deus, qui aliquod tecum amat, quod non propter te amat. Aug.

Objection, *This will diſcourage men from embracing Religion to tell them of ſuch ſufferings*, &c.

Anſwer, Not at all, for as our Tentations increaſe, ſo will our Conſolations: As we meet with great troubles, ſo we ſhall finde great joy, 2 *Cor.* 1. 5. If God ſingle us out for Martyrs, he will give us the Conſolations of the Martyrs. If he call us to extraordinary ſufferings, he will give us extraordinary ſtrength, He will give a comfortable iſſue with the Tentation, 1 *Cor.* 10. 13. *Bainam* the Martyr who was burnt in Smith, when his arms and legs were halfe conſumed: O ye Papiſts (ſaid he) ye look for Miracles, here now ye may ſee one, *For in this fire I feel no more pain then if I were in a bed of Downe*; but 'tis *to me as ſweet as a bed of Roſes.*

Περισσεύει, *abundet, redundet. Non dicit aquatur conſolatio paſſionibus, ſed exuberat, & longè major eſt.* Theophil.

See *Sibel* Tom. 3. concio 6. in *Pſal.* 125.3. and Mr. *Robinſon, Epheſ* 6. 13. Lect. 3.

V. Taſſica ſacra. l. 2. c. 8. S. 4. p. 188. 189.

V. Roberts on New-Covenant, l. 4 c. 5. S. 3. p. 1536, &c.

2. Conſider, the Lord doth not lay theſe Temptations on us to hurt us, but to better us, *viz.* to file off our ruſt, to keep us from ſecurity, to exerciſe our Graces, to make us conformable to Chriſt, who ſuffered before he was glorified, *Luke* 24. 26. We muſt be like him not onely in Sanctification, but in ſuffering, *John* 15.18, 20. *Romans* 8. 17, 18. There are certain remainders of Chriſts ſufferings reſerved for us, ſweetned indeed by Chriſts Paſſion, yet unavoydable by all Chriſts Diſciples, *Coloſſians*, 1.24. *Philippians*, 3.10,11. 1 *Peter*, 4.13. *Matthew*, 20.18,19. 2 *Timothy* 2.11,12. They make us conformable to all the Saints, *Matthew* 5.12. they are the ſame afflictions which our brethren have taſted of. 1 *Peter*, 5.9. all the Fraternity have gone to Heaven this way. By theſe he weans us from the World. When *Elijah* was purſued by *Iſrael*, then he deſires to die, when all is Peace we are apt to ſay, It's good being here; but God will have have us to ſee that here is not our reſt. We are but ſtrangers here, and may not fall in love with our Inne, inſtead of our Home. Strangers in a Forrein Land oft meet with hard uſage, and therefore long to be at home. Hence God drops ſome gall into our creature-comforts, *Iſaac* hath a profane *Eſau* to exerciſe him. *David* hath a rebellious *Abſolom*, and *Adonijah* that riſe againſt him. *Job* with his wealth hath a profane wife, Job 2.9.10. Meek *Moſes* hath a froward *Zipporah*. Laſtly, God doth it to advance us.

V. Perkins, CC l. 1. c. 8 p. 30.

1. To

1. To honour here; *Joseph's* abasement was the way to advancement, *David's* troubles the way to a Kingdome, *Daniel* must be cast into the Lions Den before he be the second in the Realm. The way to *Sion* lyes through the Valley of *Baca*(*i.*)the Valley of tears. We must passe through a wilderneſſe ere we can come to *Canaan*. Hereby we Honour God, and so bring Honour to our selves. God hath much Honour by his suffering servants, when out of love to him they can sacrifice their lives and estates for him. God glories in such, as he suffers in their sufferings, so he triumphs in their conquests. Hereby we bring more glory to God (in some sense) then the Saints and Angels in Heaven do: for there's no persecutions nor losses for Christ there. So that if the Angels in Heaven were capable of envie, they would even envie the Saints in their sufferings for Christ.

2. These are the way to everlasting Honour. As women are said to be saved by child-bearing, not as a meritorious cause, but as a way which God hath sanctified for the salvation of such as beleeve: so those light and short afflictions work for us an exceeding eternal weight of glory, 2 *Cor.* 4. 17. not by way of merit, but as a means ordained by God for our salvation, 1 *Peter* 4.13.14. Have an eye to the recompence of reward; if your sufferings be great, yet remember your reward is greater: 'tis an unconceiveable reward beyond the Tongues expression, or the hearts imagination. First 'tis a weight of Glory. Secondly, An Eternal weight of Glory. Thirdly, 'Tis a far more exceeding Eternal weight of Glory. If you loose fading, you shall have enduring substance, *Heb.* 10.34. if you loose temporals, you shall have eternals, *Matth.* 5.11. loose what ye can for Christ, you could never bring them to a better market, we shall have a hundred for one in this life, and in the world to come life everlasting. So that our sufferings here are not worthy to be compared to the Glory which shall be revealed *Rom.* 8.18. as you have confest Christ here, so he will acknowledge you at that great day, *Matthew* 10.32.33. and as you have suffered more for him then others have done, so you shall have a higher degree of Glory, *Matt.* 19.28,29.

καθ' ὑπερβολὴν εἰς ὑπερβολήν. (i.) *excellentissimè excellens, Hebraeo more verbum geminans Apostolus summam quandam excellentiam indicat.* Grotius.

Patiuntur parvam ut p tiantur magna. Aug.

[See more, *Yongs* benefit of affliction, *cap.* 1. *Sibs* Cordials, *p.* 160. *Calvins* Instit. *l.*3.*c.*8.S.7.8. *Bifields* Mirrour, Treat. of Promises, *cap.* 8.*p.*336. and Gods Treasury.*c.*28.

Objection, *But I see my persecutors flourish in health, wealth, prosperity, whilest I am poor, persecuted and low.*

Answer, Fret not your self because of prosperous wicked men, for they shall soon come down, *Psalm* 31.1,2.13.35, 36. and 73.19,20. 'tis a righteous thing with God to render tribulation to them that trouble you, 2 *Thes.* 1.6. and though they be many that rise against the Church yet the Lord hath said, he'l make *Jerusalem* a burthensome stone to *All* people, be they never so many or mighty. *Zach.* 12.3. they shall but wound and cut themselves that meddle with her, they shall all have enough of it who ever they be: as we see in *Pharaoh*, *Saul*, *Senacherib*, *Jesabel*, *Haman*, *Herod*, the *Moabites* and the *Jewes* who persecuted Christ and his Apostles are to this day a cursed, dispersed people. Be not therefore terrified by your adversaries, *Phillippians*, 1. 28. though they be great, yet there is a greater then they, though they plot, yet God hath a plot above their plots, he sits in Heaven and laughs them to scorn, *Psalm* 2. they are *ludibria cæli*, though *terrores mundi*: *Psalm* 37.12. the wicked plot,

Verſe 13. God comes between the plot and the execution and mars all; He ſnares the wicked in their own devices, *Pſalm* 9.16. *Higgaon, Selah.*

Significat rem ſummè meditandam & dignam quæ in imo reponatur animo. Higgaion: comes from a root which ſignifieth to publiſh with the mouth, and to meditate with the heart

Si qui perſecutionem patiuntur, beati; qui faciunt quid ſunt? Chryſoſt.

This is a matter worthy of our chiefeſt meditation. God will puniſh all wicked men, but perſecutors of his people, eſpecially. As the Martyrs ſhall have the higheſt joy, ſo their perſecutor ſhall have the deepeſt ſorrow. There is a neere Union between Chriſt and his Church, he is the Head, and and they are his Members; he the Vine, and they the branches; he the husband, and they his Spouſe,

Non ſolùm amicorum bona, ſed & mala ſunt communia.

Col. 1.18. *Eph.*1.22.& 4.15,16.& 3.30.and therefore he muſt needs be ſenſible of the wrongs which are done to them, *Acts* 9.4,5. *Iſay* 63.9. *Zach.*2.8. Chriſt and his people have common friends and common foes. *Francis* the firſt, after he had commanded the deſtruction of the Proteſtants, was never his own man after. *Winceſlaus* King of the *Bohemians*, within 18.dayes after he had marked out the names of ſome Chriſtians to death, was ſmitten himſelf. Though wicked men may forget their wickedneſs, yet God will not, *Amos* 8. 7. he can tell *Amilek* 400. years after what he did againſt *Iſrael*, and puniſheth him for it, 1 *Sam.*15.2,3. God will deſtroy the deſtroyers of his people. If *Pharaoh* perſue *Iſrael*, God will purſue *Pharaoh*. If Mount *Seir* ſlay *Iſrael*, God will deſtroy Mount *Seir*, *Ezek.*45. *per totum.* If *Paſhur* ſmite *Jeremy*, God will ſmite *Paſhur*. If *Jeroboam* ſtretch forth his hand againſt the Prophet, that hand ſhall wither. If *Herod* vex the Church, Vermin ſhall vexe him. And however perſecutors may eſcape in this life, yet they are ſure to pay for it in the next, *Phillippians* 1. 28. 2 *Theſſalonians* 1. 6,7. 9. *Rev.*19.20.and 20. 10. let us comfort our ſelves with the remembrance of that great day. Here many times they live longeſt, who deſerve not to live at all: Here the *Iſraelites* make brick, whileſt the *Egyptians* dwell at eaſe: *David* is in want, whileſt *Nabal* abounds. Here *Sion* (oft'times) is *Babylons* captive, and they that deſerve nothing, are Lords of all: yet this is our comfort, the day of the Lord will come, and then we ſhall be above, and our enemies ſhall be beneath. Now they cite us to their bar, and we cite them as *Jerom* of *Prague* did his adverſaries to Gods Bar. I ſummon you all to anſwer me ſhortly before the great and juſt Judge of all the world. They prepare evils for the Church, and God prepares rods for them. God is jealous over *Jeruſalem* for the wrong that is done to her, *Zach.*1.4. and though he bear long, yet he will not alwaies bear. *Tempus erit Turno.* There's a time when they ſhall pay full dearly for medling with ſuch holy things, *Jer.*2.3. God hath prepared arrowes for to ſhoot at perſecutors, *Pſalm* 7. 13. and rather then fail he will make their own arrowes to wound themſelves, and fall on their own pates, *Pſal.* 37.14.13. The fire that ſhould have burnt the 3 young men, *Daniel* 3. burnt thoſe that threw them in, and the Lions which ſhould have devoured *Daniel*, devoured his enemies, *Daniel* 6.

Rarò antecedentem ſceleſtum deſeruit pede pœna claudo. Hor.l. 3. Ode. 3.

See Mr. *Bolton* inſtruct. for Comfort. Aſſi. & Con. P. 1. ch. 10. 11, 12.

Gataker, Serm. on *Pſal.*48. 7,8. fol. p 312. Theater of Gods judgements; l. 1. c. 9. 10, 11. Mr. *William Cooper* on *Zach.* 12. 1649. Mr. *Clerks* Mirror c. 96. & 83. and *Downams* Guide to Godlineſs. l. 6 c. 8.

If he deſerve to have a milſtone hanged about his neck who offendeth but one of theſe litle ones; how many milſtones do they deſerve to have hanged about their necks, who offend many of theſe.

Et ego cito vos omnes reſpondeatis mihi coram altiſſimo & juſtiſſimo judice poſt centum annos.

See *Downams* Warfare, p. 3. l. 1. c. 1. *total.*

Laſtly, Prepare for trials, look for ſtorms; as ſure as now we live, ſo ſure a change will come, how ſoon we know not. We ſhould therefore with *Joſeph* in thoſe years of plenty, prepare for years of ſcarcity, and in the higheſt proſperity remember the dayes of adverſity, for they may be many; ſo did *Job* 3. 23.

Rules.

Rules.

That we may be Real Martyrs, and ſuffer rightly.

1. The man muſt be good. The perſon muſt pleaſe, before the ſuffering can pleaſe. Uprightneſſe breeds boldneſſe, and the Holieſt men have ever proved the happieſt Martyrs; as we ſee in *Paul*, *Latimer*, *Bradford*, &c.

2. The End muſt be good. 'Tis that which denominates the Action; a man may ſeem to die for the Truth, yet not in Truth, nor out of love to Chriſt and his Truth, but for ambition and vain glory, 1 *Cor.* 13. 7. ſuch ſuffer *Jactatione magis quàm delectatione* for ſelfe ends, and not out of love to Chriſt, and ſo looſe all.

3. The matter and cauſe for which we ſuffer muſt be good: for 'tis not the ſuffering, but the cauſe which we ſuffer for, which makes a Martyr. We are never bleſt unleſſe we ſuffer for Righteouſneſſe ſake, *Matth.* 5. 11. When men ſuffer as murtherers, malefactors, blaſphemers, and diſturbers of the Peace of the Nation (as the Quakers do) this is cauſe of ſhame; but if a man ſuffer as a Chriſtian its cauſe of rejoycing, 1 *Peter* 3. 14. and 4. 15, 16. When men hate and perſecute us, not for any evil, that we have done but becauſe we will not do evil, but ſtudy to pleaſe God, and ſerve him in ſincerity; when 'tis for Chriſts ſake that we are killed (*Rom.* 8. 36.) then our ſufferings are the ſufferings of Chriſt, and reflect upon him, ſo that he takes them as done to himſelf, *Matt.* 25. 45. *Acts* 9. 4. *Heb.* 11 26. *Cauſa, non Martyrium, facit Martyrem*

4. The manner of our ſufferings muſt be right.

1. It muſt be patiently, without murmuring or repineing: looſe this, and you looſe the reward of all your ſufferings, 1 *Peter* 2. 19, 20. if when ye do well and ſuffer for it, you take it patiently, this is acceptable with God, or (as the Original renders it) τὸν χάριν, God will thank you for this. This is *ſtupenda condeſcentio*, a wonderful condeſcenſion, that God ſhould account himſelfe gratified, and as it were beholding to ſuch ſufferers. To make you Patient, conſider, that theſe perſecutions and trials come not upon us by chance or fortune, or according to the pleaſure of men or devils, but by Gods Decree and fore-appointment and ſpecial providence, There is no evil (in this kinde) but it comes from God, *Amos* 3. 6. *Deuteronomy* 32. 39. 2 *Samuel* 16. 10, 11. *Pſalm* 39. 9. *Job* 1. 21. *Iſay* 45. 7. *Hoſea* 6. 1. I create evil, not the evil of ſinne, but the evil of puniſhment, which to our apprehenſion and feeling is evil. Sin is ſimply & *per ſe* evil, but theſe ſufferings κατὰ τι and in our apprehenſion onely; whatever the Inſtruments of our troubles are yet God is the Orderer and diſpoſer of them. *Joſephs* Brethren ſell him into Egypt, I, but God diſpoſed it unto good, *Gen.* 50. 20. the *Aſſyrian* is but Gods rod, which can do nothing without the hand that moves it, *Iſay* 10. 5. they have onely a diſpenſative power from God. As our Saviour told *Pilate*, ſo we may ſay to all the wicked, they have no power to take a hair from our heads unleſſe it be given them from above, *John* 19. *Herod*, *Judas*, *Pilate* and the *Jewes*, and the Devil had all ends of their own in perſecuting Chriſt, yet did they nothing but what God had fore-ordained and decreed ſhould be done, *Acts* 4. 28. God hath fore-ordained the Beginning, End, Quantity and Quality of our Sufferings, *Romans* 8. 18. 1 *Theſſalonians* 3. 3. God deals with us as a father doth with his children, turning all to their good, *Romans* 8. 28. There is nothing will ſtill the Soul like this, *viz.* that 'tis the Lord who in wiſedom and love is pleaſed thus to try us, we ſhall never be dumb and ſilent, till we ſee 'tis the Lord that doth it. *Hoc eſt valde gratum Deo.* à Lap.

2. We muſt not onely beare theſe Trials *Patiently* (ſo as a Heathen may doe) but *Joyfully*. When we ſuffer for Righteouſneſſe ſake, we muſt be exceeding glad and even leap for joy, *Luke* 6. 22, 23. Though the fleſh repine yet God would have us to mount; it Joy, all Joy, when we fall not into one or two, but into Varietie of Tentations, *viz.* baniſhment, impriſonment, loſſe of goods, Friends, *&c. Jam.* 1. 2. We muſt glory in Tribulation, *Romans* 5. 3. Rejoyce even to Gloriation. The Apoſtles went from the Councel rejoycing that they were counted worthy of that Honour to be diſhonoured for Chriſt, *Acts* 5. 41, 45. *Paul* oft glories that he was a priſoner for Chriſt and that he bare in his body the mark of the Lord Jeſus, *Galathians* 6. 17. He had been whipt, and ſtoned, and ſtocked, and he carried the marks of theſe as ſo many badges of honour. Yea, he choſe rather to glory in tribulation and ſufferings, then in his Revelations and raptures into the third Heavens, 2 *Corinthians* 11. 23. 24, 30. His Glorying was in the Croſſe of Chriſt, *Coloſſians* 1. 24. 2 *Corinthians* 7. 4. *Epheſians* 3. 13. *Philippians* 2. 17. *John* did not boaſt that he was an Evangeliſt, or of his Revelations, but that he was a brother in Tribulation, *Revelations* 1. 9. 'Tis ſaid of the Primitive Chriſtians, that they rejoyced in looſing their goods for Chriſt, *Hebrewes* 10. 34. and the *Theſſalonians* received the word in much affliction and joy, 1 *Theſſalonian.* 1. 6. and *Paul* exceedingly deſired to be made conformable to Chriſt even in his ſufferings, *Philippians* 3. 10. *Ignatius* cryed, Let fire, croſſe, breaking of my bones come, quartering of my members, cruſhing my body, and all the torments that Man and Devil can invent; ſo I may but enjoy my Lord Jeſus Chriſt. When the Emperour threatned Saint *Baſil* with death, He boldly anſwers, (οὐδὲν μοί γένοιτο.) O that I might die for the Truth!

See more Mr. *Byfield* on 1 *Pet.* 1. 6.

Nil prater peccatum timeo.

When *Eudoxa* the Empreſſe threatned *Chryſoſtom*, He ſent her word that he had learned to fear nothing but ſinne. A noble ſpirit knows not what diſcouragement means, but like the valiant horſe he breaks through dangers, *Job* 3. 22, 23. He triumphs in the midſt of Trials, and in an holy ſecuritie he laughs at troubles, *Job* 5. 22. *Pſalm* 46. *Romans* 8. 37, 38. They onely are the Men that in a Spirituall ſenſe doe tread on the Lion, the Aſpe and Adder, *Pſalm* 91. 13. The water in Wether-glaſſes riſeth higheſt when the Wether is fouleſt: So Gods People when at worſt, then are they beſt: when they have nothing in the creature, they have moſt of God, *Habakkuk* 3. 17, 18. Senſe can ſay, if we want Figges yet we have Wine to cheer us; and if the Vine ſhould fail, yet the Olive may help for a time; or if theſe ſhould fail, yet we have Corn in our Fields to ſupport us; or if a Famine ſhould come, yet if the Paſtures abound with Flockes, that will be ſome help; or if the Flocks abroad ſhould fail, yet the Herds of the ſtall at home may ſupport us. Thus far Senſe may goe. But when all theſe fail, and no outward comfort can be ſeen, yet then can a Beleever rejoyce in his God. This is the Happyneſſe of Gods People, let things goe how they will or can, yet he either doth, or may comfort himſelfe in his God. When nothing but darkeneſſe is upon the Creature, then *Habbakuk* hath an *Yet*, and *David* a *But*, wherewith to comfort and encourage themſelves, 1 *Samuel* 30. 6. It may ſhame us who are caſt downe by every light Affliction; when we conſider *Davids* condition at that time; he comes to *Ziglag*, which was given him for a Refuge, He findeth the Citty burnt, the Inhabitants taken Captive, and amongſt the reſt, his Wives and his Souldiers which ſhould have ayded him, they ſpeake of ſtoning him,

See Mr. *Strong* 31. Serm. *Hab.* 3. 17. *p.* 148.

yet

yet in the midſt of all theſe difficulties *David* corroborates himſelf in the Lord his God. We uſe to rejoyce in gifts, eſpecially if one ſhould give us a whole kingdom; but 'tis a greater Honour to be a Martyr for Chriſt, then to be a Monarch of the world. *Heb.* 11. 26. 'Tis a great priviledge, and a high Prerogative to ſuffer for the Goſpel, 'tis no common gift, but 'tis a gift of free-grace, and ſpeciall love, All the elect are called to be believers, but not to be publick ſufferers. Suffering for the Goſpel is in ſome reſpect a priviledge above believing the Goſpel. *Phil.* 1. 29. ſuch are the houſe and habitation of Gods Spirit, there he reſts, and deſires to dwell. 1 *Pet.* 4. 14. the Spirit of God will bring them to glory, or the glorious Spirit of God will dwell in them in a glorious manner, and fill them full of Joy and Peace in believing. This made the Saints ſo forward in the Primitive times to ſuffer for Chriſt, that the bloudy Emperours were fain to make Decrees to hinder their Martyrdome. I have read of a woman that in the time of *Valens* the Emperour, ran with her haire looſe about her eares, and her child in her armes, to the place where the Martyrs were ſlain, and being askt whither ſhe ran, ſhe anſwered, *Crownes are given to day, and I will be partakers with them.* Thus in the reign of *Charles* the ninth, when the Duke of *Subaudia* miſuſed and perſecuted the men of the Valleyes, burnt down their houſes, cut down their Trees, took away their cattle and armes, &c. They fled to the top of a mountain covered with ſnow, with their wives and children; yet not one of them, no not one of the women once wept or were diſmayed: but praiſed God who counted them worthy to ſuffer for his name, and had turned their houſes into Aſhes, to throw in the eyes of Antichriſt.

Roboravit ſe à Mont. conſtatus eſt. Vulg. confirmavit ſe. Syr ac ἰχαειώθη, *gratis datum eſt.* Beza. *It is given by grace.* *Bodin. Dæmonom. l. 4. c. 3. è Cenal.*

Object. *This joy and comfort was peculiar to the Saints of thoſe times, but we cannot expect the like.*

Anſw. As it was, ſo it is, Gods people ſtill find it true, when ever they are afflicted from God, or for God, then they are comforted by God. When they are moſt weak in themſelves, then are they moſt ſtrong in God; when they are without comfort from the world, they are not without comfort from God. When the worlds breaſts are dryed up, then the Heavens and promiſes breaſt is full, and running over with conſolation. When they cannot rejoyce in the Croſſe, yet they can in the benefit of the Croſſe. We are glad of a foul day in drought, for the benefit it brings to the earth.

Queſt. *Whence comes it that the Saints are ſo full of joy in their ſufferings?*

Anſw. 1. Negatively, it proceeds not from any ſtupidity, or ſinfull inſenſibility of Gods hand in the triall.

2. It proceeds not from any naturall or moral courage and ſtoutneſſe of ſpirit, which may make a man to beare ſome trials with an Heroick mind, as ſome of the Heathens did. But Affirmatively, a Saints joy proceeds from three things.

1. From an enlightened underſtanding, there is firſt ſpiritual light in the Head, and then ſpiritual joy in the Heart.

1. They know what God is to them.

2. They know what the promiſes are.

3. They know the benefit of theſe tentations, and what need they have of them. And this is the foundation of their joy. *James* 1. 2, 3. out of judgement they really account it joy, all joy when they fall into variety of tentations, *Knowing* that the triall of faith worketh patience. Did men but know what God is, and what it is to have a God to live on, and a

Saviour to truſt in, and the promiſes to go to and fill our empty Veſſels, they would not whine under their ſufferings as they do.

2. It proceeds from an Active and Vigorous faith. Faith is a fruitful and cheerfull Grace, therefore it is called the joy of faith. (*Phil*. 1. 25.) becauſe it brings abundance of joy in every condition. 1 *Pet*. 1. 8. Faith is the mouth to draw comfort. Now the child never drawes the breaſt ſo well as when 'tis very hungry. The fire never burns ſo hot as in winter, and faith is never ſtronger then in affliction. It goes to God, and goes to the promiſes of God, and to the providences of God, ad draws them all, and ſo fills the ſoul with comfort.

3. This joy proceeds from the wiſdom and goodneſſe of God, who is pleaſed to give out moſt of himſelf, when we have leaſt of the creature. *Jacob* when he was going out of his own country, was brought to much hardſhip, and had nothing but a heap of ſtones for his Pillar; yet then had he the Viſions of God. God is pleaſed to reſerve the ſweeteſt manifeſtations from the bittereſt afflictions. The fountain runs moſt ſweetly, when the Ciſtern is broken. When comforts are moſt needed, they will be moſt prized. The Traveller in Summer, when the Sunne ſhines, caſt's off his cloak, but in winter, or when the wind blowes hard, he wraps it cloſer to him. So when we bathe our ſelves in creature comforts, we value not the promiſes of God, but when we are ſtript of all, then we look after God. When the ſalt waters are dryed up, then there are freſh ſprings in God.

Queſt. *But do all Gods ſervants attain a like meaſure of joy under the Croſſe?*

Anſw. No, for, 1. Some are dejected, and have little comfort without, and leſſe within. The creature is bitter, and God is not ſweet. Many can ſpeak of Gods *Supporting* preſence, but not of Gods *Joying* preſence. Now this proceeds either from Gods ſoveraignty, who may do with his own what he pleaſes, to this we muſt ſubmit; or form our non-acting of faith, of which we muſt be aſhamed.

2. All have not this joy in the ſame meaſure; ſome can ſay, I am joyfull; but *Paul* ſayes I am exceeding joyfull. 2 *Cor*. 7. 4. There is a meaſure for comfort, as well as for Grace.

3. Thoſe that have the higheſt comforts in God, yet ſometimes under this or that croſſe, their comforts may faile them, as we ſee in *Elijah*, who fled for fear. And *David* who had ſometimes the heart of a Lion, yet cryes out in a tentation, I ſhall one day periſh by the hand of *Saul*. So he lookt on *Abſoloms* death as a miſery (and over-mourns for it) when 'twas a mercy

4. The Saints have uſually more comfort in their afflictions *for God*, then in their afflictions *from God*. When a man ſuffers for God in wayes of well-doing, theſe are for Gods glory, and 'tis a Chriſtians glory, and ſo brings joy. But afflictions from God are a Chriſtians ſhame, they cannot ſo much joy in them, it takes off the comfort, when we ſuffer immediately by Gods hand for ſin, and ſo looſe our eſtates, friends, health, &c. 'Tis my ſin that hath brought thoſe croſſes and loſſes on me, I abuſed them, and therefore I am deprived of them; this damps our joy. By this we ſee that the evill of ſin is worſe then the evill of ſuffering; for the one is the bane of comfort, and the other is the Inlet of comfort. There is a great deal of difference between the Poyſon of a Toad, and the bitterneſſe of wormwood, the one is not pleaſant but bitter, yet wholeſome: but Poyſon though pleaſant, is deadly. Sin like the Poyſon of a Toade is mortall;

mortall. Croſſes are but the bitterneſſe of wormwood, though it be bitter in the mouth, it is ſweet in the belly. Therefore fear ſin more then ſuffering.

2. See the happineſſe of a child of God. Take him at worſt, and he's better then a wicked man at beſt. The one in proſperity hath no joy, the other in adverſity is full of joy. A wicked man at beſt is but ſad, or if he ſing, 'tis like a bird in a Cage, he's the Devills priſoner ſtill, if he have not all that he deſires, all that he hath is nothing, *Ahab* is not well, unleſſe he have *Naboths* Vine-yard, *Haman* (with all his honour) is not pleaſed, if *Mordecai* bow not the knee to him. But a good man if he have nothing, yet he hath all, becauſe he hath the God of all, and in him alone he can be chearfull. And if Gods ſervants have ſo much ſweetneſſe in their ſufferings, oh how ſweet will heaven be and what joy in God will the Saints have in glory. If their bitter be ſo ſweet, what will their ſweet be? if their night be ſo light, what will their day be? If the Saints have ſo much joy whileſt they are here below, have but little communion with God, what will be the joy when they ſhall lye in the boſome of God to all eternity, being freed from ſin and ſorrow? Oh then get intereſt and propriety in God, get aſſurance that he is yours, and then though all Creature-comforts faile, yet you may rejoyce. *Hab.* 3. 17, 18. though you want Starre-light, yet you have Sun-light; having God for your Portion, you have the Fountain, the Mine, the Treaſury, you have an All-ſuffering, an everlaſting Portion, you cannot want. *Pſal.* 23. 1. *Gen.* 17. 1. if *David* will have comfort, he muſt have intereſt in God. 2 *Sam.* 30. 6. Then *David* comforted himſelf in the Lord *His* God. That word *My*, is a little word, but full of ſweetneſſe, the worldling rejoyces when he can ſay, this is *My* houſe, and *My* Land, and *My* Revenue. So when a Chriſtian can clear up his intereſt in God, and can truly ſay with *Thomas*, *My* Lord, and *My* God, let ſuch a one be ſad if he can, ſaid *Luther*.

2. Act your faith, according to a Chriſtians faith, ſuch is his joy. He that's full of faith, ſhall be full of joy. *Hab.* 3. 17. *Pſal.* 27. 18. *Rom.* 5. 1, 2, 3. Cling to. *Heb.* 10. 34. the promiſes, when there's the greateſt darkneſſe upon Providence.

3. Be much in Prayer, 'tis the Praying Chriſtian that is the Rejoycing Chriſtian. *John* 16. 24. *Hannah* after ſhe had been at Prayer, was no more ſad. 1 *Sam.* 1. 15, 18. Hence *Luther* calls Prayer the Leeches of his cares. And when the Apoſtle would have us careful in nothing. *viz.* with a diffidential, vexing, tormenting care, preſently he addes Prayer as the remedy. *Phil.* 4. 6, 7. So obſerve that connexion. 1 *Theſ.* 5. 16. Rejoyce evermore. But how ſhall we attain it? why pray without ceaſing. Conſtant praying, is the way to conſtant Rejoycing.

VERSE 13. *But evill men and Seducers ſhall waxe worſe and worſe, deceiving and being deceived.*

THe Adverſative Particle, *But*, ſeems to make this Verſe oppoſite to the former; where the Apoſtle by a Prolepſis prevents an Objection. Whereas ſome might ſay, Sir, you have told us that perſecution and trouble is the lot of Gods ſervants, but you have not told us what ſhall be the condition of wicked men. Yes, ſayes the Apoſtle, I ſhall now tell you. Evill men and Seducers ſhall grow worſe and worſe. *q. d.* As good men profit by the Croſſe and grow better, ſo wicked men have their progreſſe, they go forward but 'tis in wickedneſſe, they become Graduates in the Devils Schoole, proceeding from evill to worſe, and from errour to errour, till they become perfect Schollars in the Devils Schoole. They proſper for a time, and have ſucceſſe in their lewd practiſes, deceiving others, and being deceived themſelves by the Devil. Hence we may *Obſerve, that proſperous wickedneſſe is worſe then afflicted godlineſſe*. But of this in the cloſe of the verſe. In this verſe we have a lively deſcription of the Impoſtors and Seducers of the laſt times.

The Apoſtle tells us
1. They will be evill men.
2. They will be Juglers and Deceivers.
3. They will be ſuch as grow worſe and worſe.
4. They will Actively deceive others, and Paſſively they ſhall be deceived themſelves.

1. Seducers are πονηροὶ *mali*, evil men, (*i.e.*) ſuch as are given to all manner of vices, moleſting the godly for their godlineſſe, and raiſing up perſecution againſt them. Theſe offend not through weakneſs but wilfulneſs, not through infirmity but obſtinacy, they ſit in the ſeat of ſcorners, and have left off to underſtand or do good. *Pſal.* 36.3. theſe are unreaſonable and wicked men. 2 *Theſ.* 3.2. and if we obſerve it, we ſhall ſee that the ſeducers of our time are generally wicked men, ſuch as are led by ſome raigning luſt, as Pride, Self-conceit, Covetouſneſſe, Hypocriſy, Uncleanneſſe, &c. and for this God gives them up to the efficacy of error in his juſt judgement, puniſhing one ſin with another. [but of this before in the obſervations on verſe 8.]

πονηροὶ ſunt ſcelerati non ſimpliciter mali, ſed qui πόνος bonis & piis exhibent; homines moleſti, digni qui malè pereant. Aretius.

And Seducers.

Hendyadis. Q. *d.* Evill men who are Seducers, or amongſt all evill men, eſpecially Seducers ſhall wax worſe and worſe; ſo I find the Particle καὶ to be uſed exegetically, and by way of explanation. So *Gal.* 1.4. *Epheſ.* 4.20. *Coloſ.* 2.2. 1 *Cor.* 15.24. 1 *Theſ.* 2.11. To God and the Father (*i.e.*) to God the Father. The word γόητες is diverſly rendred, our Tranſlators render it, Seducers, the *Geneva* deceivers, D. *Hammond* Sorcerers, the Original will bear all theſe; though moſt properly it ſignify a Jugler, Inchanter, one that by any crafty packing or

Καὶ, vim habet interdum exegeticam & interpretativam. Piſcator.

γόης, impoſtor, incantator, præſtigiator, qui præſtigiis aliorum præſtringit oculos & fallit, à verbo γοητεύω, incanto, faſcino: vel à γόος clamor luctuoſus, ſit enim γοητεία ſive incantio cum clamore quodam luctuoſo. Like our Quakers, Howling before they ſpeak.

or conveiance beguiles men with falſe colours, flatteries, and illuſions: as the Magitians of *Pharaoh* deluded him with jugling tricks and empty ſhews, in which were no reality, but meer deluſions; and as Juglers deceive the outward ſenſes, and make us think we hear and ſee that which indeed we do not: as *Saul* thought he ſaw reall *Samuel*, when 'twas a counterfeit: ſo theſe Juglers can paſs that for gold which is but braſs, and put ſuch a gloſs on their falſe wares, that they ſhall paſs with the blind world for real ones. Theſe Dyce-players can cog a Dye, and make it anſwer what caſt they pleaſe. *Epheſ.* 4. 14. by ſleight of hand they can cut your purſes whileſt they look in your faces. They have an art of mixing and adulterating the word ſo as to make it anſwer their own ends and intereſts, their own profit or pleaſure, they play the Huckſters with it for their own ends. 2 *Cor.* 2. 17. yea many of theſe ſpiritual Juglers are re-*Witches*, their practices ſhew they are in League with the Devil. *Simon Magus* one of the firſt Hereſiarchs was a Sorcerer, the people eſteemed him as an Oracle, and the great power of God, for he had bewitcht them with his ſorceries. *Acts* 8. 9, 10, 11. Hence the Scripture calls ſuch witches. *Gal.* 3. 1. and compares them to *Balaam* the Sorcerer. *Jude* 11. and to the Magitians of *Egypt*. 2 *Tim.* 3. 8. To ſpeak truth, the Devil never drove ſuch a Trade in *England* as he doth at this day, nor did he ever appear ſo plainly in his colours. How many Devils incarnate are there, Devils clothed with fleſh and blood, that go up and down Seeking, Shaking, Speaking, Ranting, and Seducing ſilly ſouls. The land is overſpread with ſuch as have acted the Devils part ſo long, that at laſt they are become reall Devils, in League and Covenant with him (as many of our Quakers upon good grounds are judged to be.) I have read of ſome Stage-players which acted the Devils part ſo long, till at laſt the Devil himſelf appeared. 'Tis ſo now, there were many counterfeit Devils before (*Diaboli perſonati*) which now have attained a higher Degree in the Devils School, and are become (*Diaboli perſonales*) Devils indeed. Such kind of perſons the Scripture calls Devils. *Revel.* 2. 10. 'Tis apparent.

Καπηλεύοντες, *cauponantes. Cauponantur verbum qui inſtar cauponum prædicant quæſtus gratiâ, vel adulterantes verbum, ut caupones ſæpè vina aliâque quæ vendunt aliis rebus commiſcent, vitiant & adulterant pro quæſtu.* à Lapide.

1. That theſe kind of perſons are led by the Devil.

2. Some of them are actually in League with the Devil. 1. I ſhall prove that the Quakers and Seducers of our times are led by the Devil, thus.

All Lyars and Blaſphemers are led by the Devil, But our Quakers are notorious Lyars, and horrid Blaſphemers. *Ergo.*

The major is clear. The Minor I prove by its Parts. 1. The Quakers are notorious * lyars. They publiſh nothing but lying doctrine, lying Revelations, lying Signs. 2. Never men ſpake *blaſphemies* with greater confidence and impudence, they lay all their baſtards at Gods door, intitling his ſpirit to all their brats, ſaying they were moved by the ſpirit to do this and that vile act. They tell you they are Chriſt, equall to God, as Holy, as juſt, as good as he, &c.

* See Mr. Burn's diſput. againſt Nayler. p. 47, 48, 49.

2. *Argument.* All contemners of Scripture, Sabbaths, Sacraments, Order, Ordinances, Magiſtracy, Miniſtery, &c. are of the Devil.

But Quakers are ſuch, as you may ſee at large in that excellent piece, The Irreligion of the Northern Quakers. *p.* 4. &c. Mr. *Fowler* againſt the Quakers. *p.* 45. &c. and Mr. *Clapham's* whole book.

3. Thoſe that deny the Reſurrection of the body, the day of judgment, any heaven or hell, thoſe are certainly led by the ſpirit of the Devil, But the Quakers do thus. [See M. *Clapham* againſt the Quakers. *Sect.* 6. *p.* 31. &c.]

The time would fail to tell of the Whoredoms, Adulteries, Rayling, and diſſembling of theſe wretches, which may be ſeen in the Books I refer to.

Theſe Monſters, not men, are not onely led by the Devil, but in League with him, which I prove thus.

Thoſe that have the Infallible Signes of Witches, thoſe are Witches; but many of theſe Quakers have the infallible ſigns of Witches. *Ergo*.

1. The firſt infallible ſign of a Witch is, *the having of a familiar ſpirit*. So ſoon as ever the League is made with the Devil, one or more evill ſpirits are familiar with them, (as hath been oft confeſt by Witches) theſe Familiars appear in variety of ſhapes and forms, to ſome they come in the ſhape of a man, to others like a Dog, or Cat, or Rat, or Hare, like an Owle, a Toad, or an Humble-bee, as did the Familiar of that Quaker which came Buzzing and Humming about the head of one *Spencer*, when he lay with a Quaker, upon which aroſe a great wind and ſtorm which ſo affrighted *Spencer*, together with his blowing hard in his face, and hiſſing like a Gooſe towards his mouth, bidding him expect the power to come, that he was glad to out-run the Quaker. I find alſo that *Fox* a Ring-leader of the Quakers, is ſtrongly ſuſpected (by ſome pranks he plaid) to be a Sorcerer, and *Martha Simonds* is ſuſpected to be a Witch, and a Whore. *V. Farmar* againſt *Nayler. p.* 3. 10.

See Mr. *Clerks* Mirror. *cap.*63. *Edit. ult.*

V. Irreligion of the Northern Quakers, *p.* 18, 19.

2. When thoſe about them ſhall ſee the familiars of ſuch perſons; or when they ſhall intice any to receive their familiar, and have offered it to any; or when their Aſſociates ſhall peach them; this is a ſtrong preſumption, if not a clear evidence of witch-craft. Thus it was in *Spencers* caſe, and in one * *Tolderveys*, Thus they dealt with *Gilpin*, they never let him reſt till they had brought him to the Devil, who entred into him, and made him ſhew tricks; and then the Quakers bid him hearken to the Voyce within him, to the Spirit and Light within him; (*i.e.*) in plain Engliſh, they bid the man hearken to the Devil that was in him. This may give us ſome Light, what they mean by the Light, Spirit, and Voyce within them, *viz.* the Devil that is in them.

*See Mr. *Clerks* Mirror. *cap.*63.

3. When they can inchant men, when by tying a Ribband or inchanted bracelet about the wriſt, they can make men propheſy, and do ſtrange things; or when men come to their meetings, and ſhall be made Quake with them, and fall into trances (as divers have done which have gone amongſt them) theſe things ſmell ſtrongly of witchcraft. Thus *Fox*, by holding men by the hand, hath made thoſe who before were diſaffected to his way, to become ſtrong abettors of it. So when by their howlings and yellings, they affright not only men, but dogs, ſwine, and cattle (as theſe have done) favours of too much familiarity with the Devil. So doth their diabolical trances and raptures, and their * Quaking; and affectation of violent motions of the body. So the naſtineſſe and beaſtlineſſe of ſome (in their Quakings) Purging upward and downward with moſt diſtorted geſtures, and fanatick poſtures, groveling on the ground, * foaming at the mouth, running naked in the ſtreets, Roaring and making a hideous noyſe; ſhew plainly that they are acted by the unclean ſpirit, and doing many ſtrange things, which men ordinarily cannot do, argues ſome league with the Devil, by vertue of which they do it.

See *Naylers* tryall. *p.* 50.

* See Mr. *Pryn* againſt the Quakers *p.*9 So did Witches of old. *Rows* Greek *Antiq. l.* 7. *c.* 1.

Object. *Some of theſe have good Parts, and can ſpeak excellently*, Ergo *they are not in league with the Devill.*

Anſw. It doth not follow, for *Balaam* had excellent Parts, and could ſpeak well, as you may ſee, *Num.* 22. & 23. & 24. yet a ſorcerer, & limb of the Devil. So *Simon Magus* was eſteemed an Oracle, when he was a Devil. *Acts* 8. 9, 10.

2. The moſt of theſe Quakers are ſots, never did there ariſe ſuch a ſottiſh ſenſeleſs generation in the memory of man. What ſtrange, non-ſenſical expoſitions of Scripture have they. Set the Monks and Friars aſide, and I think

think there was never ſuch a generation of Sots and Dottrels in the world. The Devils Image is moſt viſible on them. He is the Prince of Darkneſſe, Pride, lying, Malice, Blaſphemy, and theſe are his genuine ſuns and ſujects, reſembling him to the life.

Againſt them, See M. *Baxter*, M. *Firmin*. Peſeſt Phariſee, Mr. *Brinſly's Vertigo*. p. 132. *Eaſter*. *Clapham*. Irreligion of the Northern Quakers.

Upon what grounds theſe perſons are ſuffered thus to ſow the Devils ſeed, they beſt know that tolerate them. I wiſh it be not laid to their charge in the day when the Lord comes to reckon for the ſins of the time. 'Tis dangerous leaving it to God to vindicate the diſhonours done to his Name in matters of Religion. Whoſe heart can endure, or whoſe hands can be ſtrong in the day when the Lord ſhall viſit for ſin? *Exek.* 22. 14. Might I be ſo bold, I ſhould ſupplicate thoſe Reverend Divines at Court, who are fouly abuſed by one *Atkinſon* (a blaſphemous Quaker) meerly for aſſerting the Fundamentals of Religion. This wretch calls the Trinity a Lie, denieth the Scriptures to be our Rule, denieth the Deity of Chriſt, and *in terminis* ſaith, that to ſay Chriſt is God and man, is a Lie: beſides he cryes down Sacraments, Faſting, Prayer, Magiſtracy, and Miniſtery. To be ſilent and patient when we our ſelves are wronged,, is Chriſtian and Divine; but to be ſilent when God is blaſphemed, and that in Print; *Luther* calls it a curſed ſilence. Far be it from me to aſperſe thoſe Reverend Divines. They may have anſwered *Atkinſon*, and I not hear of it; or if they judge him unworthy of an Anſwer, they may have arraigned him for a blaſphemer. However I beſeech them in the bowels of Chriſt, and as they tender his honour, that they would ſtirre up the Magiſtrate (ſince they have more eſpecial influence on him, and are more nearly related to him) that he may no longer bear the ſword in vain; but as God hath made him the Drunkards terror, the ſwearers terror, and the profane mans terror; ſo he may be the blaſpheamers terror, and the Quakers terrour, making them Quake in a better kind, &c. That ſome of theſe are Witches, accumulative, compounded, ſeducing, blaſphemous witches in the higheſt degree, there is none that hath read their books, or known their Practices, but is, or may be fully ſatisfied. That ſuch ſhould be put to death is clear. *Exod.* 22. 18. *Levit.* 24. 16. *Dan.* 3. 29. *Deut.* 13. 6. to 10. Some judicial precepts are *Juris communis*, of common equity, ſuch as are agreeable to the inſtinct and law of nature, common to all men; and theſe for ſubſtance bind all perſons, both Jews and Gentiles; as being Moral, and ſo agreeing with the Moral Law. Theſe judicial precepts which were *Juris particularis*, of particular equity, ſuch as pertained eſpecially to the Jews common-wealth, and were fitted for them and their time, are now aboliſhed. *E. g.* that a man ſhould marry with none but his own ſtock; That the brother ſhould raiſe up ſeed to his Brother, and that a Thief ſhould reſtore four-fold, this was peculiar to their Common-wealth, and not to ours. For,

Maledictum ſilentium quod hîc connivet. Luther.

1. They were a wealthy people, had abundance, and could better bear a loſſe then we can. To ſteal an Oxe from him that hath a thouſand, is nothing in compariſon of ſtealing an Oxe from him that hath but two or four.

This being controverted in our times, makes me willingly to digreſſe, for the Readers good.

2. Violence is oft added to Theft, and the publick peace of the Nation is oft broken thereby. Now more regard is to be had of the publick peace, then of a private mans life. *Melius eſt ut pereat unus quàm unitas.*

The Queſtion then will be, whether it be lawfull to put a man to death for Theft?

Anſw. We muſt diſtinguiſh of Theft.

1. There is a ſingle, ſimple Theft, and this admits of diſcreet pitty, eſpecially when 'tis committed by reaſon of extream poverty and neceſſity.

2. There is compounded Theft, when Violence, Aſſaults, Frights in the night time, eſpecially by breaking of a mans dwelling houſe whereby the life of him and his are endangered; and in ſuch caſes where the offence is multiplyed and increaſed, there the Magiſtrate may increaſe the puniſhment; and inflict death upon the party, as appeares 2 *Sam.* 12. 1,2, 3,4,&c. *Exod.* 22. 2. *Prov.* 6. 31. So then thoſe judicial and civil Precepts which are agreeable to the Moral Law, and do confirm and uphold it, they bind for ever. *E.g.* 'Tis a judicial Law that adulterers and adultereſſes ſhould dye the death; now this being agreeable to common equity, and to the Law of Nature, as appeares. *Gen.* 38. 24. where *Judah* (before this judicial Law was publiſh by *Moſes*) appoints *Tamar* his daughter-in-Law to be burnt for this ſin, and *Nebuchadnezzar* burnt *Ahab* and *Zedekiah* for it. *Jer.* 29. 21,22,23. So this judicial Law of putting Witches to death by the Magiſtrate, is agreeable to common equity, it helps to preſerve all the Moral Precepts which are broken by the Idolatry, Murder, and Malice, of Wiches. It preſerves the Peace of the land, and therefore is perpetual, and muſt be executed in our dayes on ſuch as practice witchcraft, be they high or low, white or black. As witchcraft is the ſame for ſubſtance now, as it was in the dayes of *Moſes*. *viz.* a Covenant with the Devil, whereby men can do ſtrange things above the Order of Nature: ſo the puniſhment ought to be the ſame; and Witches ſhould now be more ſeverely puniſht, becauſe they ſin againſt greater Light and Love, againſt greater means and mercies. Yea, though they never hurt any perſon, yet if it can be clearly proved that any perſon hath made a League with the Devil, and is in confederacy with him, this renouncing the Lord, and contracting with his deadly enemy, is a High Treaſon againſt God, and deſerves preſent and certain death. It's dangerous for Magiſtrates to ſuffer ſuch to live whom God hath appointed unto death. 1 *Kings* 20. 42. True, God is very tender of the life of man, and therefore the Magiſtrate muſt be very cautious, and make diligent inquiry to find out this great Myſtery, he muſt not judge by bare reports or doubtful ſigns, but he muſt lay all the Teſtimonies, Signs, Circumſtances, and ſtrong preſumptions of witchcraft together, and then judge of the Cauſe. What a heap of words the Lord uſeth by way of Caution, before a man be put to death. *Deut.* 13. 14,15. if a man were reported to be a ſeducer of others to Idolatry, he muſt not preſently be ſtoned, though he were a ſon of *Belial*; *But they muſt enquire, and make ſearch, and aske diligently, and behold if it be truth, and the thing be certain, that ſuch an abomination is wrought, then they muſt ſurely die.* Levit. 20. *ult.* this made *Joſiah* to deſtroy the witches of his time. 2 *King* 23. 14. yea *Saul* (though a wicked man) yet put witches to death. 2 *Sam.* 28. 3. 9. though his heart was not ſincere in what he did, for he ſought to them in his trouble, and if the Magiſtrate will not cut off ſuch, yet * *God* will; *Balaam* the ſorcerer, fell by the ſword. *Joſh.* 13. 22. *Simon Magus* fell, and periſht miſerably. Yea, *Saul* loſt his life for ſeeking to ſuch. 1 *Chron.* 10. 13, 14. and ſo did *Abaziah*, 2 *Kings* 1. 2,3,4. *Levit.* 20. 6.

* See Mr. *Clerks* Mirrour *cap.* 8.

2. Idolaters and enticers to Idolatry muſt die, [*Exod.* 22. 20. *Deut.* 13. 6.9.] But witches are the groſſeſt Idolaters, they ſacrifice to the Devil, they pray to him, truſt in him, and ſerve him who is Gods profeſt enemy.

Et Idololatria execrabiliſſima.

2. They entice others to forſake God. Witches beget witches, they uſally

uſually ſeduce wives, ſons, daughters, friends, &c. and therefore they ought to die.

3. Thoſe that doe more eſpecially bring Gods plagues on a Land and Nation ought more eſpecially to be puniſht. But witches and wizards do more eſpecially bring Gods Plagues on a Nation. This brought the curſe on the *Canaanites* and drove them out of their Land, *Deuteronomy* 18.12,14,15. This was that crying ſin which made the Lord to forſake his people; *Iſay* 2. 6. *Therefore thou haſt forſaken thy people, becauſe they are South-ſayers like the Philiſtims. Manaſſes* witch-craft and wickedneſſe brought plagues on the Jewes many years after. So 2 *Kings* 17. 17, 18. I have inſiſted the more on this ſin, becauſe witch-craft grows ſo rife in the Land. Had it been practiſed in the midnight of Popery, it had been no wonder to ſee ſuch works of darkneſs in dayes of darkneſs, *Revelations* 18.23. but now in the glorious Sunſhine of the Goſpel, and day of ſpecial grace to practice ſuch abominable works of darkneſſe, makes mens ſinnes out of meaſure ſinneful. We look for Peace, but God may ſay to us as *Jehu* did to *Joram*, what haſt thou to doe with Peace, ſince the whoredomes of thy Mother *Jeſabel*, and her witch-crafts are ſo many, 2 *Kings* 9.22. We deſire to ſee Reformation in the Land, but till we be aſhamed of ſuch abominations (eſpecially as theſe) God will never ſhew us the form of his Houſe, *Ezekiel* 43.11. When the Lord will reform a Nation, He firſt takes away witch-craft from amongſt them, *Micah* 5. 12.

Shall wax worſe and worſe.

Wicked men proceed, but it is in wickedneſſe, they goe forward, but they had better ſit ſtill, for it is in ſinne and errour. Such progreſſe is no better then a regreſſe; and ſuch proficiency is meer Apoſtacy. This is true.

προκόπτειν ἐπὶ τὸ χεῖρον *protedere in pejus, vel proficere in deterius.*

1. *In Theſi*, in general; if we conſider wicked men as they are in themſelves, they are all ſtrongly bent to Apoſtaſie, every day they grow worſe and worſe. As godly men are Graduats in Gods School growing from ſtrength to ſtrength, and from one Degree of grace unto another, till they become perfect men in Chriſt. Every Sermon makes them better, and every Ordinance improves them: So wicked men are Graduats alſo, and take Degrees in the Devils School, they ſtand not at a ſtay, but they grow from evil to worſe. As he that is Righteous will go on and be more Righteous; ſo he that is filthy will go on in his filthineſs, *Revel.* 22. 11. 'Tis the proper Character of wicked men that they fall away more and more, *Iſay* 1. 5. *Prov.* 1. 22. Wiſedome reproves three ſorts of ſinners in three Degrees, like ſteps of a Ladder where men ſtep from one ſtep to another, and each ſtep argues a higher Degree of wickedneſſe then the former. It is bad to love (ſinful and ſottiſh) ſimplicity, worſe to ſcoffe at Piety, and worſt of all to hate knowledge: they proceed till they become Doctors of the Chair: in *Pſalm* 1.1. We have all their Degrees.

1. There is the ungodly man, *Malus.*
2. The ſinner, *Pejor.*
3. The ſcorner, *Peſſimus.*

Tres hîc gradus deſcribuntur malè viventium, eorum qui incipiunt, eorum qui perſtant, eorum qui planè jam in mala vita acquieſcunt. Grotius.

2. There is Walking, Standing, Sitting. 'Tis dangerous *walking*, 'tis more dangerous *ſtanding*, reſolvedly in the way of wicked men, but moſt dangerous when men become Doctors of the Devils chair of ſcorners, making a ſcoff at all Religion, and Religious ones, ſuch are come to the very height of ſin. Such as give the reins to ſin, ſeldom ſtop till they come to the top. *E. g. Caine*

In Cathedra peſtilentiæ, Sept.

ſerved God in Hypocriſie, his rotten heart harboured malice, his malice brought forth murder, and his murder deſpair. So *Saul* at firſt an Hypocrite, then envies *Davids* praiſe, after ſeeks his life, then goeth to Witches, and at laſt killeth himſelf. So *Judas*, firſt an Hypocrite, then a Thief, after a Traytor, at laſt deſpairs, and then hangs himſelf. So the *Gentiles* fell firſt to Adultry, from that to Sodomy, from Sodomy to a reprobate mind, and from thence to all manner of vileneſs, *Rom.* 1.24.26,28. As there is a concatenation of Vertues, ſo there is of Vices; one drawes on another, wicked men adde iniquity to iniquity. *Pſalm* 69. 27. as the godly adde grace to grace, 2 *Peter* 1.5,6, *&c.* So do theſe adde Vice to Vice till they be ripe for ruine, *Geneſis* 15.16. *Matthew* 23.32. 36. 1 *Theſſalonians* 2.16. that they may fulfil their ſins alway; *alway*, notes the Progreſs of their wickedneſs unto its full meaſure. So *Pſalm* 36.1. to 5.

1. the heart is naught.
2. They flatter themſelves in their ſinne.
3. They defend it.
4. They refuſe to hear any thing that is ſpoken againſt it, they ceaſe to underſtand or to do good,
5. They deviſe wickedneſſe.

Laſtly, They ſet themſelves obſtinately on wayes that are not good, and then they feare no ſinne, though never ſo vile, ſo *Hebrewes* 3. 12, 13.

How the heart comes to be hardned by 7. ſteps. See Dr. *Maxy's* Ser. on *Exod.* 10.20 p. 80,81.

1. He hath an heart of Unbeleefe.
2. He is deceived with ſome ſinne.
3. He is overcome and brought in bondage to it.
4. He is hardened in it.
5. He departs and falls away utterly from the living God. Thus the wicked adde drunkenneſſe to thirſt, *Deuteronomy* 29. 19. and ſell themſelves to work wickedneſſe (1 *Kings* 21. 25.) and that with greedineſs, *Epheſ.* 4.19. they draw on iniquity with cords of Vanitie, *Iſay* 5.18.19,20. Iniquity draws not them ſo much as they draw iniquity. This *drawing* implies ſome reſiſtance and repugnancie in the Conſcience againſt ſin at the firſt. The *cords of Vanitie* note the reaſonings by which they induce themſelves to falſ conceits and notions of ſin. The Cart-ropes note the violent oppreſſing of the conſcience to ſatisfie their luſts. Theſe heap ſin upon ſin and add to evil motions, evil words, and to evil words evil works, till by oft winding and wreathing the threeds of ſin they grow to be cords, and thoſe cords at laſt become as ſtrong as Cart ropes. So that the wicked are faſt bound with the cords of their own ſin, *Prov.* 5. 22. conſenting to ſin is one cord, acting of ſin is another cord, and continuing to multiply ſin is a third; and ſuch a threefold cord is not eaſily broken. Thus if we take the words collectively for evil men in general, 'tis true, they ſhall grow worſe and worſe.

But ſecondly, let us conſider them Specifically and Diviſively for ſuch evil men as are deceivers and impoſtors, and theſe we ſee experimentally grow worſe and worſe. They have no foundation to reſt on, they know no ſtay when once they have paſt the bounds of the word; no more then a violent ſtream doth when it hath broke over thoſe bounds and bonds which before kept it in, errour knows no end, when once men forſake the way of Truth they wander *in infinitum*. As 'tis in Logick, grant one abſurdity and I will infer a thouſand, and as ſin begets ſin, bloud toucheth bloud, and one murther begets another, *Hoſ.* 4.2. So errour is very fertile and prolifical, it ſpeedily brings forth a great increaſe. One errour is a bridge to another, *Arminianiſme* makes way for *Socinianiſme* and Popery,

Scilla ſectas parit, & alia aliam damnat. Luther.

Popery, *Separation* breeds *Anabaptiſme*, and *Anabaptiſme*, *Familiſme*, *Antinomianiſme*, and what not? Thus one errour engenders with another, and begets a Mule or mixt off-ſpring. *Affricke* it ſelf is not more full of Monſters. Theſe encreaſe, but 'tis to more ungodlyneſſe, 2 *Timothy* 2. 16, 17. * Ill weeds ſpring apace, and ſpead farr, when good herbs grow thinn and low. A little of this Leaven will quickly ſowre the whole lump, *Matthew* 16.6. when once men begin to tumble down the hill of errour, they ſeldome reſt till they come to the bottome. They uſually fall to ſeparations and ſub-ſeparations; diviſions and ſub-diviſions till they have broken themſelves all to pieces; and may at laſt ſay, as that great-Grandmother did, *Riſe up daughter, and go to thy daughter, for thy daughters daughter, hath a daughter.* Or as King *James* ſaid to one that came to be Knighted with a great Ruffe; *Riſe up Ruffe and go to thy Ruffe, for thy Ruffes Ruffe, hath a Ruffe*: So may theſe big-bellied Separatiſts ſay, *Riſe up Separation and goe to thy Separation, for thy Separations Separation, hath a Separation.* The Naturaliſts obſerve, that except a Serpent dò eat a Serpent it cannot become a Dragon; a man muſt ſwallow many poyſenous Tenents, before he can be a compleat Anabaptiſt. Even the Devil obſerves a method in ſeducing.

Ea eſt erroris vis ut ſiſti nequeat, ſed. abyſſus abyſſum invocat. Calvin.

See Mr. *Edwards* Gangreen, 1, 2, 3. Parts, and Mr. *Bayly* Diſwaſion 1. and 2. Part.

Magis magiſque ſpient inverecundi.
1. *Quæſtiones inferent.*
2. *Ipſa evertent Chriſtianiſmi fundamenta.* Grotius.

1. He makes men Scepticks in Religion, ſo that they Queſtion every thing, yet believe nothing.

2. They become Schiſmatickes and make a rent in the Church.

3. They become Hereticks, overturning the very foundations of Religion.

Schiſma proles ſuperbiæ, malè perſeverando fit Hæreſis & mater Hæreſeos.

Firſt, the Devil makes men unconſcionable hearers of the Word.

Secondly, Contemners of it.

Thirdly, Haters of the Preachers of it.

Fourthly, and at laſt they hate God himſelf that ſends them. Oh then ſtop ſin and errour in the beginning, it is much eaſier to keep them out, then to caſt them out. Every act of ſin is a wound to the ſoul, it weakens it, and leaves it more unable to withſtand a temptation. Beſides, God in juſtice oft puniſheth one ſin with another, when men will not go forward nor profit by the means of grace, they ſhall go backward growing worſe and worſe till they come to a reprobate ſence and are paſt feeling, that they may fill up the meaſure of their ſin, and Gods wrath may come upon them to the uttermoſt for their ingratitude and rebellion, 1 *Theſſ.* 2.16. 'Tis a ſad caſe when men are given up to be ruled by unruly luſts; when like Tapſters and Drawers they muſt anſwer all comers. If Pride call, ready Sir. If Pleaſures call, here Sir. If Luſt call, anon, anon Sir. If Covetouſneſſe call, I come Sir. This is the miſerable ſlavery of thoſe who ſerve divers luſts.

Peccatum quod pœnitentia non delevit, ipſo ſuo pondere mox ad aliud trahit. Gregor.

πλανῶντες καὶ πλανώμενοι.
Seducentes & Seducti.
Deceiving and being deceived.

Elegans Polyptoton.

In the words there ſeems to be an Hyſteroſis and Inverſion of the Order, for in the Order of Nature men firſt erre themſelves before they lead others into error. Or we may take the words thus, whileſt thoſe notorious

πλάνος ſignis impoſtor, ergo nebulo verſutus. Artius.

rious Impoſtors go about deceiving others by their Sophiſms and ſhewes of Holineſs, the Devil (by the juſt judgement of God) deceives them. They cozen others, and the Devil cozens them, leading them into far greater errors; and ſo they ſhall be puniſht on a double account.

1. Becauſe they erre themſelves and reſiſt the Truth.

2. Becauſe they have drawn others into error. The Participle of the Preſent Tenſe notes their aſſiduity and conſtancy, they make it their Trade to deceive others, they are ſtill Deceiving one or other with their ſmooth and flattering Language. The Devil is an old Serpent, he is a Serpent for ſubtlety, and an old Serpent for his experience in ſeducing. He finds by experience that thoſe things which are taught by men take ſooner then if he ſhould perſonally appear himſelf. In times of ignorance and Popery, the Devil appeared more commonly and viſibly; but now in theſe dayes of light he acts more ſecretly and ſubtilly working on man by man. As God loves to imploy good men for the converſion of others, (not that he needs the help of man, but) for the exerciſing of the graces of his ſervants, and for the greater manifeſtation of his own Glory. So the Devil who is Gods ape, loves to deceive men by men. He hath his Agents and Emiſſaries every where. He hath Magitians for *Pharaoh*, a *Balaam* for *Balack*, a Witch at *Endor* for *Saul*, falſe Prophets to delude *Ahab*, &c. The world abounds with Devils incarnate, ſo that if ever that Caveat were ſeaſonable 'tis now: Beware of men. *Matth.* 10.17. and 24.4. the Devil oft deceives by a Father, a Brother, a Wife, a Friend. Watch againſt them; and whoſoever he be that would draw thee into ſin or error, looke upon them as the Devils inſtruments, and ſay to them as Chriſt did to *Peter*, *Get thee behind me Satan*. As good men delight in converting others, ſo wicked men delight in perverting others, as thoſe would not goe to Heaven alone, ſo theſe would not goe to Hell alone: and therefore they labour to make others twofold more the children of the Devil then themſelves. Of this ſort are Jeſuites on the one hand, and Sectaries on the other; either of which with their Fleſh-pleaſing doctrine will doe more mischief in pulling down, then twenty faithful Miniſters can build up again in many years. Though the Hereſies which theſe deceivers bring are damnable, yet the Apoſtle tells us that *Many* will follow them. 2 *Peter* 22. This Chriſt foretold, that many falſe Prophets ſhould ariſe and deceive *many*, *Matthew* 24.11. ſo doth Antichriſt, 2 *Theſſalonians* 2.10. 2 *John* 7. *Revelations* 13.14. and ſuch there were in the Apoſtles time, *Titus* 1.10,11.

See my School Guard, Rule 56.

Per dulces ſermones & blandiloquentias ſimplicium corda ſeducunt.

Plus ad deſtruendum valebit unus nebulo, quàm decem fidi doctores ad ædificandum, quamlibet ſtrenuè laborent. Calvin.

Now the Reaſon why deceivers deceive ſo many are theſe.

1. In reſpect of the blindneſs of our minds in Spiritual things 1 *Cor.* 2.14.

2. In reſpect of our Natural proneneſſe to error by Reaſon of the Vanity of our minds which make us far more apt to believe lies then truth, *Iſay* 30.10. 2 *Timothy* 4.3,4.

3. In reſpect of our inſtability in the wayes of God, Seducers beguile unſtable ſouls, *Epheſians* 4.14. 2 *Peter* 2.14. We are unſtable as water which turns with every wind; that which pleaſeth us to day, diſpleſeth us to morrow.

4. In reſpect of our ſinful ſimplicity, we are apt to give blinde Obedience ſuſpecting no evill, *Romans* 16.18. We are apt to follow our own carnal Reaſon againſt the Word of God.

5. In reſpect of error it ſelf, Its eaſie and pleaſant to fleſh and blond which makes ſuch multitudes to follow it. The way of Truth is ſtrait and narrow, with much adoe is it found, but with the more difficulty practiſed.

ctiſed. He who treads this Track, like *Jonathan* and his Armour bearer muſt climb the Hill; when others ſwim down the ſtream. This is the Reaſon why ſo many follow falſhood rather then truth, not becauſe falſhood is in its own Nature ſtronger then truth, or Satans ſtratagems too ſtrong for the Spirit of God; but becauſe theſe falſe, fleſh-pleaſing doctrines agree with our corrupt Nature. therefore 'tis that men doe ſo readily embrace them.

6. God in his juſt judgement gives up ſuch as will not believe his Truth, to the power of error, and to the will of ſeducers. Since they will be deceived; they ſhall be deceived, ſince they will not obey the true Prophets, they ſhall be ſeduced by falſe ones, 1 *Kings* 22. 21, 22. *Ezekiel* 13.23. 2 *Theſſalonians* 2. 10. 11. 12. Let not then Miniſters be diſcouraged when they ſee many fall off to theſe Impoſtors, 'tis no more then what hath been long ſince fore-told; God ſets them their bounds, he limits the time how long; the perſons deceiving, and whom they ſhall dececeive are ordered by his wiſdom, both the deceiver and the deceived are his *Job* 12.16. *Ezek.*14.9.

2. The Magiſtrate ſhould reſtrain ſuch workers of Iniquity; if thoſe that had but a Leproſie upon their bodies muſt be ſhut up for fear of infecting others, (*Leviticus* 13. 46.) Surely theſe deceivers that have a worſe Leproſie upon them ſhould not be connived at as they be. Such evil men will not long be evil alone, they endanger the good as weeds do Corn, or bad humours the bloud, or an infected houſe, the neighbourhood. Hence Chriſt blames the Church of *Thyatira* not for commanding, but for conniving and tolerating *Jeſabel* to ſeduce his people, *Rev.* 2.20. The ſimple ſeduced people would be pittied, but the obſtinate ſeducers would be puniſhed. 'Tis well obſerved by a Reverend Divine, that ſuch evil men as are publick and ſcandalous, ſuch as are obſtinate and pernicious, ſuch as are evil plotters, & evil promoters; ſuch as are ſeducers and miſleaders, ſuch as are incurable and hate to be reformed: theſe, and if there be any like them ought not to be born. He that reſtrains not ſuch (when he hath power to do it) makes himſelf guiltie of their ſins. When a Judge in *Germany* was aggravating the guilt of a Malefactor before him, ſince he had murthered now ſix men; No (my Lord) ſayes one, he killed but one, and you killed the other five, who had him before you for the firſt, and yet let him eſcape. *Eli* adviſed his ſonnes, but becauſe he reſtrained them not by his authority, himſelf was puniſht, 1 *Samuel* 3. 13. and uſually thoſe wicked ones which men tolerate in their wickedneſſe become ſcourges to thoſe that tolerate them, *Joſhua* 23.11,12. The greateſt mercy is to puniſh ſuch (ſaith the ſame Reverend Authour) If you would be a friend to them, puniſh them, favour and complyance fattens their ſins and hardens thir hearts, whereas reproof and puniſhment may poſſibly reform them.

See *Carylll*, ſer. on *Rev.* 2.2.3. p.33. to 50.

Qui non vetat peccare cum poteſt jubet. Sen.

Objection, *But they are Souldiers, and ſuch as have done good ſervice.*

Anſwer, Be they what they will, if they will be ſo bold as openly to tranſgreſſe the Lawes of God, the Magiſtrate who is (or ought to be) a Terrour to evil doers muſt be ſo bold as to puniſh them. He ſhould anſwer as *Canutus* a King of the *Vandals* did, when one deſired him to ſpare his ſon who had committed a great crime, no ſayes he, *ſed filio noſtro ſublimiorem erigite crucem.* Make the Gallows higher for my ſon, who durſt break the Lawes not onely of his King, but of his father: that the world may ſee that I will do juſtice on my ſon.

And being deceived.

They Actively deceive others, and Paſſively are deceived themſelves by the Devil that lying Spirit and Grand Impoſtor of the world, who is the executioner of Gods wrath on ſuch workers of iniquity, *Revelations* 12. 9. and 20. 10. He is that great deceiver of deceivers, who cozeneth the whole World (*id eſt*,) all; all the Reprobates and wicked of the world whoſe names are not written in the Booke of Life. As Theives when they would rob a man draw him aſide out of the high way into ſome Wood, and then cut his throat; ſo this grand deceiver and his Agents draw men aſide from the right way of Gods Worſhip into ſome by-paths of error to their ruine. The Devil he is ὁ πλανῶν, *ſeducens univerſum orbem*, he is the Cheater of Cheaters, and Deluder of deluders; 'tis his conſtant Trade as the Participle implies. And this is the Reaſon why many falſe Teachers may die with boldneſſe and courage for their Opinions, *viz* becauſe they are blinded and deluded by the Devil, they think themſelves Martyrs, when they are grand Deceivers and groſſely Deceived. We had need therefore to pray for the Spirit of Grace and Illumination that we may ſee the Methods, Depths and Devices of Satan and avoid them.

Babylon. *Infeliciter felix, ſurgens cadet.*

Sion. *Feliciter infelix, cadens ſurget.*

Mundanâ proſperitate florentes in malitia ſua ultrò procedunt.
See *Downams* Warfare. 2. P. l. 1. c. 5.

In the general, *Obſerve*, *That the proſperous eſtate of wicked men, is more dangerous then the afflicted and perſecuted condition of the Godly*; for the godly by perſecution grow better, when the wicked that live at eaſe grow worſe and worſe, inventing errors and miſchief to the deſtruction of themſelves and others. *The proſperitie of ſuch fools deſtroyes them. Prov.* 1.32. that which makes many ſo unhappy, is their too much happineſs the glittring glaſs is ſooneſt broken, the rankeſt corn is ſooneſt laid, and the fruitfulleſt bough is ſooneſt ſlit: If *Joſeph* be a fruitful bough let him be ſure the Archers will vex him, *Gen.* 49.21, 23. 'Tis a harder thing to know how to abound, then how to want, though *Paul* (A man eminent in Grace) could doe both, *Philippians* 4. 12. *Eliſha* prayed for a double portion of the Spirit, why ſo? Why *Elijah* was perſecuted and baniſht and lived in the Wilderneſſe; but *Eliſha* was to live at Court, and therefore had need of a double portion of Gods Spirit to aſſiſt him.

Proſperity hath more dangerous temptations, accompanying it then Adverſity. True adverſity hath its trials, The Devil like a Fowler layes his Lime-twigs in the Winter when the Birds can get no food; like the Uſurer which lieth at the catch for a good penniworth when he ſees thee now arreſted and going to priſon, then he offers him money for his Eſtate, When Chriſt was an hungry then Satan ſets on him, *Matthew* 4.1. 2, 3. Hence Chriſt calls the time of Affliction the houre of darkneſſe, becauſe then the Prince of Darkneſſe is moſt buſie, & therefore we read of many that in time of affliction and perſecution have fallen away *Mar.* 4.17. *Luk.* 8.13. *Abaz* is branded for ſinning in the time of his diſtreſſe, when he ſhould have been beſt he was worſt, 2 *Chro* 28.22. *Saul* in his diſtreſſe goeth to a Witch, and *Aſa* truſts in Phyſicians, when we are brought to an Extremity, that is Satans opportu-

See eight Seaſons, in which Satan Aſſaults the Soul. *Robinſon* Lect. 2. in Epheſ. 13. p. 20.

portunity as well as Gods, he loves to fiſh in troubled Waters; this maketh ſo many Witches.

When people are poore, ſicke and vext with Enemies, then comes the Tempter, and then is a time for us to Pray that we be not overcome by Power of Tentation, *Luke* 22.40. *Pſalm* 50. 15. *James* 5. 13. But where the Devil getteth one by Adverſity, he getteth hundreds by Proſperity, that hath ſlain its thouſand, but this ten thouſand. When Gods hand is on men, then they will pray, *Iſay* 26.16. and learn Righteouſneſſe, *Iſay* 26. 9. and turn to God, *Hoſea* 5. *ult.* and 6.1. as we ſee in *Manaſſes*, *Paul*, the Prodigall. Then a *Saul* will Sacrifice, and call on *Samuel* to pray for him, and *Joab* flies to the Hornes of the Altar. *We never read of any that were converted by Proſperity, but many by Adverſitie*, 2 *Chronicles* 33. 12. *Job* 33. 14. Few of the Saints were ever hurt by Adverſity, but almoſt all of them have been hurt by Proſperity, *Noah* whileſt kept waking by a wicked Generation fell not, but when they were drowned and he came to live in Peace, then he falleth, *Geneſis* 9. 20,21. So did *Lot*, when he was got out of *Sodom* and his Righteous Soul was no more vext with them, then he falleth, *Geneſis* 19. 30. *David* whileſt perſecuted by *Saul*, how tender conſcienced and watchful was he, but when he came to a Kingdom then we read of his falls.

Res adverſæ Spiritus contrahunt, cogitationes componunt, in noſmetipſos nos revocant, ac neceſſitate quadam quaſi flagello, nos ad Virtutem compellunt: Picolomin. Ethic. c. 45.

Nos qui corrumpimur proſperis, corrigimur adverſis; & quos intemperantes pax longa fecit, turbatio facit eſſe modeſtos. Salvian.

1. He commits Adultery.

2. 'Tis double, not ſingle Adultery, both parties were married.

3. 'Twas committed againſt great Light and Love, even after the receit of ſignal favours 2 *Sam.* 12.7,8.

4. It occaſioned much ſcandal, 2 *Samuel* 12. 14.

5. In ſtead of confeſſing it he uſeth all means to hide it, and ſo runs himſelfe into five ſinnes more.

1. He uſeth unlawful means to father it on *Uriah*.

2. He draweth him into that foul ſin of Drunkenneſs.

3. After he had made him Drunke, he contriveth how to kill him.

4. After he was dead, he Fathers his death on God.

5. He continued a conſiderable time in this ſinne without Repentance. All this *David* did when he changed his condition and came to be a King. Hence we read of *Davids* firſt wayes which were his beſt, when he was afflicted and low, 2 *Chronicles* 17. 3. *Solomons* great proſperity proved a ſnare to him, 1 *Kings* 11. 3. *Jonah* ſleeps when in the Ship, but Prayes in the Sea; we have more cauſe to fear, then to deſire proſperity. When the Moone is in the full, it is neareſt an Eclipſe: When *Jeſurun* waxeth fat, he kicks at God, *Deuteronomy* 32. 13. to 17. When men are fed to the full, then they goe by Troups to Harlots, *Jeremiah* 5. 7. When once men are become Lords; they care not for God, *Jeremiah* 2.31.32. When *Hazael* is a King, he is not the man he was, his condition was changed, and he changed with it, 2 *Kings* 8. 13. *Honores mutant Mores.* How humble was *Saul* before he was a King, and how inſolent and cruel after he came to a Crowne? *Cataline* whileſt poore, had many ſeeming vertues, but when rich, he put off all Modeſty and Honeſty. Many like *Jonathan* march well, till they

See Mr. *Strong* on that Text, in his 31. Serm. p. 313.

The Sedentary life is moſt ſubject to diſeaſes; ſtanding waters gather filth: hence God keeps his in exerciſe.

Quos amat Deus, hos indurat, retogneſcit, exercet. Seneca.

they come to this Honey. They are good ſervants, but ill Maſters. Like *Jeroboam* before he was a King, we do not read of his wickedneſſe, but after he makes the golden Calves. 1 *Kings* 12. 18, 20. *Inopem copia fecit.* Many had ben rich, if they had not been rich; they had been rich in Grace, if they had not been rich in Goods. The temptations accompanying proſperity are more dangerous, as being moſt ſutable to our corrupt nature, and moſt ſubtile to deceive. *Mark* 4. 19.

Men are ſeldome religious in proſperity. *Rara fumant felicibus ara.* See *Harſnet* on Repentance. p. 448. &c.

1. Then we are moſt prone to *Pride*. *Uzziah* when ſtrong, then his heart is lifted us. 2 *Chron.* 26. 16. yea good *Hezekiah* had a taint of this. 2 *Chron.* 32. 25. So hard it is to have Honour without Tumour.

Quatuor numerantur matres quæ graves pariunt filios. Proſperitas quæ parit ſuperbiam, veritas odium, ſecuritas periculum, & familiaritas contemptum.

2. Then we are moſt apt *to forget God*. *Hoſ.* 13. 6. and ready to ſay with thoſe proſperous wicked men, *Depart from us*. *Job* 21. 13, 14. when men have no changes, they fear not God. *Pſal.* 55. 19. but their Table becomes a ſnare to them. *Pſal.* 69. 20. and their proſperity their ruine. *Prov.* 1. 32. moſt are like to *Æſops* Hen, the more ſhe was fed, the worſe ſhe laid. Hence the Lord gives ſo many cautions to his people, that they ſhould take heed of forgetting him in their proſperity. *Deut.* 4. 1. to 15. and 8. 11.

Rich *Jacob* forgets to pay what poor *Jacob* had promiſed.

Magna felicitatis eſt à felicitate non vinci. Clemang.

3. Then we are apt *to truſt in the Creature*, and ſo expoſe our ſelves to knocks and falls. *Pſal.* 30. 6, 7. and 20.

4. Then we are more *prone to cruelty*. *Pſal.* 73. 6, 7. *Babylon* that ſits at eaſe like a Queen, murders the Saints of God. *Revel.* 18. 7.

5. Then we are *moſt prone to riot and ſecurity*. *Luke* 12. 19. *Prov.* 30. 9. God may ſpeak to men in their proſperity, and they will not hear. *Jer.* 22. 21. The Sun-ſhine of proſperity makes men put off all, when the ſtorms of adverſity make us wrap our garments about us. *Hannibal* and his army became effeminate by the ſpoyles of *Capua*, which could not be conquered by their diſtreſſes, in paſſing over the (almoſt) unpaſſable *Alpes*. Superfluities in the body breed more dangerous diſeaſes then defects. A wicked * poor man cannot do that miſchief, that a wicked rich man may. Both extreams are very dangerous. Hence *Agur* prayes, *Give me neither Poverty nor Riches*. *Prov.* 30. 8. Great Riches are great Temptations, as well as extream poverty. As to be very rich, and very good, is rare, ſo to be very poor and very good, is rate. When the Devill tempted our Saviour, his firſt temptation was but the hungry Temptation. *Matth.* 4. to turn ſtones into bread. But the Devils laſt temptation was the ſoreſt, when he offered him all the Kingdomes of the world to worſhip him. By the Order of the Devils temptations we may ſee which is the greateſt, for the Devill keeps his greateſt Temptations till the laſt. Fret not then at the proſperity of wicked men, they are to be *Pitied*. rather then *Envied*. The ſword of Gods wrath hangs over their heads, ready every moment to drop upon them. Their proſperity is Tranſient, but their ſorrows are permanent. Fear not their power and pomp, for they ſhall ſoon come down. *Pſal.* 37. 1, 2, &c. and 49. 16. their joy is but for a moment. *Job* 20. 5, 8. and 21. 13. like the crackling of Thorns which make a great blaze, but are ſoon extinct. *Pſal.* 58. 3, 4, 5, 6. Hence their pomp is compared to a *Dream* which quickly vaniſheth. *Pſal.* 37. 20. 35, 36. and 73. 20. *Iſay* 29. 7, 8. and 38. 13. Like *Jonah*'s gourd, they ſuddenly riſe, and as ſuddenly wither. Like

Secundis rebus ea mala oriuntur in moribus, quæ ſævientibus pejora ſunt hoſtibus. Hinc Scipio *noluit æmulam Romani Imperii* Carthaginem *dirui.* Auguſt. *de Civit. Dei. l.* 1. *c.* 30.

* *Ludibria ipſa agi jam non poſſunt præ egeſtate & temporis miſeria ideò non aguntur.* Salvian,

Nihil infelicius felicitate peccantium, quâ penalis nutritur impunitas, & mala voluntas velut hoſtis interior roboratur. Auguſt. *ep.* 5.

Sibbs's Cordials on 1 *Pet.* 4. 17. *p.* 227, 228.

Dives eſt donec evigilet. Aug.

Counters

Counters now they ſtand for pounds, and anon for pence. Neither let any man conclude of Gods favour, becauſe he enjoyeth temporal bleſſings and outward proſperity, for all theſe be bleſſings, and ſuch as God hath promiſed (with condition) to the obedient. *Deut.* 28. yet they are but bleſſings of the left hand, and the wicked whom God hates oft-times, have them in greateſt abundance. They proſper many times, *uſque ad invidiam. Pſal.*73. they that do wickedly oft-times are exalted. *Mal.* 3. 15. The great Turk that fat Hog, and great Dog of the world, yet what rich poſſeſſions hath he? and if the Lord do thus for his Dogs, and be ſo bountiful to ſuch as hate him, oh what will he not do for his children who ſerve and obey him? Theſe outward things are oft given in judgement, as God gave *Iſrael* a King in his wrath, and *Saul* gave *Michol* to *David* for a ſnare; ſo riches oft fit and fat men for the ſlaughter. Thoſe beaſts which the Butcher intends to kill, he puts them into fat paſtures. *Job* 21. 30. Let us then improve our proſperity to Gods praiſe, let our Health, Wealth, Peace, &c. improve our Vertues and our Vices, let us not fight againſt God with his own weapons, but the more he exalts us, the higher let us exalt his Name. *'Twas* Jehoſaphats *great honour, that when he had riches in abundance, his heart was lifted up in the wayes of the Lord.* 2 Chron. 17. 6. He was made thereby more zealous and couragious in Gods cauſe, and went forward with an high and Heroick ſpirit. We ſhould ſerve him with gladneſs and ſingleneſs of heart in the abundance of all things. *Deut.* 28. 47. This is the end why the Lord hath made ſo many promiſes of Temporall good things, even to make us good. *Deut.* 28. 1. to 15. *Prov.* 3. 16, 17. and 22. 4. *Iſay* 1. 19. and 30. 23. *Jer.* 32. 39. *Hoſ.* 2. 21, 22. The things are good in themſelves, and enable us to do good to others, but 'tis our corruption that turns them into poyſon by abuſing of them. 'Tis a great felicity not to be overcome by felicity, and it argues ſtrength of grace, when we can carry low ſayls in a high condition; and like Pigeons when they fare beſt, fear moſt. The only way to have our mercies continued, is to devote them to Gods praiſe, he never repents of doing good to thoſe who ſpeak good of his name. Now in the ſummer of proſperity let's lay up ſomething againſt the winter of adverſity. *Job* 3. 25. with the prudent man foreſee the ſtorm and arm for to meet it. *Prov.* 22. 3. and 27. 12. As ſure as now we live, ſo ſure a change will come, which we ſhould wait for and expect. *Job* 14. 14. ſummer laſts not always, the Sun doth not alwayes ſhine: we ſhould therefore in health prepare for ſickneſs, in Peace for war, in life, for death, and in dayes of ſpiritual plenty prepare for ſcarcity, laying up a good foundation againſt the time co come, that we may obtain eternal life.

Dona ſcabelli, non, dona Ibroni.

See Mr. *Tol-tons* Diſcourſe of True Hppineſs. p. 50, 51.

Fortuna proſpera per ſe eſt bona, ex eventu, mala: adverſa vero per ſe eſt mala, ex eventu, bona. Picolomin. *Ethic. c.* 54.

Magni pectoris eſt inter ſecunda moderatio, Seneca.

Prov. 3. 9, 10.

Sperat infeſtis, metuit ſecundis, Alteram ſortem bene preparatum pectus. Horat. *l.* 2. *Ode* 10.

[See Directions how to uſe proſperity, in *Scudders* daily walking. *cap.* 12. *Chanon* of Wiſdom. *l.* 2. *c.* 7. *p.* 313. *Downams* Guide to Godlineſſe. *l.* 3. *c.* 33. *p.* 343.]

VERSE 14. *But continue thou in the things which thou haſt learned, and haſt been aſſured of, knowing of whom thou haſt learned them.*

Per antithesin hortatur ut in iis quæ ab ipso didicit perseveret. q. d. utcunque grassetur impietas & ulterius perrumpat, tu tamen perge. Calvin.

WEE are now come to the third and laſt part of this Chapter, in which the Apoſtle exhorts *Timothy* to conſtancy and perſeverance in the truth which he had taught him. *q. d.* 'Tis true, in theſe laſt dayes ſeducers ſhall ariſe, who ſhall have ſucceſſe (for a time) in their ſeducing, drawing many into errors with them; yet let not theſe things affright thee, do not thou maligne malignants, nor envy the ſucceſſe of the erronious, chuſe none of their wayes: but ſince thou haſt a better Maſter, and haſt been taught better doctrine, and that from a child, be not deſpondent my ſon, but conſtantly and couragiouſly keep the truth committed to thy charge (as becomes a faithfull Paſtor,) againſt all oppoſers and Impoſtors whatſoever. Now ſince man is a Rational creature, and ſo is better led by Reaſons, then forced by Rigour; therefore the Apoſtle preſſeth his Exhortation to perſeverance upon *Timothy*, by Arguments drawn, 1. From his Maſter and Teacher. 2. From *Timothy* who was the Schollar. 3. From the matter which he had been taught. The firſt Argument is drawn from the Authority of the perſon from whom he had received the doctrine. *viz.* from *Paul* who was an Apoſtle of Chriſt guided and inſpired by his Spirit, and had taught him nothing but what he had received from Chriſt, and therefore his meſſage was to be regarded, as if Chriſt himſelf had ſpoken to him. *Gal.* 4. 14. *Knowing of whom thou haſt learnt them.* See how modeſtly and ſparingly the Apoſtle ſpeaks of himſelf, and how unlike the language of the Sectaries of our times, is *Pauls* language here.

Facilius ducimur quàm trahimur.

2. From the fidelity which is required in thoſe to whom the truth of God is committed. Since this heavenly doctrine was committed to him to be kept as a ſacred Treaſury and choyce *depoſitum*, therefore he ought with all care and courage to preſerve it. For what things we are intruſted withall, thoſe things we muſt faithfully keep (this even nature teacheth us) But the Truths of God are committed to thee O *Timoby* to be faithfully kept, and as occaſion requires to be publiſht to the world. 1 *Tim.* 1. 11. and 6. 20. and 2. 1. 14. The words are diverſly rendred, our Tranſlators render it. *And haſt been aſſured of.* But *Tindal*, *Calvin*, *Beza*, *Aretius*, *Eſpencæus*, and the Vulgar Latin with others render it; And have been committed to thee, or with which thou haſt been entruſted. And the Originall ſeems to favour this laſt Tranſlation, for the words are not ἃ ἐπίστωσαι, *quæ credidiſti*, which thou haſt believed or been aſſured of, but ἃ ἐπιστώθης *quæ tibi credita & commiſſa ſunt conſervanda & promulganda.* Keep the things which have been committed and commended to thy charge with all care and diligence, that thou mayeſt be able to give a good account to him whoſe theſe truths are, and who hath committed them to thy charge.

ἃ ἐπιστώθης, *quæ tibi concredita ſunt.* Beza, Eſtius, Syriac, Arabic.

Ἀπισ͂ται, *mihi concreditur.* So the word is uſed, *Rom* 3. 2. the Oracles of God were committed to the Jewes as a *depoſitum*, which they were to keep with all faithfulneſs for poſterity.

3. From his long acquaintance with the Scripture, by reaſon of his good education. *viz.* from his childhood; what we learn when young takes a deep

deep Impreſſion, ſo that we cannot eaſily unlearn it, but thou O *Timothy* haſt learned the Scriptures from thy infancy, and therefore it were a ſhame for thee, who haſt been taught ſo early the way of the Lord, now to turn from it and forſake it. Continue therefore ἐν οἷς ἔμαθες, *in the things which thou haſt learned*, I exhort thee to no new or hard thing, all that I beg of thee is, that thou wouldeſt keep the truth which hath already been taught theee; for it would argue want of judgement and folly in thee now to forſake it.

Perhaane in iis quæ quaſi cum lacte ſuxiſti. à Lapide.

4. His laſt argument is drawne from the Excellency of the Scriptures, V. 15,16,17.

But continue thou.

Σὺ δὲ μένε, But do thou abide, keep thy ſtation and maintain the doctrine which I have taught thee, againſt all oppoſition whatſoever, thou muſt certainly look to be put to it be therefore reſolute, and conſtant. The Apoſtle lays a But in *Timothies* way to keep him from wandring. *q.d.* what ever others do, though they fall away more and more, and grow worſe and worſe, yet do thou continue ſtedfaſt in the truth thou haſt received. Hence *Obſerve*, Whatever others do, yet Gods faithful Miniſters and ſervants muſt not depart from the truth. Though *Iſrael* play the harlot, yet *Judah* muſt not ſin. *Hoſ.*4.15. will ye alſo go away? ſaith Chriſt. *John* 6.67. though Temporaries may fall away, yet it becomes not you, who are my diſciples indeed ſo to do. Let others ſerve Idols if they pleaſe, yet we muſt reſolve that we and ours will ſerve the Lord. *Joſh.*14. 15. So did *Noah*, *Lot*, *Joſeph*, *Elijah*, *Obadiah*, *Nehemiah*, and the Church of *Pergamus*, which held faſt the truth, even where Satan had his Throne. *Rev.* 2. 13. and the Saints in *Nero*'s Court. *Phil.*4.22. We muſt not follow a multitude to do evill, *Exod.*23. 2. nor erre with others, though they be never ſo good. *Ne cum* Platone *errandum eſt.* We muſt get an Holy, not a fantaſtick ſingularity; we are the Salt of the Earth, and the Light of the World, and muſt therefore do more then others. *Matth.*5. 47. Chriſt expects more from us, then he doth from Formaliſts, Moraliſts, and Hypocrites. The righteous excells his wicked neighbour. *Prov.*12.26. We muſt not be like children toſſed to and fro with every wind of doctrine, but like the righteous, we muſt be an everlaſting foundation. *Prov.*10.25. We muſt be * ſingularly Pure, Holy, Humble, Self-denying. &c. Men love to be ſingular in every thing, ſave Piety: they would be ſingularly Wiſe, ſingularly Rich, ſingular fine; but oh that men would turn their ſingularity the right way, and become ſingularly Holy, Exact, Obedient, &c.

V. D. Sibs *Concio ad Clerum.* in 2Tim.1.14.

Tanta eſt horum varitas ut pene unus eſſe videatur. Salvian.

* See Mr. *Gurnall* on *Epheſ.* 6.10 *p.*7. Mr. *Rob. Bolton*'s Saints Guide. *p.*128.

But continue thou.

Note,

Gods ſervants muſt continue conſtant in the Truth received. They muſt not play faſt and looſe, be off and on; but they muſt be ſtill the ſame, like well-tuned Bells, which have the ſame Note in foul weather, as they have in fair. *Job.*1.21. we muſt hold faſt the Truth. 1 *Theſ.* 5.21. abide in it, and walk in it. *Rev.*3.3. 1 *John* 2.19. 24. and 2. 6, 7, 9. we muſt part with our lives rather then part with the Truth of God. *Revel.* 6. 9. no frownes or flatteries muſt drive or draw us from it, we muſt loſe all, rather then loſe it. *Prov.* 23. 23. buy it at any rate, ſell it at no rate. To this end conſider.

1. This Conſtancy is a note of Sincerity, then are we Chriſts diſciples indeed, when we abide in the Truth. *John* 8. 32. *Job* 2. 3. when no Storms nor Tempeſts can remove us from it, but we ſtand like Mount *Sion* which never

Perſeverantia iſta non ad tempus neque ad longum tempus, ſed ad finem uſque officit diſcipulum Chriſti. Rolloc.

never moves, and like ſeaſoned Timber, never warps nor yields. As that Divine Poet ſweetly ſings.

Herberts Poems, p.80.

Onely a ſweet and Vertuous ſoule,
Like ſeaſoned Timber never gives,
But though the whole world turne to coale,
Then chiefly lives.

2. All the promiſes of *Heaven* and Happineſſe, run only to ſuch as are faithfull to the death. *Rev.*2.10. endure to the end. *Mat.*24. 13. and continue in the faith. *Rom.*2.7. *Matth.*10. 22. *Coloſ.*1. 22,23. *Heb.* 3. 6. 14. See what a cluſter of precious promiſes are made not to ſuch as only begin well, but to ſuch as preſevere and overcome their ſpiritual enemies, faithfully fighting the battles of the Lord againſt ſin and Satan. *Revel.*2.7. 10, 11. 17. 26,27,28. and 3.5.12. and 22.7. He that is ὁ νικῶν ſtill fighting by the power of Chriſt againſt the enemies of his ſalvation, though he cannot overcome them ſo perfectly as Chriſt did by way of Equality; yet if by way of conformity we reſemble him, we ſhall raign with him. We muſt win the garland before we can wear it, we muſt conquer before we can Triumph, and ſtrive before we can get the Crown. 2 *Tim.* 2. 5. we muſt run ſincerely, chearfully, and conſtantly, if ever we would obtain. 1 *Cor.* 9. 24.

Non incipienti, non fugienti, ſed vincenti dabitur.

Deus nummum nec fractum nec falſum recipiet. Bern.

3. *A damne.* 1. Such looſe all their labour, let a man watch, faſt, pray, hear, read, run, yet if he fall away, all's loſt. *Ezek.* 18. 24. *Gal.* 3. 3, 4. 2 *John* 8. *Fruſtra agitur quod non peragitur*, as good never awhit, as never the better, 'tis the end that crowns the work. A man may go far, yet for want of perſeverance loſe all. *Moſes* came to the fortieth year, yet miſt of going into *Canaan*. A man may dig within a yard of a golden mine, and yet for want of a little more pains miſſe of it. 'Tis ſaid of King *Henry* the Eighth, that if he had gone on as he began, and as he had crackt the Popes crown, ſo he had clean diſpoſſeſt him of all; as he had got the victory, ſo if he had purſued it (as 'twas preacht before him,) and as he had unhorſt the Pope, and put him out of the Saddle, ſo if he had alſo taken away the Trappings and Stirrups, whereby the Prelates went to ſet him on horſe-back againe, he had cured all.

Fox Martyrol. pag. 675.

2. Such bring an evill report and ſcandal on Religion, they diſparage the Lords Paſtures, as if there were no vertue, ſweetneſſe, excellency and life in them, and therefore they forſake them.

3. Satan will deal worſe with ſuch then with others, he'l lay more irons on you, as the Jaylor doth on a fugitive priſoner. He will ſeek to recover the time that he hath loſt, by making thee run more furiouſly in the wayes of ſinne, ſo that thy latter end will be worſe then thy beginning. 2 *Pet.* 2. 22.

4. God abhors thee. *Heb.* 10. 38. his ſoul will take no pleaſure in thee (*i. e.*) he exceedingly hates thee. 'Tis a *Meioſis*, if any man draw back, flye from his colours, and forſake God, God will forſake him, as he did backſliding *Saul*, the *Iſraelites*, *Judges* 2. 12, 13. *Jeremy* 5. 19. *Zeph.* 1. 26. *Spira*, and *Lucian* a Profeſſor, who after became a ſcoffer and perſecutor, and was tore in pieces by Dogs. How ſad then is the condition of thoſe Seekers, Shakers, Quakers, that are altogether unſetled, and have no foundation, that are ſtill ſeeking for New-Apoſtles, and New-Light; (*i.e.*) for falſe Apoſtles and old Errors.

ὑποστέλλεται, pra metu & ſocordia ſe ſubducet.

See Mr. *Strong's* 31. Serm. on 2 *Chron.* 15. 2. *p.* 231.

Hi in veteri novam quærunt ſenitam.

Theſe

These Sceptical * Atheists have a New Religion every week, yea almost every day in the week. 'Tis said of the Northern Quakers (I suppose the Southern are of the same temper) that in a Moneths time they so changed their Principles, that a man could not know them to be the same men, but onely by their faces. Lately they were for Episcopacy, then for Presbytery, now for Independency, anon for Anabaptisme. and then for any thing. If this unconstancy and mutability in Religion had been a vertue, then must we condemne the generation of Martyrs in all ages, who chuse rather to sacrifice all they had, then to part with any part or parcel of Gods truth. As 'tis said of *Athanasius*, *maluit mutare sedem quàm Syllabam*. He had rather lose his Episcopal Seat, then part with a Syllable of Truth. To what end are all those Precepts (if this sickleneſſe were lawful) to stand fast in the faith, to contend for it, *Colos.* 1. 2. 23. *Philip.* 1. 27. *Jude* 3. to beware of false Prophets. *Matth.* 7. 15. *Gal.* 1. 6. 8. not to be carried away with strange doctrines. 1 *Cor.* 16. 13. 1 *Tim.* 6. 13, 14. As for those that have put their hands to Gods plough, they must in no wise look back, but break through all difficulties and discouragements. *Constans contraria spernit.* True grace breaks through all, *Jacob* will have the blessing, though he halt for it; *David* will yet be more vile; The woman of *Canaan*, though Christ call her a dog, yet can pick somewhat from that debasing term. Let the wicked deride Gods people, yea and kill them, yet will they not forget their God, nor deal falsely in his Covenant. *Psal.* 44. 16. and 119. 51. It was *John* Baptists high Commendations, that he was a rock, not a reed shaken to and fro with the wind of every tentation; (*Matth.* 11. 7.) no fear nor favour could make him conceale the truth, but with the hazard of his life he reproves *Herod*, and *Zachary*, and *Elizabeth*; how constant were they not in talking, but in walking the wayes of Gods commands. *Luke* 1. 5, 6, 7. They did not take a turn or two for pleasure, but they walked on.

* *Sceptica Theologia exit in Atheismum, qui enim de omnibus dubitat, nihil tandem credere incipit.* Stingius

See Irreligion of the Northern Quakers. p. 25, 26.

See *Gelaspy Miscel.* l. 2. c. 11. and *Strong* Ser. 31. on *Heb.* 12. 14. p. 52.

See more Examples of Constancy. Mr. *Clerks* Mirrour. c. 30. p. 104.

2. They walked not in one or two, but in all the Commandements of God.

3. Though they were not without sin, yet were they without blame, no man could justly charge them.

4. They did not onely beginne well, but they persevered even to old age. v. 7. when they were stricken in yeares.

5. 'Twas in a dangerous time when they did thus walk with God. V. 5. 'twas in the dayes of *Herod*, a bloody Tyrant. It's a comely sight to see *Old Mnason's*, old Cedars in the house of God, old disciples, whom no storms nor tempests can drive from the truth. *Acts* 21. 16. like the Church of *Thyatira*, to have our works more at last then at the first. *Revel.* 2. 19. like spiritual *Sampson*, we must break the cords of difficulties, forgetting what is past, and pressing towards the work. Like Heroick *Luther* whom men nor devils could draw or drive from the truth. And like another *Cæsar*, not cease from doing, till all be done.

Quid est Papa? quid mundus? quid princeps mundi ut propter eum veritatem Evangelii pro qua Christus est mortuus negem? Valeat qui valet, pereat qui perit, ego sic sentiam Deo propitio semper. Luther in Psal. 16.

Nil actum credens, cum quid superesset agendum,
Instat atrux. Lucan *Pharsal.* l. 2.

To this end we must first labour to know the truth, for how can a man walk in a way which he doth not know?

2. When we have found the way, we muſt walk in it with full purpoſe and * *reſolution*. *Jer.* 6. 16. *Acts* 11. 23. let the underſtanding be never ſo clearly convinct, yet if the will reſolve not to obey, there is no good to be done.

* See the neceſſity of Reſolution. *Robinſon* on *Epheſ.* 6. 15. *Lect.* 16. and *Gournall* on *Epheſ.* 6. 10 *p.* 4. *&c. Simmonds* his Serm. on 1 *Chron.* 28. 10, Preacht. 1641.

3. Lay a good foundation, dig deep, he that will build high, muſt lay low. Deny your own ſtrength and wiſdom, for in his own ſtrength ſhall no man be ſtrong. 1 *Sam.* 2. 2, 9. but we muſt be ſtrong in the Lord, and the Power of his might, if ever we look to overcome. *Epheſ.* 6. 10. if ever we would be able to do or ſuffer, we muſt get vertue and ſtrength from Chriſt. *Philip.* 4. 13. We are never ſtronger, then when we are moſt appreheuſive of our own weakneſſe. 1 *Cor.* 12. 10. nor ever weaker then when we truſt moſt to our ſelves: as we ſee in *Peter*, and in the book of Martyrs; the timerous trembling ſouls who ſuſpected their own ſtrength, were faithful to the death, when the proud and Self-confident baſely turned with the times.

Fruſtrà nititur qui non innititur, in te ſtas & non ſtas. Aug.

4. Put on the whole armour of God, and gird it cloſe to you. An ignorant, unbelieving, unarmed man hath no heart to fight, 'tis the man that hath the ſhield of Faith, the helmet of Hope, the breaſt-plate of Righteouſneſſe, the girdle of Truth, &c. that like the valiant horſe, rejoyceth to meet the armed man. *Job* 39. 19, 20. the Apoſtles were armed with theſe graces, and ſee how boldly they go on in deſpight of all oppoſition. 2 *Cor.* 6. 4. to 8.

V. Robinſon on *Epheſ.* 6. 13. *Lect.* 5. and 7.

[He that would ſee more of Conſtancy and perſeverance, let him peruſe *Dike* on Conſcience. *cap.* 9. *p.* 130. &c. *Barkers* Serm. before the Parliament 1648. on 1 *Cor.* 15. *ult.* *Gatakers* Serm. on *Revel.* 2. 10. *fol. p.* 317. *Downams* Guide to Godlineſſe. *l.* 3. *c.* 1. and *l.* 4. *c.* 8, 9, 10 *Hilderſham* on *Pſal.* 51. 7. *Lect.* 144. to 150. all thoſe ſix laſt Lectures are very uſeful for our times. M. *Vennings* Serm. on *Rev.* 2. 5.]

In the things which thou haſt learned.

Obſerve,

That even the beſt are learners here. Whileſt wee live in this world (though we ſhould live *Methuſelahs* dayes) yet we may learn ſomething ſtill. We know but in part, and the moſt perfect are imperfect here.

Object. *We have the Spirit to teach us.*

Anſw. So had *David*, who yet deſires to be taught ſtill. *Pſal.* 119. So had *Paul*, who yet preſt forward toward the mark ſtill. *Philip.* 3. 12, 13, 14. he diſclaimes perfection, and deſires to know Chriſt more clearly. Our learning doth not hinder but further the work of the Spirit in our ſouls. *Timothy* that had a plentiful meaſure of the ſpirit (for he was an Evangeliſt) yet muſt give himſelf to reading and meditation ſtill. 1 *Tim.* 4. 13. Such is the profoundneſſe of the Scripture, that he who knoweth moſt, may ſtill learn more, and the more we know, the more we ſhall acknowledge our ignorance.

And haſt been aſſured of, or as others read it, which hath been committed to thee. The Truth was not barely delivered to *Timothy*, but it was committed to him to be kept as a ſacred Treaſury with the greateſt care, *Obſerve*, That the Truth of God revealed in the Scripture, is a ſacred *depoſitum*, a choyce Treaſure,

Creditum fuiſſe doctrinam Timotheo *ad cuſtodiendum vahet; plus enim quiddam eſt commiſſi inſtar depoſiti, quàm ſimpliciter tradi.* Calvin.

Treaſure, a precious Jewel which muſt be carefully kept by all Chriſtians, and eſpecially, by the Miniſters of Chriſt. The Oracles of God, and the doctrine of the Goſpel is more ſpecially committed to our care and fidelity, that we may publiſh it to others. 'Tis true, every private Chriſtian in his Sphere and Calling, ought to preſerve the truth, and contend for the faith. *Jude* 3. we cannot keep the truth without ſtrong contention, the word ſignifies to ſtrive with all our might; or (ſay ſome) it's to ſtrive one after another in our places and ſucceſſive generations. *Inſuper certare*, or *certamen repetere*, it's not enough to ſtrive once and to aſſert the truth, but we muſt doe it again and again, after one another, as oft as the Truth is oppoſed. But the Goſpel is committed primarily to the care of Chriſts Miniſters, they are his Heralds to proclaim and publiſh it to the world, as appeares. 1 *Tim.* 1. 11. and 6. 20. and 2. 1, 14. 1 *Theſ.* 2. 4. *Titus* 1. 3. 1 *Cor.* 9. 17. *Gal.* 2. 7. of all men Miniſters muſt hold faſt the faithful word. *Titus* 1. 9. we muſt *hold it againſt all oppoſition, and hold it with both hands, hold it with all our ſtrength, hold it in our Judgements, in our Affections, in our Practice, part with it at no rate to Schiſmaticks, Hereticks, falſe Prophets, &c. As *Moſes* was faithfull, and would not part with a hoof to *Pharaoh*, ſo we muſt not part with a tittle of Gods truth to his enemies: for all Truths even the leaſt are precious; truth is like gold, which is glorious in the Ray and Spangle, as well as in the wedge. As 'tis in Practicals, he that makes no conſcience of little ſins, will quickly be drawn to greater; ſo 'tis true, and holds in Doctrinalls, he that admits of a little error, will ſooh be drawne to a greater. Though every truth be not fundamental, yet every truth is a guard to the foundation, the outer skin of an Apple lyes remote from the heart, yet if you pluck that off, the heart will ſoon be rotten. The finger is not a vital part, but a Gangrene in the finger will (in a ſhort time) reach to the very vitals, and corrupt the blood with the ſpirits. Not onely the garment of Truth, but the fringes thereof are uſeful, and muſt be preſerved. *Numb.* 15. 38, 39, 40. We experimentally ſee that thoſe who forſake Truth, in Diſcipline, quickly fall to errors in Doctrine. We ſhall hardly find a man that erres in the one, to be found in the other. As therefore we muſt count no ſin ſmall, ſo we muſt eſteem no error ſmall, for the leaſt truth of Gods Kingdome, doth in its place uphold the whole Kingdome of his truth. Take away the leaſt *Vericulum* out of the world, and it unworlds all *Potentially*, and may unravell the whole Texture *Actually*, if it be not conſerved by an extraordinary power.

Depoſitum vocat ſacram doctrinam Evangelii; quia ſit res eſt alterius (i.e.) Chriſti, & paſtoribus ſua ejus cuſtodia incumbit. Grotius.

Ἐπαγωνίζεσθαι, ſuper certare, notat ingens, atque continuum certandi & reſiſtendi hoſtibus ſtudium. à Lapide in *locum ubi plura*

Ἀντέχεσθαι, tenacem & mordicus retinentem. à Lapide.

2. Conſider that truth is the choyceſt gift which God ever gave to the ſonnes of men, it is better then any created *Ens* or *Bonum*, which are but Truths twinnes. Civil Truth is good, but the leaſt Evangelical Truth is of more worth then all the Civil Truths in the world, that are meerly ſo.

3. Naturally wee deſire Liberty, now Truth is the Parent of all true Liberty, whether it bee Political or Perſonal; ſo much Untruth, ſo much Thraldome, ſo much Truth, ſo much Liberty. *John* 8. 32.

4. If you preſerve the Truth it will preſerve you in the hour of Temptation, as *Solomon* ſayes of wiſdom. *Prov.* 4. 8. exalt her, and ſhe ſhall exalt you.

you. So keep the truth, and it will keep you from falling, as it did the Church of *Philadelphia*. *Rev.* 3. 10. ſo thou ſhalt ſtand as an impregnable rock, when others fly as the Chaffe before the wind. The Truth of God in judgement is one of the Eyes of the ſoul, he that wants it is blind and cannot ſee afar off. Now as a clear eye is a very great help for the diſcerning of a danger before it comes, ſo a clear diſtinct knowledg of the truth, is a very great help to us to diſcern a Temptation before it be upon us, and to diſcover the Methods and Depths of Satan, that he may not ſurprize us unawares.

5. 'Tis a great honour to a perſon or Nation to be the Conſervators and Preſervers of the Truths of God. 'Tis not only our Duty, but our Glory. This honour formerly belonged to the Jewes, to them were committed the Oracles of God. *Rom.* 3. 2. and 9. 4. God hath now entruſted us with this choyce Treaſure, the Lord help us to keep it pure both in Judgement and Practice, leſt it be taken from us. Let us all in our places preſerve it from violence with all our might. There are many ſpiritual Cheaters abroad, the greater will our honour be in maintaining Gods Truth againſt them all. 'Twas *Shammahs* honour (one of *Davids* Worthies) that he kept his ground, and got a great victory, when others fled. 2 *Sam.* 23. 12. Say not I am but one, and a weak one too, but remember what great things the Lord did by *Athanaſius* and *Luther*, when they had all the world againſt them. One man holding forth truth, ſhall be too ſtrong for all the world; for truth unites us to God, and God to us, it ingageth God in our quarrel, and ſo makes us invincible; for if God be with us, who can be againſt us, ſo as to hurt us and deſtroy us? *Rom.* 8. 31. *Bradford* writing to his friends, tells them, never ſhall the enemy be able to burn the truth, or priſon and keep it in bonds, us they may priſon, bind, and burn, but our Cauſe, Religion, and Doctrine, they ſhall never be able to burn. The ſtory of the man in the Councill of *Nice* is well known, where a Chriſtian of no great Learning, converted a Learned man whom all the Biſhops with their skill and eloquence could not perſwade; ſo long as the matter went by words, he oppoſed words with words, but when inſtead of words, power came out of the mouth of the ſpeaker; words could not withſtand truth, nor man ſtand out againſt God. Many wonder why Miniſters are ſo earneſt and zealous in defending the truth; why 'tis a *depoſitum* which God hath entruſted us withall, and 'tis well obſerved, that it's a greater ſin to imbezill or alter that, then any thing we have borrowed, becauſe this is committed to our juſtice, but a *depoſitum* to our faithfullneſſe, the depoſition doth reſt upon us as truſty men. Let Gods truth then be dearer to us then our deareſt lives; our lives will not be worth the enjoying, if God take his truth from us; let us beſeech him rather to take our lives away, rather then take the light of the Goſpel away.

See ten Reaſons why we ſhould defend the Truth, in Mr. *Ant. Burgeſs* on *John* 17. 12. *Lect.* 58.

Ruffin. Hiſtor. l. 2. *c.* 3.

Nulla fides ſanctior fide depoſiti, ideoque infames ſunt apud omnes gentes qui depoſitum abnegant. Grotius.

And haſt been aſſured of. If you read the words ſo, The Obſervation will be this. *That Miniſters ſhould be aſſured of thoſe things which they teach to others.* They ſhould not only have a Head knowledge, or an aëry, empty, notionall, ſpeculative knowledge; but an experimentall practical knowledge. They muſt believe before they ſpeak. *Pſalme* 116. 10. that ſo they may ſpeak from the heart to the heart; and may bring their meat in their *breaſts*; and not as birds do in their *beaks*.

Certitudo fidei eſt maxima certitudo. Scotus.

Knowing

Knowing of whom thou haſt learned them.

1. *Obſerve*, That gracious men are modeſt men. The Apoſtle doth not boaſt of himſelf to *Timothy*, nor proclaim his Learning, gifts, &c. He onely tells him in brief, Thou knoweſt of whom thou haſt learnt them.

2. *Obſerve*, The excellency of the Teacher makes the Doctrine the more taking. This we ſee even in Humane and Moral Learning, the *Platonick* Doctrine grew famous becauſe it was profeſt by *Socrates*, and the *Peripatetick* by *Ariſtotle*. The Schollars of *Pythagoras* did ſo confide in the Dictates of their Maſter, that when any one askt them a Reaſon of what they held, they would give no other anſwer, but αὐτὸς ἔφα. *Ipſe dixit*, our Maſter ſaid ſo, yet theſe were Heathens; but when we have an aged, holy, *Paul* for our Maſter, who was an Apoſtle of Chriſt, *the Penman of the Holy Ghoſt*, and guided more immediately *by the Spirit of God*; then we muſt with conſtancy adhere to what they teach us, and attend to their doctrine as if Chriſt himſelf taught us, *Gal.* 4. 14. for his Ambaſſadours they are, and he that heareth them, heareth him. Young *Timothies* eſpecially ſhould hearken to the inſtructions of aged *Pauls*, who have born the heat of the day, and by experience can teach us the ways of God. Years ſhould be heard ſpeak, *Job* 32. 7. Young Miniſters ſhould ſuſpect their own judgements when they vary from an Holy, aged *Calvin Beza*, and all the Churches of God. As young Lawyers and Phyſitians obſerve the Principles and Practices of the ſerious and grave Profeſſours of their way, eſpecially, when grounded on Maxims and Rules of Art. So ſhould young Divines. It ill becomes a young raw Phyſitian to contradict a whole Colledge of Phyſitians; or a Puny Lawyer a Bench of Judges; or a young Divine, a whole Aſſembly of Divines. 'Tis the looſeneſs of the times that makes young men ſo bold. When Government is ſettled, they will either change their note, or be made aſhamed of it.

VERSE 15. *And that from a Childe thou hast known the Holy Scriptures, which are able to make thee wise unto Salvation, through Faith which is in Christ Jesus.*

THese words contain a third Argument by which the Apostle presseth *Timothy* to perseverance, *viz.* because he knew the Scriptures not onely from his Childe-hood, but even from his Infancy, and from a suckling (*i.*) so soon as ever he was able to learn the Scriptures, he was presently taught them.

Ἀπὸ βρέφους, *ab infantia* (i.) *cum adhuc esset puer.* Piscat.

Βρέφος, *puer recens natus. In hoc verbo nonnulla Hyperbole sub esse videtur.* Estius.

1. *Observe, Parents ought to instruct their Children betimes in the Word of God.* Its good seasoning the Vessel betimes with goodness. *Lois Timothies* Grandmother, and *Eunice* his Mother taught him as soon as he was capable, the way of the Lord, 2 *Timothy* 2. 5. *Timothies* Father was a *Greek* and *Gentile*, but his Mother being a believing *Jewess* seeth to the instructing of her son, *Acts* 16. 1. for the *Jewes* were very careful to teach their children the Old Testament betimes, so that their skill therein (saith the Learned *Buxtorfe*) was more at 17. then our men at 70. and they were able to answer any Question in the Law, as readily as to their own names, saith *Josephus*. *Hannah* devoted her *Samuel*, whilest he was very young, to God, 1 *Sam.* 1. 22. and 2. 11. 24. He began his service in the Tabernacle in his Childhood, that he might the better be instructed in Gods Law, and be acquainted with all the Parts, Passages and wayes of Divine Worship from his tender youth; that so in his age he might keep the closer to it. 'Tis a singular mercy to have good Parents, and specially a good Mother, for she being much about her children hath many opportunities of dropping good things into her little *Lemuels*, as *Bathsheba* did into *Solomon*, *Proverbs* 31. 1. The Mothers of the Kings of *Israel* are constantly mentioned, and as they were good or evil, so were their Children. *Partus sequitur ventrem*, the Birth followes the belly, and such as the Mother, such usually are the children *Ezekiel* 16. 44.

Gremium huic maternum prima fuit Schola Sacrarum literarum. Espens. *Synag. Iudaic.* c. 3.

Naar Naar (*i.*) *Puer Puer; qua geminatio valdè pusillum atque tenellum Infantem esse docet; qualis est primus qui jam incipit cibis uti pro lacte.* Sanctius.

V. Robinsons Observat 16. p. 533.

Bathshebam Sol monem à teneris annis hac docuisse, blanda Lemuelis appellatio quales matribus erga liberos adhuc tenellos usitata sunt) ostendit. Cartwright.

Question, *But at what age would you have Parents begin to teach their children?*

Answer, So soon as ever they begin to learn wickedness, we should teach them goodness; so soon as ever they begin to curse and swear, we should teach them to bless and pray. When Children can mock *Elisha*, and call him Bald-pate, it is time to change their Language, and teach them to cry *Hosanna* to Christ: so that we should endeavour to sow the

Children are mentioned three times in the Decalogue, to shew that God would have his Lambs regarded, *John* 21. 15.

Seeds

Seeds of Piety and Religion in their hearts, ſo ſoon as they are able to ſpeak, and are come to the Uſe of Reaſon and Underſtanding; endeavouring that as they grow in years, ſo they may increaſe in Grace and Knowledge.

Objection, *This is in vain (ſay prophane, lazie Sectaries) to teach children the Words and Termes of Piety, ſince they doe not underſtand them.*

Anſwer, Though Children whileſt very young cannot come to much underſtanding, yet the having of Scripture Phraſe and Texts by heart, is very uſefull; and will much ſteed them when they come to years of diſcretion, and are able to dive deeper into the meaning of thoſe things which they retain perfect in their memories from their Childehood: We ſhould therefore nurſe and nouriſh them up betimes in the knowledge of Gods Word as *Timothy* was, 1 *Tim.* 4.6.

Sugant Iosanfantes (quoad fieri poteſt) ubi cum lacte Pietatem, & Linguam Canaan, vel à teneris diſtant. Cartwright.

There are many *Reaſons* why Youth ſhould be ſeaſoned betimes with good Principles.

1. In reſpect of that Natural rudeneſs and ignorance which cleaves ſo cloſe unto them, *Eccleſ.* 3.18. *Job* 11. 12. *Jeremiah* 4. 22. and 10. 14. We are all by Nature like wild Aſſe-Colts, Unteachable, Untractable. An Aſſe is the dulleſt and fooliſheſt of all creatures, and a wilde Aſſe is the dulleſt and moſt unteachable of Aſſes, yet ſuch a wild Aſſe-Colt is man by Nature: lewdneſs and folly is bound up in his heart, it is rooted and ſettled there, till inſtruction and correction fetch it away, *Proverbs* 22. 15.

2. The Lord oft bleſſes this ſeaſoning in youth with good ſucceſs; as we ſee in *Solomon* whom his Father and Mother taught betimes, *Prov.* 4. 3.4. and 32. 1. and here in *Timothy*, who after became an Evangeliſt, and a choyce pillar in Gods Houſe for the good of many. So *Samuel* who was given up to God betimes, what an excellent inſtrument was he in the Church of God. *Abraham* that taught his children and ſervants the way of the Lord, *Geneſis* 14.14. and 18,19. what obedient Children and ſervants had he?

Cogitemus felicem hujus Doctrinæ ſucceſſum in Salomone, qui rectè à parentibus inſtitutus, peritiſſimus evaſit, & undiquaque inſtructiſſimus. Cartwright.

2. It is uſually bleſt with *continuance* and perſeverance, ſuch as are good young, are oft good long: what the Veſſel is firſt ſeaſoned withall, it will have a taſte of it a long time after. What we learn whileſt young, it will laſt with us, ſo that we ſeldome or never looſe it, *Prov.* 22. 6. and therefore to incourage Parents, God promiſeth, if they will faithfully diſcharge their duty, that he will preſerve their Children from Apoſtacy, *Pſal.* 71.5.6, 9. 14. 17. 18.

Matu è ſit ſenex, qui diu ſenex.

Quæ in pueritia diſcimus diutius firmiſque meminiſſe ſolemus. Plato.

A teneris aſſueſcere multum eſt. Virg.

3. This is an excellent means to propagate goodneſs to Poſterity, as we ſee here, *Timothies* Grandmother teacheth his Mother, and his Mother teacheth him, and he teacheth the Church of God, *&c.* So if you teach your children, they will teach their children, and thou mayeſt be a means to propagate Gods Truth and Honour from one Generation to another. So that you may comfort your ſelves when you come to die, that yet your Piety ſhall not die, but ſhall ſurvive in your poſterity, who ſhall ſtand up in your ſteed to profeſs Gods name and truth before a ſinful world.

4. Such

4. Such well-bred and timely-taught Children are uſually great *comforts and ornaments* to their Parents, *Proverbs* 23.15.16,24,25. as we ſee in *Abel, Joſeph, Samuel, Joſiah*, 2 *Chron.* 34.3. *Obadiah*, 1 *Kings* 18. 12. *David, Daniel, Jeremy.* All of them began betimes to ſerve God, and were men of renown in their generations, which may help to take off that Satanical ſlander which is ſo rife in the world, *viz.* that young Saints will be old Devils, they cannot hold out. Whereas the contrary is commonly moſt true, *viz.* that young Devils will be old *Beelzebubs*; when thoſe that are good betimes, uſually perſevere in goodneſs, *Proverbs* 22.6. But ſuch as are fondly bred and left to themſelves are the Parents ſhame and ſorrow, and oft come to untimely Ends, *Proverbs* 29. 15. as *Abſalom, Eſau, Adonijah.*

Angelicus juvenis ſenibus Satanizat in annis.

5. Children are the Seminary and Nurſery of the Church and common-wealth, now as our Seminaries and Seed-plots are, ſuch is the Nation; as the Parents, Houſe and School are, ſuch are Towns and Cities. Our ſeaſoning in youth hath a great influence upon our lives, and therefore the Devil and the world ſtrive for youth, for look what people are between 18. years of Age and 30. ſuch uſually they are all their dayes. Drunkards then and Drunkards for ever, lewd then and lewd for ever

Maxima cum in Repub. tum in Eccleſia cipioſæ meſſis Spes, ex familiæ rectâ & debitâ inſtitutione pendet. Cartwright.

A juventute pendet reliqua vita, qualeſ enim ſumus juvenes, tales erimus & ſenes.

6. Youth is moſt *Teachable* and *Tractable*, like ſoft wax or clay fit to be formed and framed to any thing, ready to take any Impreſſion. Like a tender twigg you may bend it which way you pleaſe, but let it grow to be a tree, and you may ſooner break it then bend it. We ſhould therefore take this fit ſeaſon of ſeaſoning youth betimes with ſaving Truths, and killing the weeds of ſin which begin to appear in their lives. Its good bearing Gods Yoke, whether of Correction, Doctrine or Diſcipline, in our Youth, *Lamentations* 3. 27. No creature ſo wild but it may be tamed, if taken whileſt young. We ſee thoſe that would teach or tame Horſes, Lions, Hawkes, Dogs, Bears, they begin with them betimes; the Horſe is broken whileſt a Colt, and the Lion tamed whileſt its a Whelp, *&c.*

Argillâ quidvis imitaberis udâ. Horat.

Dum tener eſt natus, generoſos inſere mores.

Opprime dum nova ſunt ſubiò mala ſemina morbi,
Pharmaca naſcenti ſunt adhibenda malo.
Ovid.

Uſe, This muſt ſtir up Parents to ſeaſon the tender years of their Children with Principles of Grace. This is a duty of Great conſequence, and therefore the Lord ſo much preſſeth it upon Parents, *Deuteronomy* 6.6,7, 8. and 11.19,20. *Pſalm* 78.4,5. *Prov.* 22. 7. *Epheſians* 6. 4. by Catechiſing and inſtruction, by Diſcipline and diſcreet Correction they muſt labour to work out that ſin and folly which is riveted in their Natures, *Proverbs* 13.15. 24. and 23. 13. and 29. 15. *Hebrewes* 12.9. As in the Arke there was the Rod and Manna; ſo in every well-ordered family there muſt be the Manna of Inſtruction, and the Rod of Correction. They muſt goe together, we will not beat a dog, but we will put it into his ſences as well as we can, and ſhew him what it is that we beat him for. The primary cauſe of ſo much prophaneneſs in youth, lies much in Parents, either

Woodward Childs portion, Chapter 3.

Sect. 1. *Ariſtot. Polit.* l. 7. cap. 17. *Piccolomin. Ethic.* l. 10. cap. 30, 31, &c. *Zepper Polit.* l. 1. cap. 5, 6, &c. And eſpecially, that Excellent Book of *Plutarch*, ſtiled The Education of Children, *Engl.* fol. p. 1, pag. 1, &c.

they

they do not inſtruct them, or they do not pray for them, or they be too indulgent, and do not correct them, 1 *Samuel* 2. 23. or they breed them idly and profanely, or they be evil examples to them themſelves; ſome way or other they fail: which makes ſo many children miſcarry. When *Diogenes* ſaw a child offend he ran and beat the Father: You that are Parents deſerve to be beaten for the diſorders of your children, becauſe you do not teach them better. 'Twas a crying ſin in the *Iſraelites* to ſacrifice their ſons and daughters to Devils, *Pſalm* 106. 37. *Ezekiel* 16. 20. yet in a Spiritual ſenſe negligent profane Parents do worſe, for they ſacrifice not onely the bodies but their ſouls to Satan, and ſo bring forth children to that great murderer the Devil, *Hoſ.* 9. 13.

[See ten very quickning Conſiderations to ſtir up Parents to this Duty, in Maſter. *Baxſters Saints reſt*, Part. 3. cap. 14. Sect. 11. to 18. and Maſter *Woodwards Childs Portion*, an excellent piece. *Charron of Wiſedome*, l. 3. c. 14. *Robinſons Eſſayes*, Obſervat. 50. Maſter *Philip Goodwin Domeſtick Duties*, on *Deuteronomy* 6. 6. p. 358, *&c.* and *Eccleſ.* 12. 1. Doctor *Cheynels* Sermon, on *Geneſis* 18. 19. Maſter *Gatakers* Sermon 1. page 8.

And tenne more in Maſter *Boltons Saints Guide*. p. 230. *&c.* And 5. *Mor.* in Maſter *Croſtons* Treatiſe of Catechiſing, p. 125, *&c.*

2. It muſt ſtir up young perſons to devote the flower and beſt of their dayes unto God who is the beſt of beings, He is our Creator, who hath made us the beſt of beings next the Angels, when 'twas free for him to have made us the baſeſt of beings, we ſhould therefore remember him *Eccleſ.* 12. 1.) (*i.*) Love, fear, honour, obey him; for words of Knowledge imply affection and practiſe, *Deut.* 8. 18. *Pſalm* 9. 17. and 106. 21. *John* 17. 3. we ſhould remember him betimes, *in the morning of our dayes* (as the words are rendred by ſome) in the choiceſt time of our life, in the dayes of our Elections, in our moſt flouriſhing time, when the beſt of things are to be choſen by us, from 16. to 40. is *flos ætatis*, the cream and flower of our dayes wherein we are moſt ſtrong & active, and ſo moſt fit for the ſervice of God. Shew me any that can ſhew better Title to thy youth then God can doe, and let him take it. From God we have our being and well-being, our creation and preſervation; as we receive our mercies from him, ſo there is great reaſon we ſhould ſerve and obſerve the God of thoſe mercies: and as we expect eternal life from him, ſo its great reaſon we ſhould ſpend our temporall life to his praiſe.

Da florem non facem.

Verba notitiæ connotant affectus & actus.

In diebus Electionum tuarum, Ar. Mont. *Iuvenes apud Hebræos dicuntur.* Bachurim (i.) *electi, ſtrenui, animoſi; Iuventus enim eſt quid activum* (teſte Ariſtotele) *nec poteſt quieſcere.*

He gives the beſt wages and ſo deſerves the beſt work: Godlineſſe hath the promiſe, *Proverbs* 22. 4. *Matthew* 6. 33. 1 *Timothie* 4. 8. and though we cannot ſee the profit preſently, yet light and joy is *ſowen* for the Righteous, *Pſal.* 97. 11. Yea, his worke is his wages, and ſuch employment is our high preferments which made *Paul* to bleſſe God who counted him faithfull, and ſet him in the Miniſtery, 1 *Timothy* 1. 12. beſides the obedience of our youth is the moſt free Obedience, and ſo more acceptable to God, *Jeremiah* 2. 2. He remembereth the kindeneſſe of our youth eſpecially, when we can follow him through a Wilderneſſe of Temptations and tryals, and a Land that is not ſowen

It is a worke of Dignation, and not of Indigence, that God is pleaſed to uſe us as Inſtruments in his ſervice.

Poſſe & nolle nobile eſt. Sen. *When men have ſtrong Temptations to ſinne, and yet can deny themſelves, that is excellent.*

Juventus eſt puriſſima pars Eccleſiæ, & primitiæ ſpiritus ſunt ſuaviores & fervidiores. Doctor Sibbs *Concio ad Clerum.* p. 41.

See Mr. *Philip Godwin Domeſt. Duties*, on *Eccleſ.* 12. 1. p. 493, &c.

with profits and delights. This made him to call for the firſt-born, the firſt-fruites, for young and fat Sacrifices, *Exodus* 12. 5. *Leviticus* 4. 3. Now our bodies are moſt ſtrong, our wit moſt ſharp, our memories moſt capable and retentive, 1 *John* 2. 13, 14. And if we ſerve him in our good dayes, he'll help us in our evill ones: if we ſpend our Youth in his ſervice, he will ſupport us and ſupply us in our Old Age, *Iſay* 46. 3. 4. But if you diſhonour God now, and prefer his profeſt Enemy before him, giving the Dregs to God, and the Wine to the Devil; he will give you up to ſpiritual judgements (which are the ſoreſt judgements) he will hide his face from you and take no pleaſure in you, *Iſay* 9. 17. *I will not joy in your young men*, implying that when young people walke in Gods way, they are Gods joy and delight. When young people are proud, profane, idle, wanton, unclean, &c. Then come Feavers, Sword, Peſtilence and cut them off. When *Iſrael* fell to Idolatry, then a fire conſumed their young men, *Pſalm* 78. 63. and when they grew obſtinate and incorrigible then he gave their young men to the ſword, *Amos* 4. 10. that age which is moſt prone to ſin, is neareſt to judgement when God ſhall awaken Conſcience and ſet the ſinnes of thy Youth in Order before thee, the end of thy mirth will be bitterneſſe, *Eccleſ.* 11. 9. Be therefore perſwaded, not onely to creep or goe, but to fly from the luſts of Youth, 2 *Timothy* 2. 22. every Age hath its ſinnes, old Age is prone to ſecurity, and Covetouſneſſe and Youth to ſix ſinnes eſpecially.

ætàtis, viz. *Magno ſtudio, magnòque animi conatu; fugimus enim quæ periculoſiſſima, & nobis infenſa ſunt.*

1. To Pride and Selfe-conceitedneſſe, they are prone to Pride in heart, Habit, Haire, and New-found-Opinions: Hence the Apoſtle would not have a Miniſter to be a Novice, leſt he ſhould be puft up with Pride, 1 *Tim.* 3. 6.

2. To ſenſual Pleaſures, as Gameing, Feaſting, Hunting, Drinking, Dancing, (*Eccleſ.* 11. 9. *Judg.* 14. 10. *Job* 1. 14.) and eſpecially, to Wine and Women which ſteale away their hearts, *Hoſeah* 4. 11. It was a young man that followed the Harlot to her Houſe, *Proverbs* 7. 7. And therefore *Solomons* Mother counſels young *Solomon* not to give his ſtrength to Women, *Proverbs* 31. 3, 4. Oh how many perſons hath the Devill deſtroyed by Women! How many drown themſelves in cares and ſorrows, by marrying too ſoon. As ſoon as ever they are out of the ſhell (yea, like Lapwings they run with the ſhell on their heads) they muſt have a Wife (forſooth) before they know how to govern themſelves, much leſs a Family; when they are fitter to be the *Heeles* then the *Heads*; fitter to be commanded, then to be commanders of others.

Queſtion, *But when would you have young people to marry?*

Anſwer, I would have them obſerve Gods Method:

Firſt, get Grace, firſt Spirituals, and then Temporals follow, *Matthew* 6. 33.

Secondly, 'Tis impoſſible to preſcribe a ſet time when every one ſhould marry;

marry, there is ſo much difference in mens Conſtitutions, Callings, Conditions, *&c.* Yet if I might adviſe young people, I ſhould ſcarce adviſe a man to marry before five and twenty, nor a young woman till twenty; My *Reaſons* are,

1. Becauſe the married Condition requires people that have ſome experience in worldly Affaires, and ſpecially in Religion 1 *Peter* 3. 7. the Apoſtle would have the Husband to be a *man of Knowledge*: Now this Knowledge how to govern a Family wiſely and religiouſly cannot be attained without a conſiderable time.

Adam was a Man of full Age, and *Eve* a Woman, not a Childe, when God brought her to *Adam*. Of all people that we read of in the Scripture, Kings did uſe to marry ſooneſt, that ſo they might have Heires betimes, yet we reade of few of the Kings of *Iſrael* that married before twenty. 'Tis not for Children and green-heads raſhly to run upon ſuch weighty undertakings; they that marry in ſuch haſte ſhall repent by leiſure.

3. Mutability and unconſtancy, they be not ſettled nor ſtayed in their judgements. 'Tis the younger ſort that uſually are led away with errour: Old Birds, ſtayed Profeſſours, are not ſo ſoon caught with this Chaffe. Hence the Apoſtle Exhorts young *Timothy* to continue in the Truth, 1 *Tim.* 4, 16.

4, Raſhneſs, Headineſs and Revenge; ſuch were *Rehoboams* young Counſellours, 1 *Kings* 12. 6. 10. Youth is voyd of judgement, *Prov.* 7. 7. and apt to fly in the face of a Reprover.

Temeritas eſt florentis ætatis, prudentia ſenectutis. Cicero.

5. A diſeſteeming and ſleighting of old Age. They were young ones that mockt the Prophet, 2 *Kings* 2. 24. and deſpiſed *Job* 30. 1. 12. 'Twill be our wiſedome to fly theſe luſts betimes. Its a comely ſight to ſee mortified and ſelf-denying young people. They are ſubject to ſtronger Temptations and more violent Affections, there is a greater propenſity to ſinne in youth; and therefore the Obedience is the more excellent and acceptable, when out of love to God we can break through all theſe. Young perſons have many ſuiters, the World, the Fleſh, the Devil, all cry be mine, be mine. They all ly in wait for the flower of our dayes. The Fleſh caſts baits, the World digs pits, and the Devil ſets ſnares. So that unleſs we be magnanimous and reſolute we ſhall be foiled and overcome.

See more in Maſter *Henry Smiths* Sermon on *Eccleſ.* 12. 1.

Parkes on 2 *Timothy* 1. 5. *Gryffith* Gods building. p. 143. *&c.* Vindication of Presbyter. Government by *London* Miniſters. p. 150, *&c.*

6. A ſixth ſinne of Youth is, *Neglecting the ſeaſons of Grace*, not knowing the day of their Viſitation, a ſleighting the tenders and offers of Gods Grace unto them.

There is a time when the Lord cometh a wooing to the Soul, and by the motions of his Spirit knocks at the doores of our Hearts for entertainment, *Revelations* 3. 20. The Devil doth his utmoſt to hinder the match; and therefore he perſwadeth young perſons, that they are too young to be godly, and too young to deny themſelves in point of pleaſures and carnall delights, he tells them they may believe and repent time enough hereafter, when they are Old. He dealeth with them as the Philoſopher did with the young man that came to him, deſiring him to tell him when he ſhould marry. Oh ſaid the Philoſopher, thou art

too young, not yet, not yet; at laſt he grew old, and then he came to know when he ſhould marry, Not at all now ſaid he. The Application is eaſie.

1. Let ſuch conſider that there are thouſands and ten thouſands now in Hell that thought to have repented *Hereafter*. Many have an Intentionall, but no ſolid Repentance, they reſolve to repent, but they reſolve not when, and ſo delay, till the day of Grace bee paſt.

Cras corvina & reproba, Vox eſt. Clemangiis.

Vult & non vult piger.

2. Conſider, it is not in our power to repent when we pleaſe, God muſt give us the Grace, 2 *Timothy* 2.25. the way of Man is not in himſelf, It is God muſt turn us or we ſhall never be turned, *Jremiah* 31 .18. He muſt draw us or we ſhall never runne after him, *Canticles*, 1. 4. *John* 6. 44. We muſt obſerve Gods time or we looſe all.

3. How doſt thou know that thou ſhalt live till thou art old, younger, and better then thou are gone. Shorter graves then thine may be ſeen.

4. Suppoſe thou ſhouldeſt live till thou wert old, yet thy heart may then be ſo hardened that thou canſt not repent, and becauſe when God called thou wouldſt not anſwer, therefore thou ſhalt cry and ſhalt not be heard, *Prov.* 1.24. *Jer.* 22.21,22.

5. If it were in our power, yet we may in no wiſe deal ſo diſ-ingeniouſly with our God, as to give the Devil the Marrow of our Youth, and reſerve the dry bones of our old Age for God. It is no wiſedome to lay the greateſt load on the weakeſt Horſe. Old Age, (though in it ſelfe it be a Bleſſing) yet is accompanied with many troubles, ſickneſſes, and diſeaſes, they are the Dreggs, the Lees, the Winter of our dayes. As all Rivers meet in the Sea, ſo all diſeaſes meet in Old Age; Hence it is called the evil day, *Eccleſ.* 12. 3, 4, 5, &c. then the Eyes grow dimme, the Eares deafe, the Hands tremble, and the Leggs are feeble, and the Memory failes.

'Tis a time of ſpending, not of getting, and ſuch compulſive Repentance is ſeldome true. They are curſed that offer the blinde and the lame in Sacrifice, *Malachi* 1. 8. *ult.* and if the blinde and the lame were abhorred of *Davids* ſoul, much more of Gods, 2 *Samuel* 5. 8. 'Tis the greateſt Wiſedome in the World for young perſons to know the day of their Viſitation, and to improve the Seaſons of Grace, ſeeking the Lord while he may be found, *Iſaiah* 55.6. and opening when he knocketh.

Juveni patandum ſeni utendum.

'Tis good ſayling whileſt the Ship is ſound, the Pilot well, the Marriners ſtrong, the Gale favourable, and the Sea calme. The onely way to finde the Lord when we ſeeke him, is to ſeeke him in due time, even Now, 2 *Corinthians* 6. 2. Behold, *Now* is the acceptable Time. *Now* he calleth all men every where to Repent. See how the Holy Ghoſt prevents Objections. I'le repent hereafter. No, it muſt be now, *Acts* 17.30,31.

Objection,

Object. *I am rich, or I am poor, I am a Jew, or a Gentile, and cannot repent.*

Anſw. He calls *All* men.

Object. *I dwell amongſt ill neighbours.*

Anſw. He calls all men *every where.* The time preſent is the only time, the Time paſt is gone, the time to come we have no aſſurance of, the time preſent is our time; Hence we are called upon ſo oft to obey whileſt 'tis to day. *Pſal.*95. 7,8. *Heb.*3. 15. and to return (*i. e.*) preſently. *Iſai* 21. 12. In all obligations (ſay the Lawyers) where no time is ſpecified, there the condition is preſently to be performed. So *Jer.* 13. 15, 16. *Zech.* 1. 4. *Zeph.*2. 1,2.

Now becauſe we are naturally averſe and backward to this ſpecial duty, I ſhall give you 20. Conſiderations to Quicken you.

1. Conſider that this ſpeedy repenting and turning to God in our youth is *Comfortable*, becauſe 'tis a good evidence of the Truth of our Repentance, as late Repentance is ſeldome true, ſo ſpeedy repentance is ſeldome falſe. It's a good ſign we have made God our God indeed, when with *David* we can ſeek him early. *Pſal.* 63. 1. and with *Zacchens*, we make haſt to receive him joyfully. *Luke* 19. 6. This is a reward it ſelf, and carries meat in the mouth of it, there is a ſweet reſentment in the remembrance of a well-ſpent youth. Never did any repent of repenting too ſoon, but many have Repented their deferring ſo long. *Pœnitentia ſera rara vera.*

2. 'Tis more *Eaſie*; any thing taken when 'tis young, is more eaſily wrought upon. A twig is eaſily bent, a diſeaſe taken in the beginning, is eaſily cured; when every thing by delay growes worſe. When the fingers are growne ſtiffe, 'tis ill learning to play on the Lute. An old diſeaſe is hardly cured. The longer a Tree growes, the harder 'tis to pull it up. The further a Naile is driven, the harder 'tis to pull it out again. The acting of ſin ſtrengthens the Habit, and when ſin is become Habitual, connatural, and cuſtomary, 'tis hardly cured. *Jer.* 13. 23. *Iſay* 26. 10, 11. let favour be ſhewed to the wicked, (*i. e.*) all thoſe common favours of preſervation, ſupportation, food, raiment, health, wealth, &c. yet he *will not* learn righteouſneſſe though it be a lovely thing. *Quin noſt bonæ diſc. &c.* *Mille talia ingenia ut nigra lanarum nullum aliam colorem imbibunt.* D. Sibbs.

3. In the land of *Canaan* literally, where God had promiſed all bleſſings, as the Church with all her Priviledges and Ordinances, yet in deſpite of all theſe favours they *will* do unjuſtly.

3. They *will not* ('tis not ſo much they cannot) behold the Majeſty of the Lord, in his ſpecial works of mercy and judgement, when men are hardned and habituated in ſin, not all that Mount *Sinai* or Mount *Sion* can afford, neither *Johns* auſterity, nor Chriſts lenity can work upon them. *Matth.* 11. 17,18,19. and 23. 37,38. what's bred in the bone, will not out of the fleſh, when mens bones are full of the ſins of their youth, they uſually go with them to their graves. *Job* 20. 11. 'Tis well obſerved, that in our Saviours time of all that were poſſeſſed with evil ſpirits, the Devil was moſt hardly caſt out of thoſe whom he had poſſeſſed from their childhood. *Mark* 9. 2,29. By this delay the underſtanding is more darkned. *Epheſ.* 4. 18. the will becomes more ſtubborn and unyielding. All the powers of the ſoul are (as it were) chained and bound up that they cannot ſtirre to goodneſſe. Thus *Simon Magus* was held in the bonds of iniquity. *Acts* 8. 23. Every raigning ſin is a bond which the Devil caſts about men. So that they cannot ſtirre a ſtep in the way of grace. Beſides Satan hath a ſtrong plea againſt the ſoul, he'l plead preſcription, and ſo many

In Winter Gentlewomen *Can* hide their nakednesse, but in Summer they *Will* not. If a man is to be arreſted, he *can* forbear the Alehouſe, but let that danger be over, and he *Will* not. *Dediſcit animus ſero quæ didicit diu.* Seneca.

many yeares poſſeſſion which is eleven Points in Law.

πᾶν ὃ τι χαρὶν χαρᾶς. 3. 'Tis more *fruitfull*, we ſhall do more good, and receive more good, to him that hath, ſhall be given. We ſhall bring forth much penitential fruit, which will bring much glory to God, and in glorifying him lyeth our glory. *Job.* 15. 8. Suppoſe a man ſhould never Repent till he were old and ready to dye; though ſuch a man may be ſaved, yet his Graces are not ſo conſpicuous, nor can he do that good, nor bring that glory to God, as a young man that begins betimes to ſerve him. *Paul* was converted betimes, and ſee what abundance of glory he brought to God, what good he did in the Church, and what abundance of ſins he prevented, which elſe would have made head againſt him, and enſlaved him: how many famous Churches did he plant, *Rom.* 15. 19. and what abundance did he do, and ſuffer for Chriſt. 2 *Cor.* 11. 23. 24. if a man have a great way to go, it's good riſing early in the morning, ſuch a one ſhall get the ſtart of many ſluggards. 'Tis a thrifty courſe to be an early convert, the ſooner we ſubmit to the ſpirits conduct, the better, the more Peace and Liberty we ſhall attain.

Sanctificat, dicitat, ſanat quoque ſurgere mane. Moſt true in a ſpiritual ſenſe.

4. 'Tis more *Beautifull*, and lovely. Every thing is beautiful in its ſeaſon (*Eccleſ.* 3. 11.) now Gods uſual ſeaſon for repentance, is when we are young. *Eccleſ.* 12. 1. as we ſee in *Joſiah*, *Samuel*, *Obadiah*, &c. As a word ſpoken in ſeaſon, ſo a work done in ſeaſon, is both delightful and profitable. *Prov.* 15. 23. The truly godly man bringeth forth *fructum ſuum in tempore ſuo.* *Pſal.* 1. 3. fruit in its due ſeaſon. Chriſt delights to ſet forth his Vine-yard to ſuch as will bring him in his fruit in ſeaſon. *Mat.* 21. 41. The trees of Gods planting bring forth pleaſant fruit in their moneths. *Ezek.* 47. 12. God loves to have this Mannah of grace gathered early. *Exod.* 16. 21. 'tis the kindneſſe of our youth that he delights in. *Jerem.* 2. 2.

Æſtatis tempus eſt fructificandi tempus, quæ æſtate ſterilis eſt, hyeme fœcunda non erit. Muſcul.

5. We ſhall reſemble the ſervants of God, all their Obedience hath been prompt and ſpeedy. They are endued with the wiſdom which is from above, which is eaſily intreated to any goodneſſe. *James* 3. 17. *Pſal.* 27. 8. and 119. 60. *Abel* brought of the firſtlings of his flock, and the fat thereof. *Gen.* 4. 4. Chriſt calls *Matthew* from the receipt of cuſtom (a gainful Trade) and he *preſently* forſakes all and follows Chriſt, when he called *Simon* and *Andrew*, *James* and *John*, to leave all and follow him, they immediately left their nets and followed him. *Matth.* 4. 20. 22. when *Paul* was called he made no delayes, he invents no excuſes, he conſults not with fleſh and blood, but he *preſently* obeyes, and was not diſobedient to the heavenly Viſion. *Acts* 26. 19. *Gal.* 1. 16. when the Lord enlargeth the heart, they improve the opportunity, when he ſtrikes, they ſtrike, and when he moves, they move, and promptly obey. We have an excellent inſtance in *Abraham*, when ever the Lord commanded him to do any thing, though never ſo difficult to fleſh and blood, yet ſtill he readily obeyed.

Juſſus exire patriam, exivit; juſſus peregrinari in terra Canaan, *pigrinatus eſt; famis neceſſitate preſſus, patienter tulit primogenitum ſuum* Iſmaelem *unà cum matre domò ejici ere, juſſus ejecit.* Muſcul.

1. The Lord commanded him to forſake his own kindred and country, and to go to a Land that he knew not, he muſt forſake a certainty for an uncertainty, and he doth it preſently. *Gen.* 12. 1, 4. *Heb.* 11. 8. *Acts* 7. 3, 4, 5.

2. The Lord commanded him to circumciſe himſelf and his family; note, though *Abraham* were 99. yeares old, and had a great family, in which there was 300. and 18. which could bear arms; yet the *Self-ſame day* was *Abraham* circumciſed, and all the men of his houſe. *Gen.* 17. 23.

3. Above all his ſincere obedience appeares in his readineſſe, to offer

Iſaak

Iſaak in Sacrifice at Gods commandement. *Gen.*22. 2, 3, &c. God bids him take his *Iſaak*, his only ſon *Iſaak*, his only ſon *Iſaak* whom he loved, and go offer him in Sacrifice; and the Text tels us that he roſe up *early* in the morning, and took *Iſaak*, &c. There were many things which might have diſcouraged *Abraham* from ſo doing. *Quot verba tot ſtimuli & tentationes.*

1. He muſt take his *Son*, not his ſervant, not his friend, not his beaſt, but his ſon.

2. It muſt be *his own ſon*, not another mans.

3. His *onely* Son, if a man have many ſons, he may the better part with one, but if a man have but an one and onely ſon, it goeth near him to part with him. *Zach.* 12. 10.

4. His onely Son *Iſaak*, his laughter and joy, the Son of the Promiſe, (*Gen.*21.12.) in *Iſaack* ſhall thy ſeed be called; this was the ſaddeſt and ſoreſt tentation of all the reſt, ſince the *Meſſiah*, the Saviour of the world was to come of *Iſaak*; if he were killed, the ſafety and ſalvation of the world ſeemed to periſh with him.

5. *Whom thou loveſt*] To offer up an *Iſmael*, or a ſon which we hate, is not ſo much, but to offer up ſuch a ſon as was worthy to be beloved for his Piety and Obedience, was a great trial.

6. He himſelf muſt take him, he muſt ſeek no other Executioner, but with his own hands muſt he ſacrifice him.

7. When muſt he take him? *Now*. Take now thy ſon, he muſt take him preſently without deliberation or delay, God allowes him not an hour or a day to confer with any, or to comfort his diſtracted heart.

8. He muſt go to Mount *Moriah* three days journy, ſo long his ſoul muſt be kept in ſuſpence.

9. When he comes there, he muſt ſlay him, he muſt cut his throat, rip up his bowels, and burn his Quarters to aſhes on the Altar; ſo they did by burnt offerings. *Levit.* 1. 6,8,9.

10. This muſt not be done ſecretly, but he muſt be ſacrificed on a Mount, in the ſight of all the world. Thus ſtrong believers muſt look for ſtrong Temptations. God loves to try us in our moſt dear and delightful things which our hearts moſt affect, that it may appear which hath moſt of our hearts, God or they. *Deus imbecillioribus medicis, præcipuos præcipuis exercet tentationibus. Muſcul.*

[If any would ſee more, let him peruſe thoſe elaborate large Annot. on *Gen.*22. 2,3. Mr. *Herles* Ser. on *Gen.*22. 2,3, &c. D. *George Downam*'s Ser. on the ſame Text, and Doctor *Maxey*. *Venning*'s Milk and Honey. 2.Part. p.88. Sect. 257. *Sibelius* 1. Tom.p. 1.&c.]

6. Conſider the ſhortneſſe and uncertainty of our dayes, is a notable ſpur to ſpeedy Repentance; for as preſumption of Long life doth harden men, ſo Realizing of death, and looking on it as preſent, doth quicken and awaken men; now our life in Scripture is compared to a ſpan that is ſoon meaſured. *Pſal.* 39. 5. to a Tale that is ſoon told. *Pſal.* 90. 9. to a Vapour that quickly vaniſheth. *James* 4. 14. like a flower that ſoon fades. *Iſay* 40. 6,7,8. *Job* 14,2. *Pſal.*102.11. and 103. 15. *James* 1.10. 1 *Pet.* 1. 24. Like a Poſt or a Weavers ſhuttle, that fly ſpeedily. *Job* 7.6. and 9.25. We are obnoxious to above 300. diſeaſes, and to exceſſive Paſſions of joy, ſorrow, fear, envie, &c. which have killed many: beſides thouſands of Caſualties, a Tile from a houſe may kill thee, *Judg.*9. 53. a Beaſt may ſlay thee, a Haire, a Fly, a Raiſin ſtone may choke thee, as it hath done others. There's death in our Pots, Cups, Beds, Boards, &c. Death borders on our Birth, and our Cradle ſtands in our grave; we lament the loſſe of our *V.* Mr. *Ley*'s Funeral Ser. on that Text. *Mille modis morimur, uno bene.*

our Parents, how ſoon ſhall our friends bewaile ours, and as our life is ſhort, ſo 'tis *Uncertain*, no man knowes when, where, or how he ſhall dye. I am old (ſaith *Iſaak*) *and know not the day of my death.* Gen. 27. 3. God in his wiſdom hath hid from us our laſt day, that we might watch every day.

Idò latet ultimus dies, ut obſervetur omnis.

7. The ſeaſons of Grace are ſhort, time it ſelfe is ſhort, but opportunity is much ſhorter. Every day in the year is not a fair day, and every day in the week is not a Market day. Grace is not every dayes offer, and therefore we ſhould walk in the light, whileſt we have the light. *John* 12. 35, 36. as the day is ordained for men to work in, ſo is the day of Grace, wherein we muſt ſtore our ſelves againſt the winter of affliction. 'Tis our harveſt time wherein we muſt double our diligence. *Prov.* 10. 5. In this we may learn wiſdome from the men of the world; The Smith ſtrikes whileſt his iron is hot; The Husband-man makes hay whileſt the Sunne ſhines. The Marriner obſerves his Wind and Tide, the Lawyer his Termes, the Chapman his Faires and Markets, and the Gardiner his Seaſons. Yea, ſhall the Stork, the Crane, and the Swallow know the time of their coming, and ſhall not we know the day of our Viſitation? *Jer.* 8. 7. Doth the Bee loſe no faire day, and doth the Ant in Summer provide for Winter? *Prov.* 6. 8. and ſhall not we in the Summer of youth provide for the Winter of old age?

ὁ καιρὸς ὀξύς, *opportunitas eſt celeris.* Hippoc.

Non ſemper ſacras reddunt Oracula ſortes
Ipſaque non omni tempore fana patent.
Ovid.

There is but one acceptable time, which being neglected, is as a bird eſcaped out of the hand, or a ſhaft ſhot out of a bow, which cannot be recalled again. *Stocke.*

Tempeſtates ſuas vel bruta percipiunt, naturali inſtinctu & alteratione quadam in temperatura ad id tempus contingente edocta. Pemble.

8. Shall the Devill obſerve his ſeaſons to do miſchiefe. *Matth.* 13. 25. and Thieves, Hereticks, and Harlots take their opportunities to act their Villanies. *Job* 24. 15. *Prov.* 7. 9. *Gen.* 39. 11. *Mark* 6. 21. and ſhall not we obſerve our ſeaſons to do good?

See Mr. *Gournall* on *Epheſ.* 6. 11. p. 93, 94. &c.

9. In theſe Seaſons of Grace, the Lord is very ready and willing to be found of us; witneſſe thoſe Pathetical expreſſions. *Pſal.* 81. 13, 14. *Jer.* 4. 14. and 13. *ult.* *Ezek.* 18. 31. he knocks at the dores of our hearts by his ſpirit, by his word, by mercies and menaces, if by any means he may prevaile with us. *Rev.* 3. 20. Hence he's ſaid to wait that he may be gracious, to ſtretch forth his hands all the day long; to gather us as a Hen doth her chickens, and and promiſeth that we ſhall not loſe our labours, but that they who ſeek him early, and with their whole hearts, ſhall find him. *Deut.* 4. 29. 2 *Chron.* 15. 15. *Prov.* 8. 17. *Jer.* 29. 13.

See Mr. *Ant. Burges* Spi. Refining. 1 Part. Ser. 6. p. 403.

10. Neglecting the day of our Viſitation increaſeth wrath, and provokes the Lord to cut off young perſons in the flower of their dayes. If a man ſhould every day be adding ſticks to the fire, and Oyle to the flame, it muſt needs make the fire very terrible at laſt. Now the longer the fire burns, the harder 'tis to quench it; the further the Lord fetcheth his arm, the heavier will the blow come. Such Treaſure up wrath againſt the day of wrath. *Job* 36. 13. *Pſal.* 7. 11, 12. *Rom.* 2. 5.

Demus operam ut dum tanta in Chriſto effertur gratia, eam manu fidei continuò apprehendamus, ſecus enim ſi neglecta & elapſa fuerit ſemel occaſio gratiæ, tantam abeſt ut aliquid nobis ſit profuturæ iſta quæ nunc effertur gratia, ut etiam auctura ſit juſtam damnationem. Rolloc. in John 3. 17.

11. God takes ſpecial notice of peoples delayes, and ſets down every Minute that they abide in their ſin, and abuſe his Patience, hence he cryes. *Proverbs* 1. 22. *How long* ye ſimple ones will ye love ſimplicity? and *Pſal.* 4. 2. O ye ſons of men *How long* will ye love vanity? and denounceth a woe againſt *Jeruſalem* for her dallying and delaying. *Jer.* 13.

*Jer.*13. *ult.* *Woe unto thee O* Jeruſalem, *wilt thou not be made clean, when ſhall it once be?* After how many woings and warnings, after how many Invitations and Exhortations, wilt thou ſtill continue Impenitent and unreformed? how long wilt thou deferre thy Returning to me? when wilt thou be cleanſed from thy old abomination,? thou talkeſt of turning, and makeſt ſome offer, but when wilt thou turn in earneſt? what not after ſo many yeares purifying Sermons? not after ſo many melting mercies? not after ſo many purgeing judgements? not after ſo many dayes of Humiliation? Oh when will it once be? They were wilfully impenitent, God doth not ſay, *Canſt thou not*, but *wilt thou not* be made clean? many ſay they cannot leave their drunkenneſſe, ſwearing, &c. yet for gain, or for fear, in ſome companies they can forbear. So that the will is worſe then the underſtanding. *Jeremy* 6. 16. *Pſal.* 78 10. *Iſay* 30, 9. 15. and 42. 24. *Jeremy* 5. 3. and 8. 5. *Zach.* 7. 11. *Rom.* 8. 7.

See Mr. *Nalſons* Faſt Serm. on that Text.

Quamdiu hæreſis in vitiorum ſuorum ſuda pluviæ? ſanctius

12. Gods Spirit will not alwayes ſtrive with ſinfull, rebellious man. *Gen.* 6. 3. but when he hath uſed all means to reclaim them, and they will not be reclaimed, he will give them up in judgement to their own hearts luſts, ſo that he who is filthy ſhall be filthy ſtill, *Revel.* 22. 11. and ſince they would not be purged, they ſhall not be purged from their ſin, till they dye. *Ezek.*24.13.

13. Such ſin againſt the Attributes of God.

1. They ſin againſt his *Wiſdome*, as if God knew not which were the fitteſt time for them to repent in.

2. They ſin againſt his *Juſtice*, whileſt they ſay in their hearts God will not puniſh, though they be impenitent. *Deut.*29. 19, 20.

3. They abuſe his *Goodneſſe and Patience*, which ſhould lead them to Repentance. *Rom.*2.5. Hence thoſe that have favour ſhewed them, and yet *will not* learn righteouſneſſe, are charged with this, that they will not behold the Majeſty of the Lord, *Iſay* 26. 10.

14. Such ſin againſt equity and common Reaſon. Reaſon it ſelf bids us ſpeedily obey ſuch as counſel us for our good, eſpecially if they be our ſuperiours. If a Prince ſhould ſend a Pardon to a Rebel, provided he humbled himſelf and ſubmit, Reaſon it ſelf tels us that ſuch a one were very unwiſe, if he would not accept of mercy upon ſuch eaſie terms.

See more in my Beauty of Holineſs. *cap.*6 *per totum.*

15. Conſider what an exceeding hard thing it is to Repent. 'Tis no leſs then the change of nature, old cuſtoms and habits which are very hardly broken. *Jer.*13.23. To change a Lion into a Lamb, fire into water, darkneſs into light, is a work of omnipotency, and ſuch is Repentance, 'tis not in our power, 'tis Gods free gift, and muſt be accepted of, when he offers it. 2 *Tim.*2.25.

16. Conſider the vile nature of ſin.

1. 'Tis the * *Poyſon* of the ſoul. *Rom.*3.13. now the ſooner we vomit up this poyſon by a free and full confeſſion of it, the better.

2. Sin is the ſouls *ſickneſs*, it ſtabs and wounds the conſcience; now diſeaſes and wounds, the longer they go undreſt, the hardlier are they cured.

3. It's a *Thief* to us, and a *Traytour* to God. It robs us of our ſtrength, Peace and comfort, now the longer a Thief keeps poſſeſſion, the harder 'tis to caſt him out: and to entertain a Traytor to our Soveraign, is Treaſon.

V. Craſhaw's Serm. on *Pſal.* 140.3 and *Taylor's* Types, *p.* 306, and 327. *Church's* Treaſury. *p.* 146. *Weemſe* 1. Vol. *p.* 97.

4. 'Tis *a Debt*, *Matth.*6.12. *Pſal.*51.1. now the further a man runs in debt, the harder it is to get out again.

See more Mr. *Burroughs* evill of ſin, and Dr. *Bolton* in Folio.

3. 'Tis *Folly*, *madneſſe*, *darkneſſe*, *blindneſſe*, *filth*, &c. and therefore with all ſpeed to be oppoſed and purged out.

17. We would have God to hear us ſpeedily. *Pſal.* 131. 2. and 77. 7. then 'tis but Reaſon that we ſhould hear him ſpeedily, and if we may not ſay to our Neighbour, Go, and come again to morrow, much leſſe to God. *Prov.*3.28.

18. We ſhall cauſe joy in Heaven. *Luke* 15. 7.

1. God himſelf rejoyceth that he hath a new ſon, he eſteems more of one poor, humbled, repentant ſinner, then of ten thouſand proud Phariſees, who in their own conceits need no Repentance.

V.M.Calamies Faſt Serm. on *Jer.*18. 7,8. *p.*41,42.

2. Chriſt rejoyceth to ſee of the travel of his ſoul, and that he hath a new member added to his myſtical body.

3. The Holy Ghoſt rejoyceth that he hath a new Temple to dwell in.

Lacryma pœnitentium ſunt Angelorum vinum. Bern.

4. The Angels in Heaven rejoyce that they have a New Fellow-ſervant to ſing praiſes to their Lord.

5. The Church rejoyceth that one more is added unto their number.

19. 'Tis a point of the higheſt wiſdom to know and improve the day of our Viſitation. 'Tis only the wiſe mans heart that diſcerneth times and ſeaſons. *Prov.*22.3. *Eccleſ.* 8.5. *Epheſ.* 5. 15, 16. he is wiſe to redeem the Time paſt with repentance, the time preſent with diligence, and the time to come with providence. He obſerves the fit time of doing Gods commads. 'Twas the high commendations of the men of *Iſſacher*, that they were men that had underſtanding of the times, and knew what ought to be done. 1 *Chron.*12.32. 'Tis one of the higheſt acts of Practical wiſdom, rightly to improve the ſeaſons of Grace.

Opportunitas virum indicat.

20. Laſtly, the neglecting and ſquandring away theſe ſeaſons of grace brings Ruine to a perſon or Nation. God hath appointed a ſeaſon wherein to call and convert men, and thoſe that ſlight theſe ſeaſons undo themſelves, when the harveſt of grace is paſt, and the ſummer ended, no wonder if men be not ſaved. This very ſin ruined *Jeruſalem*, the not knowing the day of her Viſitation. *Luke* 19.42,44. when God gives people ſpace to repent, and they will not repent, then he caſts them into a * bed of ſorrow. *Rev.* 2.21, 22. Upon the well or ill ſpending of theſe ſeaſons of Grace, depends our eternal Weal or Woe. Let then theſe Conſiderations Quicken thee to a ſpeedy improvement of them, that thou mayeſt have cauſe to bleſſe God, that ever thou readeſt theſe lines, and they may never be a witneſſe againſt thee for thy negligence, in that great day of the Lord. God records every Sermon, he ſets down the day and year when 'twas preacht *Iſay* 1.1. *Jer.*1.2,3. *Hag.*1.1. and he will one day reckon with us for them; and therefore we had need to live up to our Means and Mercies, and to anſwer them with an holy and obedient converſation, that our Sermons may riſe for our Juſtification, and not for our Confuſion. Let us ſow to the Spirit betimes, for as men ſow, ſo ſhall they reap; he that in the Seed-time of his youth ſowes nothing but Tares and wild Oates, in the harveſt of his age muſt not expect a crop of corn. But he that ſowes to the Spirit, ſhall of the Spirit reap life everlaſting.

* *Percutiam cum morbo & ægritudine, ut quæ modò in voluptatum lecto quieſcit, decumbat in lecto ægritudinis.* à Lapide.

See more Reaſons, *Madens* Ser. on *Luke* 19.42. *c.*14,15,16. D.*Prideaux* Ser.on *Mat.*5.23. *p.*20,21. *Fenner* on *Prov.*1.28.& *Gen.*6.3. & *Luke* 23. 42. *Dyke* on Repent. *c.*16.*p.*150.&c. Mr. *Jer. Dyke*'s ſelect Ser. on *Prov.* 23. 23. *p.*359. and on 1 *Theſ.*5.19. *p.*27. D.*Preſton.*on Sacram. Ser.3. *p.* 326. *Taylor* on *Titus. p.*47. &c. Mr.*Obad.Sedgwick. Rev.* 3. 20. Mr. *Greſſe Ser.* on *Luke* 19.41. *p.*242. Mr. *Wheatly*'s Redemption of time. Mr. *Ant. Burgeſſe* Spi. Refining. 1. Part.Ser. 75. and Mr. *John Downams* Warfar. *l.* 2. *c.*29, &c. *p.*184. Fol. Mr.*Sangars* Morning Lect.*Rev.*2.21. *p.*211. Mr.*Froyſel*, his Gale of opportunity. Mr.*Beeſly* Ser.8.on *Eccleſ.*12.1. Mr.*Chiſhull* on *Luke* 19.42.

From

From a child thou haſt known the holy Scriptures.

2. *Obſerve,*

Young *Timothies* ſhould read the Scriptures betimes. Thoſe that are devoted to the work of the Miniſtery, ſhould bee ſeaſoned betimes with Scripture-Learning, they muſt even ſuck it in with their Mothers milk. 1 *Tim.* 4. 6. They muſt not give themſelves to the Reading of Trifflers, as many young men that firſt begin with School-men, Controverſialiſts, Fathers, Poſtilers, &c. This breeds ſo many Arminians, Socinians and Hereticks; they are given up in judgement to believe lies, for contemning the Scriptures of Truth. As for the * *Schoole-men* they bring forth Cobwebs, fine for Threed, but of no uſe. They torture their Reader with abundance of vermiculate, rotten, hollow Queſtions, with many needleſs Queries and Utrums. One compares them to a man that hath bread and good wine hanging on both ſides, yet himſelf ſits hungrily gnawing a flint ſtone. One *Auſtin* amongſt the ancients, and one Queſtion amongſt the modern Divines will yield more ſolid Divinity, then all the School-men with their vain diſputations, Jejune diſtinctions, Quodlibetical, idle, curious, Sceptical Queries, and meer ſpeculations, Yea, *Bucer* affirms that there is more Holineſſe to be found in *Seneca*, then in moſt of the School-men. They * darken the Truth by framing all Religion according to the platform of Philoſophy, confounding the principles of Divinity and Philoſophy together. Yet by men that are ſolid, ſeaſoned, ſanctified, ſome good may be picked out of them, which ſhewes the folly of the Papiſts who cry. *Plus apud ſe valere unum Lumbardum* (*Scholaſticæ diſciplinæ Patrem*) *quàm centum* † Lutheros, *ducentos* Melanchthones, *trecentos* Bullingeros, *quadringentos Martyres*, *quingentos* Calvinos.

* *Non eſt operæ pretium* (*præſertim juvenibus*) *Scholaſticorum placitis inniti, quia tales Scholaſticos evadit plerumque phantaſticus ut aranea ſeipſum eviſcerans ad capiendas muſcas.* D. Prideaux.

Nihil pejus nimio acumine. In utramque partem diſputant omnia, vix quicquam certi habent. V. D. *Arrow-Smith. Taſſita S. Orat.* 2. *p.* 11. *&c.*

* *Hi potius ſuperſtitionibus & ſubtilitatibus ſtirant, quàm Textûs ſimplicitati. V.* Altingium. *Tom.* 2. *P.* 1. *Problem.* 3. *p.* 17. *&c.*

Bowles *Paſtor. Evangel. l.* 1 *c.* 19 *p.* 125.

D. Prideaux *faſcicul. Edit.* 2. *in fine. p.* 1, 2. *&c.*

D. Hibbs *Concio ad Clerum. p.* 46. 47. *Taſſita ſacra. Oratio* 2. *p.* 11. *&c.*

† Yet *Eraſmus* confeſſeth that he learned more from one ſhort page of *Luthers* writings, then from all *Toomas Aquinas* his great Books.

Habeantur Patres dum rectam viam indicant pro Luminibus, *at nobis ſit unicum numen. Rivet Iſagoge ad ſcript. c.* 18. *p.* 269. *ubi plura. Et* Bowles *Paſtor. Evangel. l.* 1. *c.* 19. *p.* 122. *&c.*

V. Toſſanus his Synopſis of the Fathers and the Schoolmen.

2. Others prefer the reading of the *Fathers* before the ſacred Scriptures. Though we Reverence the ancient Fathers, and bleſſe God for their Light, yet the Ancient of dayes is more ancient then they, and his word is to be preferred before all their writings; for they were men, and had their *nævos*, their failings and infirmities, as other men. One ſound reaſon drawn from Scripture, is of more worth and weight then the ſaying of a thouſand *Auſtins*, *Origens*, *Chryſoſtomes*, &c. Men had need to be well grounded in the Scriptures, before they read the Fathers; for we ſhould try the Fathers by the Scriptures, and not the Scriptures by the Fathers. He that will not believe *Moſes* and the Prophets, will not believe though one aroſe from the dead.

[See Rules for Reading and citing the Fathers. *Perkins* 2. Vol. *Problem.* 1. *p.* 486. D. *Hills* Serm. on *Jer.* 6. 16. *p.* 24, 25. Mr. *Trapps* Com. on 2 *Tim.* 3. 16. *Weemſe* Vol. 1. *l.* 3. *c.* 1. *Reynolds* againſt *Hart. cap.* 5. *Sect.* 1. *p.* 184. Luthers *Colloq.* Engliſh. *cap.* 29.]

* M. *Ezek. Culverwell's* Time well ſpent. *p.* 297. & 321.

It is well obſerved by a Pious and experienc't * Divine, that it is a moſt worthy travail for Students in Divinity, to refer all their ſtudy, firſt for the true ſenſe of Scripture which onely will make a man a grounded Divine, able to teach the truth, and confute error.

2. For the right uſe of it in himſelf and others, for amendment of life and all good duties. This courſe have I by experience (ſaith he) found profitable, and reſolved upon, *viz.* to be diligent in reading the holy Scriptures, and of them at the leaſt 4. Chapters daily, in like manner (for the increaſe of my knowledge) to ſpend 3. houres in the fore-noon in ſearching out the ſenſe of the hardeſt places, as two in the after-noon in ſearching out the propriety of the Tongues, and other two in peruſing the Tracts and Commentaries of learned men; one in Meditation and Prayer, and what time remains, to ſpend the ſame in brotherly conference.

3. Obſerve, *That women and children may and muſt read the Scriptures. Timothy* a child knowes the Scriptures, and his Grand-mother and his Mother taught him. *Priſcilla* a woman inſtructs eloquent *Apollos. Act.* 18. 26. God commands men, women and children to hear and learn his law. *Deuteron.* 6. 6,7,8. and 31. 12. and God promiſeth it as a ſpecial priviledge, that in Goſpel-times all ſhall know him from the greateſt to the leaſt. *Jeremy* 31. 34. All that expect eternal life, are commanded to read the Scriptures, but women and children expect eternal life as well as others, therefore they muſt read the Scriptures. *John* 5. 39. God would not have us ſtrangers to his word, he would have it not barely lodge for a night, but *dwell* in us, and that not onely ſufficiently, but richly and abundantly. *Coloſſians* 3.16. and therefore 'tis that he blames his people, that when he had preacht to them the *Magnalia legis*, the great and choyce things of his Law, yet they accounted them as ſtrange things. *Hoſ.* 8. 12.

V. Chameir *Controverſ. Tom.* 1. *l.* 1. *c.* 1. and B. *Ushers* Body of Divin.

4. *Obſerve,*

That the Scriptures are not ſo dark as ſome would make them, if women and children muſt read them, then ſure there's ſomething plain in them. As there are Depths in them where the Elephant may ſwimme, ſo there are Fords where the Lamb may wade. The plainneſs and perſpicuity of the Scripture is ſo fully proved by others, that I ſhall refer you to them for ſatisfaction. See Mr. *Leighs* Body of Divinity. *l.* 1. *c.* 8. *p.* 99. B. *Ushers* Body of Divinity. *p.* 21. *Hildersham* on *Pſalm* 51. 6. *Lect.* 102. and *Lect.* 144. *p.* 768. *Camero. de controverſ. Judic. cap.* 10. *pag.* 598. Folio. *Walæus Loci com. p.* 143. &c.

The Holy Scriptures. By the *Holy* Scripture is here meant principally the Old Teſtament. For the New Teſt. (at leaſt all of it) was not written when *Timothy* was a child, the Canon was not then compleated. Hence *Obſerve,*

That the Scriptures of the Old Teſtament are the word of God; and ſo are uſeful for us ſtill. Many Sectaries cry out of the Law, and the Old Teſtament as a low, poor, mean thing; when the Holy Ghoſt here calls it, *The Holy Scripture, which is able to make us wiſe unto ſalvation.* How contrary is the Language of theſe profane men to the Language of Gods Spirit? This is a great Controverſie in our dayes, I ſhall therefore.

Tria ſunt quæ V. T. dignitatem nobis dicunt viz. *ejus Materia, efficiens & finis. Materia ſunt præcepta ſacra & Hiſtoria. Efficiens, Deus; finis ædificatio & ſalus Eccleſia.* Hornbech.

1. By Arguments prove the Old Teſtament to be Authentick, and ſtill in force.

2. I ſhall anſwer all the Anabaptiſtick Cavils that are raiſed againſt it.

3. I ſhall make ſome brief Application.

1. The

1. The Scriptures of the Old Teſtament are of Divine Authority, Canonical, a Rule of Faith and good Life, which appears thus.

1. that which Chriſt and his Apoſtles have commended to us as a Rule of Faith and good Life, muſt needs be of Divine Authority, and ought ſtill to be obſerved by us: but Chriſt and his Apoſtles have commended the Old Teſtament to us as a Rule of Faith and good Life *Ergo*, The *Major* no Sober man will deny. The *Minor* I prove; Firſt from *John* 5. 39. Chriſt ſends us to the Old Teſtament, and bids us ſearch thoſe Scriptures, (for the New Teſtament was not then written;) Now to what end ſhould we ſearch them, if they were of no validity. So *Paul* tells us, *Romans* 15. 4. *Whatſoever things were written afore-time* (*viz.* in the Old Teſtament) *they were written for our Learning*. *Apollos* is commended for his admirable dexterity in opening the Scriptures of the Old Teſtament, *Acts* 18.24.

2. Chriſt and his Apoſtles (to ſhew the Divine Authority of the Old Teſtament even in Goſpel times) did fetch Arguments out of the Old, to confirm many points of Doctrine and Practice, when ſome doubted whether Chriſt were the Meſſiah, Chriſt proves it out of *Iſay* 35.& 53 and 61. when others Queſtioned the Reſurrection; Chriſt confutes them out of *Exodus* 4. I am the God of *Abraham*, *Iſaac* and *Jacob*. When a Queſtion aroſe about Divorcements, Chriſt hath recourſe preſently to the Old Teſtament, and alledgeth thoſe words, *Geneſis* 2. For this cauſe a man ſhall leave Father and Mother, and they two (not they twenty, as the Polygamiſtical Anabaptiſts would have it) ſhall be one fleſh. So when the Phariſees accuſed Chriſts Diſciples for breach of the Sabbath, Chriſt preſently defends them with an Old Teſtament proof, *Matthew* 12.3. compared with 1 *Samuel* 21.6. So when the Scribes and Phariſees taught for Doctrines the Precepts of men, Chriſt confutes them, out of *Iſay* 29 13. When Chriſt would teach men to deal juſtly and to doe as they would be done by, he proves it from the Law and the Prophets, which comprehend the whole Old Teſtament, *Mat*.7.12. So did *Paul*, *Acts* 26.22. and 28.23. he taught nothing but what was written in the Law and the Prophets. So *Epheſians* 6. 2, 3. and *Peter* confirmed what he ſaid out of the Old Teſtament, 1 *Peter* 2.4. and 1.1,15. When *Paul* would fright men from murmuring, he brings an Old Teſtament Example, 1 *Cor*. 10.6.11. *All theſe things are written for our Example*. So he proves Juſtification by Faith out of the Old Teſtament, by *Abrahams* being juſtified by Faith, *Rom*. 4. He proves the maintenance of Miniſters to be due, from the Law, 1 *Cor*.9.7,8. All this proves that the Old Teſtament is not abrogated.

3. The Word of the Lord endures for ever, not a Jod or tittle of it ſhall paſs away till all be fulfilled, *Matthew* 5.18. But the writings of *Moſes* and the Prophets are the Word of God; Hence they are called, *His Statutes*, *his Teſtimonies*, *his Law and his Commandements*, and in our doubts we muſt to the Law and Teſtimony as our Rule. *Iſay* 8. 20. and *Peter* tells us (2 *Peter* 1.19.) that we have a more ſure word of Propheſie (ſpeaking of the Old Teſtament) whereunto ye do well to take heed as to a light ſhining in a dark place; and if they do well that take it for their Rule and Guide, then they do ill that reject it, to follow ſome *Ignis fatuus*, ſome New-light of their own inventing.

4. He that denieth the Old Teſtament (when it croſſeth his Luſts) will when a Tempation comes deny the New Teſtament alſo; for the Penmen of the Old Teſtament were inſpired with the ſame Holy Spirit of Truth, as were the Penmen of the New.

There

There is but one Spirit, 2 *Corinthians* 4.13. and it cannot ſpeak Truth in *Paul*, and falſhood in *Moſes*; but the ſame Holy Spirit which ſpake by *Peter*, *Paul*, *John*, &c. Spake alſo by *Moſes*, *Iſay*, *David*, *Jerewy*, *Luke* 1. 70. *Hebrewes* 1. 1. 2 *Peter* 1. 21. Queſtion one, and you will quickly queſtion all; Queſtion *Moſes*, and you will queſtion *Matthew*; Queſtion *Matthew*, and you will queſtion *Paul*; till at laſt with the Quakers you have caſt off all. For what is the Old Teſtament but the New obſcure? And what is the New Teſtament but the Old made plain? both have an eye to Chriſt, they being ſaved in the Old Teſtament by beſieving that Chriſt would come, and we in the New by believing that Chriſt is come. So that, deny one, and you will quickly deny both.

Novum Teſtamentum in Vetere velatum, & Vetus in Novo revelatum eſſe, dixit, Auguſtinus.

5 The Anabaptiſts themſelves who cry out moſt againſt Old Teſtament proofs, yet are as ready as any to borrow proofs from thence, when they think it may make for their advantage.

Thus the Anabaptiſts in *Germany* (that cried down the Old Teſtament, yet) went about to juſtifie their riſing againſt their Superiours from the Example of the *Iſraelites* riſing againſt *Pharaoh*, and when we demand what grounds they have to preach without a call, they can then cite, *Numbers* 11. 25. 2 *Chronicles* 17. 7. *Joel* 2. 28. I hope they will allow us the ſame Liberty which they take themſelves, and when we cite Old Teſtament proofs againſt Tolerations, and for puniſhing blaſphemers with death, they will not be offended.

6. How ſhall we be able to convince a Jew that Chriſt is the true Meſſias? It muſt be out of the Old Teſtament, (for the New he wil not believe) Now that Chriſt is already come, according to the Promiſes and Propheſies of him, is as cleare as the Sunne, by Old Teſtament proofes.

Quomodo probabitur demonſtrative, Chriſtum eſſe Meſſiam illum niſi per Vetus Teſtamentum? comparando & conferendo prædictiones impletas, Luke 24. 27. Hornbeck.

1. He came into the World at the time foretold, *Daniel* 9. 24. after ſeventy weaks (*i.*) fourty nine years the *Meſſiah* ſhall come, therefore the *Meſſiah* is now, for from that time till now is two thouſand yeares and more as appears by Hiſtory.

2. The place of his Birth was foretod, *Micah* 5. 2. and accordingly Chriſt was born at *Bethlem*, *Matthew* 2. 6.

3. 'Twas propheſied that he ſhould be meeke and lowly (not a glorious earthly King that ſhould come with fire and ſword to ſubdue Kingdomes) *Iſay* 42.2. *Zech.* 9.9. accordingly he was ſo, *Matt.* 11. 28.

4. 'Twas propheſied that he ſhould be crucified, *Pſalm* 21. *Iſay* 53. and he was ſo, *Matthew* 26.3. 'Twas propheſied that he ſhould riſe again *Pſalm* 16. and he did ſo, *Matthew* 28. and Gods judgements on the Jewes to this day, who deſired his blood might be on them and their children, and it is ſo, for at this day they are a curſed, ſcattered, contemptible people: This Argument convinced a Jew fourſcore yeares agoe in *England*. Thus we ſee the neceſſity of the Old Teſtament in this reſpect. [See more Reaſons in Maſter *Rowles* Confeſſion of Faith. p. 30. 31, &c.

See more in Mr. *Hieron* Ser. on *Luke* 7 70. p. 115.

An

An Anſwer to the Anabaptiſticall cavils againſt the Old Teſtament.

Objection *If the Old Teſtament be not abrogated, then we are ſtill bound to Circumciſion, Sacrifice, and other Legal Rites.*

Anſwer, It doth not follow, for though theſe Jewiſh Ceremonies are now aboliſht, yet it may be uſeful to know them, though we are not bound to the Practice of them.

Abrogata eſt Lex Ceremonialis non quoad uſum Hiſtoricum, ſed Typicum ac ſignifitativum tantùm. Arnoldus. The Ceremoniall Law is ſtill a Teacher of Moral Duties, as 1 *Corinthians* 5. 7. 13. and 1 *Timothy* 2. 8. and *James* 1. 18.

1. That we may ſee what the Jewiſh Pædagogy was, and how God ruled his Church then.

2. That we may be thankful to God who hath ſet us in a better condition, and eaſed of all thoſe tireſome journeyes and coſtly ſacrifices. Now what fallacious arguing is this? becauſe the Types and Sacrifices of the Old Teſtament are aboliſht. *Ergo*, all the Old Teſtament is aboliſht. Every freſhman can tell them, *à parte ad totum non valet Argumentum*, E. g. Some compounded Anabaptiſts are notorious Heretickes, ſhall we therefore conclude that all are ſo? All that they can gather is this, That ſince the Ceremonial Law is ceaſt, *Ergo*, ſomething in the Old Teſtament is ceaſt. This no man denies, but under this pretence to caſt off all the Old Teſtament wherein are ſo many excellent inſtructions tending to Faith and good Life, is moſt unjuſt and ungodly dealing; and this may ſerve in Anſwer to that *Socinian* Argument from *Heb.* 8. 13. and 7. 18. where the Old Covenant is ſaid to vaniſh.

The N. T. excelleth the Old (though the ſame for ſubſtance) in twelve particulars. *V. Paræum in Rom.* 1. 1.

Eſt fallacia à dicto ſecundum quid, ad dictum ſimpliciter.

Anſwer, The Apoſtle ſpeaks not there of the Doctrine of *Moſes* and the Prophets as if it ſhould vaniſh, for then he ſhould contradict himſelf, *Acts* 26. 27. and Chriſt *Luke* 24. 27. 44. and *Peter*, *Acts* 10. 43. but he ſpeaks expreſly of the Ceremonial Types and Sacrifices, which he calls, V. 5. Shadows of Heavenly things, but Chriſt the Subſtance being come, thoſe ſhadows are gone, *Coloſ.* 2. 16. 17.

By diſannulling the Old Teſtament, he doth not mean the Bookes of the Old Teſtament, but that old manner of publiſhing, adminiſtering and applying the Covenant. *Lyford.*

2. Objection, *Matthew* 11. 13. *All the Prophets and the Law continued* (ſay they) *but till John.*

Anſw. We muſt diſtinguiſh of theſe Terms the Law and the Prophets.

1. Sometimes they are taken Generally for the whole Body and Canon of the Books of the Old Teſtament.

2. Sometimes for thoſe Legal Sermons and Types of the Meſſias to come, and in this latter ſenſe the words are hear to be taken. *q. d.* The things which the Prophets foretold of Chriſt and the Types of him in the Law, began to be fulfilled in the time of *John*, and therefore there needed now no more predictions, but a manifeſtation of the *Meſſias* to *Iſrael*, which was *Johns* Office to doe, *John* 1. 29. the Prophets ſhewed that Chriſt was to come, and *John* ſhews that he was now come. So that here the

1. *Loquitur Chriſtus non de tota Lege ſed de Umbris Legis & Prophetarum, qua tunc incipiebant impleri, & abrogari.*

2. *De Vaticiniis implendis in N. T. qua tunc cæperunt impleri & determinari.* Paræus.

Argument. à particulari ad Univerſale, & à parte ad totum.

the Anabaptiſts run into the former fallacy, which Chriſt ſpeaks of; the Types, and part of the O. T. they apply to the whole, in which are many Evangelical Sermons of the Prophets.

3. Objection. 2 *Corinthians* 3. 11. *The Vail is taken away by Chriſt.*

Evacuatur in Chriſto non V. T. ſed velamen ejus. Aug.

Anſwer, By the Vail is not meant the Law of *Moſes* (as *Socinus* would have it) but the blindneſs and hardneſs of the Jews, which by their converſion ſhould be taken away, V. 16.

2. Suppoſe he ſhould ſpeak of the Ceremonial Law, muſt therefore all the Law be abrogated?

3. Suppoſe he ſhould ſpeak of all the Lawes of *Moſes* (which will not be granted) ſhall we therefore caſt off all the Old Teſtament, as the Prophets, *Pſalmes*, &c. God forbid. The New Teſtament doth not abrogate but illuſtrate the Old, and makes things clearer. Chriſt is the ſubſtance of both; all the Sacrifices were but Types and ſhadows of Chriſt the true Sacrifice. 'Tis neceſſary therefore to read both, for many things in the Old Teſtament help to illuſtrate the New, and many things in the New Teſtament help to illuſtrate the Old.

Acceſſione Novi T. Non perfectius, ſed clarius factum eſt. V. T.

4. Objection, *Iſay* 54. 13. *All thy people ſhall be taught of God*, Ergo *there is no need of the Old Teſtament.*

Anſwer, Nor of the New neither if theſe words ſhould be taken *Simply* according to the Letter. If the ſingle teaching of Gods Spirit were ſufficient as the Quakers ſay the Light within them is, then farewell Old and New Teſtament both, and ſuch high attainers there are (in their owne conceits) that have caſt off both: But the words are to be taken *Comparatively*: In Goſpel times they ſhall not be ſo much taught by men, as by God himſelf; he by his Spirit will bleſs and water the labour of his Miniſters, and will teach us effectually the myſteries of ſalvation.

See this Text more fully opened, in my *Sal Terræ. c.5.*

Now what is here to overthrow the Old Teſtament? becauſe in Goſpel times Gods Spirit ſhall accompany his Ordinances and make them fruitful; *Ergo* the Old Teſtament is aboliſhed. This is Anabaptiſts Logick.

2. I anſwer *ad Hominem.* Is not this an Old Teſtament proof, and if it be aboliſht, why do you make ſuch uſe of it againſt the Scriptures and the Miniſtery?

5. Objection, *Chriſt is the End of the Law.* Rom. 10. 4. *Ergo 'tis now aboliſhed.*

Anſwer, Chriſt hath put an End to the Ceremonial Law, becauſe 'twas but a ſhadow of him who was the Body, Truth and Subſtance, *John* 1. 17. *Col.* 2. 17. but he hath not aboliſhed the Moral Law, *Matth.* 5. 17. 'Tis ſtill to us a Rule of Obedience. Chriſt is *Finis Legis perficiens, non interficiens*, the perfecting and conſummating end, but not the deſtroying and aboliſhing end thereof.

6. It may be *profitable* (ſay the *Socinians*) but 'tis not *neceſſary* to read the Old Teſtament.

Anſwer, Whom ſhall we believe, blaſphemous *Socinus*, or our bleſſed Saviour?

1. Chriſt commands us to ſearch the Scriptures of the Old Teſtament ſo that 'tis neceſſary to read them, *Neceſſitate præcepti.*

2. Tis able to make us wiſe to ſalvation, 2 *Tim.* 3. 15. and ſo is neceſſary, *Neceſſitate medii.*

3. *Neceſſitate Signi*, 'tis a ſign we are Chriſts ſheep, when we hear his voice, and that we are bleſſed indeed when we can meditate in his Law night and day, *Pſal.* 1. 1, 2.

7. Object.

Object. *There is ſufficient for our ſalvation revealed in the New Teſtament. Ergo, there's no need of the Old.*

Anſw: God knowes what is ſufficient for man, better then we; he could have comprized his word in a leſſer Volume then the N.T. but ſince in his wiſdom and goodneſſe he hath provided not only ſufficiently, but abundantly for our direction and comfort, we may not quarrel at his goodneſſe, but do our duty, and anſwer his bounty with obedience,

Summâ ſapientiâ & bonitate non ſolum ad ſufficientiam, ſed ad plenitudinem fidei diſpenſare nobis voluit. Polan.

[Theſe are the chief Socinian Cavils, if any would ſee more, he may peruſe *Brochmand* C C. *Tom.*1. *de ſacra Script. Q.*5. *p.*77. *&* 83. Altingius *loci com. Tom.*1. *P.*2. *p.*281. Hornbeck *contra Socin.* l.1. *c.*4. *Sect.*1,2,3. Arnoldus *cont. Socin. cap.*1. *p.*4,5, *&c.* and Mr. L*yford*, Plain mans Senſes exerciſed, *cap.*2. *p*, 40, *&c.*]

Uſe. 1. Serves for reproof to thoſe Manichees Marcionites, Valentinians, Carpocratians, Arminians, Socinians, Anabaptiſts, and Libertines of our time who decry all arguing from Old Teſtament proofs; as Legal, antiquated and childiſh. This is, and ſhould be matter of deep Lamentation to us. *Pſal.*119.136. 'Tis time for the Lord to ariſe when men ſhall deſtroy all his Lawes. *Pſal.*119, 126. The Court-Biſhops went about to deſtroy the ſecond and the fourth Commandements, (in their Practice eſpecially) and God hath caſt them out; a Sect are now riſen, that go about to deſtroy all Gods Lawes, they will certainly fall. The more they oppoſe and diſgrace it, the more by an holy Antiperriſtaſis, we ſhould love it. *Pſal.*119. 127. So ſhall we have Peace, and nothing ſhall offend us. P*ſalm* 119.165. As our Saviour prayed for the perſecutors of his perſon, Father forgive them for they know not what they do; ſo ſhall I pray for thoſe that oppoſe his Truth revealed in the Old Teſtament, Father forgive them, for they know not (or at leaſt conſider not) what they do. Why? what do they? They open a gap to abundance of ſin and profaneneſſe; for how many ſins are there which are expreſſely condemned in the Old Teſtament, which yet are ſcarcely mentioned in the New. *E. g.* How oft is the prophanation of the Sabbath forbidden in the Old Teſtament, and the profaneneſſe of it threatned with death, and the due obſervers of it bleſt and encouraged. Now if the Old Teſtament were abrogated, we ſhould be at a great loſſe in this reſpect, ſince the New Teſtament ſpeaks very little to this point; and one great reaſon is becauſe ſo much was ſaid for it in the Old Teſtament, which ſtill ſtands unrepealed.

The Manichees 1400. years ago denyed the Old Teſtament, whom Saint *Auſtin* confuted; yet this is ſome of the New-light of our Times.

2. For the condemning of *Uſury* and oppreſſion, how full is the Old Teſtament? yet Uſury is ſcarce mentioned in the New Teſtament.

3. How then ſhould Magiſtrates put Blaſphemers, Adulterers and witches to death, ſince the ſcriptural warrants which make theſe crimes Capital, are contained in the Old Teſtament, and not in the New?

4. Then it would not be unlawful to marry within the Degrees forbidden in the Old Teſtament, and not in the New, hence ſome Sectaries have maintained that 'tis lawful to marry within the Degrees forbidden in the Old Teſtament, &c.

See Mr. *Edwards's* Gangrene. 3. *Part. p.* 3. 14.

2. Since the Old Teſt. is the very word of God, and there are contained in it ſo many excellent promiſes to ſupport our faith, and ſo many precious Truths and Commands for the direction of our lives; oh let us read it, ſtudy it, meditace in it night and day. *Pſalm* 1. 1,2. As Miniſters muſt preach the whole counſell of God to their people. *Acts* 20. 27. ſo people ſhould deſire to hear and know all Gods counſell revealed to us

in the Old and New Teſtament, things revealed concerne us. *Deut.* 29. 29. ſince we have *Moſes* and the Prophets we muſt not expect Revelations. *Luke* 16. 29 This is that foundation upon which all the faithfull muſt build. *Epheſians* 2. 20. *being built on the foundation of the Apoſtles and Prophets.* (*i. e.*) on the Doctrine of the Scriptures of the Old and New Teſtament, a houſe without a foundation will ſoon fall. *He* that knowes not Gods will revealed in Scripture, muſt needs miſcarry Hence 'tis that Chriſt would not have us barely read, but ſearch the Scriptures (*John* 5. 39.) of the Old Teſtament, where we ſhall find many excellent Leſſons.

Scrutamini (i. e.) *cum labore & diligentiâ effoditè, avidè Scripturarum theſauros, ut qui ſcrutantur venas auri & argenti terram effodiunt ut aurum inveniant.* à Lapide.

1. There we may ſee the glorious work of Creation, how God made man holy and happy, how we loſt this happineſſe, and how by Chriſt we are reſtored again. *Gen.* 3. and 2. To fear us from ſin, here we may ſee Gods judgements on the Old world, *Sodom*, *Pharaoh*, *Egypt*, *Jeruſalem*, and *Lots wife*, whom Chriſt commands us to remember. *Luke* 17. 33. and if we muſt remember her why not all the reſt of theſe examples which are recorded in the Old Teſtam.

Rom. 1. 1. and 16. 16.

1 Cor. 10. 1. 6. Heb. 11.

3. Here are many ſweet promiſes to quicken us to obedience. *Deut.* 28. 1. to 15.

4. Here are Precepts for practice to direct us in our duty.

5. Here we may ſee the examples of Gods ſervants walking up to thoſe Precepts, and how wonderfully God preſerved them in their integrity. Here you may ſee *Abrahams* Faith, *Lots* Hoſpitality, *Jobs* Patience, *Davids* Zeale, *Joſephs* Chaſtity, *Noahs* Righteouſneſſe, *Moſes* his Meekneſſe, *Joſhua's* Valour, & Theſe muſt be as ſo many goads to quicken us to the like Graces, and as ſo many Looking-glaſſes for us to dreſs our ſelves by.

V. T. reſtè intelligentibus eſt prophetia Novi. T. nam V. T eſt occultatio novi, in N. T. eſt manifeſtatio veteris. Aug.

6. The Old Teſtament gives great light to the New, there is a mutual Harmony and agreement between them, ſo that like ſtones in an Arch, they ſtrengthen and hold up one another. We cannot ſo well underſtand many places of the New Teſtamentt, unleſſe we compare them with the Old. Hence Chriſt oft ſpeaks, and the Law. *John* 1. 17. and and 5. 46. *Luke* 24. 27, 44. who could underſtand that dark Epiſtle to the Hebrews, which is even compoſed out of the Old Teſt. it's Types and Allegories, if he have not ſome inſight in the Old Teſt. So *John* 3. 14. cannot be underſtood without ſome knowledge of the brazen Serpent mentioned in the Old Teſt. The Old Teſt. in many things is larger then the New, and ſo is very needful to be known. There's Phyſicks in *Geneſis Job*, *Pſalms*.

2. There's Ethicks in *Proverbs* and *Eccleſiaſtes*, for the right ordering of our lives.

* *V.* Stoughton *Davids* Love to Gods Word. *pag.* 4, 5.

Præſtat alias. In Authore, in Objecto, in perfectione; & utilitate. Piſcator *in Epiſt. Dedic. ad* 1. Chronc.

Lumen rerum eſt Hiſtoria, hac clauſa aperit, obſcura illuminat.

Hiſtoria eſt magiſtra, dux & lux vitæ humanæ, in qua regnorum, rerum publicarum, vitæ humanæ ortus, caſus, occaſus, vitia, virtutes quaſi in ſpeculo cernas, omnemque prudentiam & viam ad felicitatem alieno exemplo, felicitate vel infelicitate diſcas, Pezelius. *Melliſici. Hiſt. in Epiſt. Dedic. ubi ita.*

3. Politicks in the Judicial Laws of *Moſes*, very uſeful for the well-ordering of a common-wealth.

4. There is in the Old Teſtament the beſt, pleaſanteſt and trueſt of * Hiſtories, from the beginning of the world to our Saviours time; here we have the Riſe and Ruine of many famous Kings and Kingdomes, for the ſpace of nigh 4000. yeares, exactly and faithfully (which is the life and glory of Hiſtory) ſet forth unto us. Other Hiſtories may be excellent, but Scripture-Hiſtory excels them all. Let us then embrace the Scriptures of the Old Teſtament, as the good word of God, written for

our

our Learning, and a word that ſtill ſpeaks unto us as unto Children. (*Heb.* 12. 5. and 13. 5. 1 *Cor.* 10,11.) in Doctrines, Exhortations, and Comforts. And ſince Old and New Teſtament are both the infallible word of God, let us receive it with all Humility and Thankfulneſſe, as an Epiſtle ſent to us from the great God. Here is the Fountain, the Life, and all the Treaſures of wiſdome included. Here is all things needful for our ſalvation, in it is nothing ſuperfluous or vaine; but a ſweet harmony and agreement of all parts, and therefore is to be wholly received by us: for as the Philoſopher delights in all *Ariſtotle*, the Phyſician in *Galen*, the Orator in *Tully*, and the Lawyer in *Juſtinian*; ſo and much more ſhould a Chriſtian embrace the whole Bible, and welcome it with χαρὶς ξὺς, prizing it as one of the choyceſt gifts which ever God gave to the ſonnes of men. How zealouſly did our Fore-fathers (conſidering their light) affect the Scriptures? when one of them in the beginning of the Reformation gave a load of Hay for a piece of the Epiſtle of Saint *James* in *Engliſh*. How will their forwardneſſe condemn our backwardneſſe, and their zeale our Lukewarmneſſe?

The Holy Scriptures, &c.

So here what a large Encomium and high commendation the Holy Ghoſt gives of the Scriptures, even ſuch as is given to no other book in the world beſides.

1. He commends them in reſpect of one ſpeciall property and adjunct. *viz.* their Holineſſe. The *Holy* Scriptures.
2. From their Effects, they are able to make us wiſe unto ſalvation.
3. From their { Authority, Utility, Perfection. } Verſe 16, 17.

Τὰ ἱερὰ γράμματα, The Holy Scriptures. 'Tis not ſimply ἱερὰ, but τὰ ἱερὰ. Thoſe eminently holy letters, thoſe ſacred Scriptures; the article is emphatical, and therefore the Holy Ghoſt to diſtinguiſh theſe ſacred writings from all profane writings, gives them ſuch Adjuncts and Epithets as are incompatible to all other writings whatſoevr. Now the Reaſon why God would have his word written is this, *viz.* that it might be kept the better, and be propagated to poſterity, and be more eaſily kept, and vindicated from corruption then Revelations could have been. 2 *Peter* 1. 19.

V. Ravanel *in verbo*, Scriptura, Num. 4. *diſtinct.* 1.
Scriptura nomine ſacra Scriptura per Antonomaſiam ſignificatur. Matth. 22. 29. Joh. 5. 39.

Obſerve,

The word of God is holy Scriptures; this is it's proper Adjunct and excellency, 'tis holy, *Rom.* 1. 2. They are perfectly holy in themſeves, all other writings are prophane further then they draw ſome holineſſe from them, which yet is never ſuch, but that their holineſſe is imperfect. Now the Scriptures are called holy in five reſpects.

1. In reſpect of their Authour and principal cauſe. *viz.* the moſt holy God.
2. In reſpect of the Pen-men and inſtrumental cauſe, they were holy men of God. 2 *Pet.* 1. 21.
3. In reſpect of their matter, they treat of the holy things of God,

Sacra dicitur, quia à Deo dicta, et divinitus inſpirata, res ſacras ad æternam ſalutem neceſſarias continet. Bucan.

they teach nothing that is impure or prophane. They teach us Holineſſe in Doctrine and Practice. They call upon us for Self-denial, Univerſal obedience, and teach us to do all things from holy Principles, and for holy ends.

See Mr. *Ant. Burges Ser.* 91. on that Text.

4. In reſpect of their End and Effect. *viz.* our ſanctification. *John* 17. 17. by reading, hearing, and meditating on Gods word, the Holy Ghoſt doth ſanctify us. *Pſalm* 19.8,9. The word of God is not onely pure, but purifying, not onely clean *per ſe*, but effectively a cleanſing word.

5. By way of diſtinction and oppoſition, they are called Holy to diſtinguiſh them not onely from humane and prophane, but alſo from all Eccleſiaſtical writings. They have their *nævos* and muſt have their graines of allowance, but the holy Scripture is pure and perfect.

Quo Spiritu Scriptura facta ſunt, eo legi deſiderant, ipſo etiam intelligenda ſunt. Bernard.

1. This muſt teach us to bring pure minds to the Reading, hearing, and handling of Gods holy word. The word is pure, and therefore calls for a pure frame of Spirit in him that reads it: for as no man can rightly ſing *Davids* Pſalmes without *Davids* ſpirit; ſo no man can rightly underſtand the word of God, without the Spirit of God. Carnal, ſenſuall hearts, and ſuch divine ſpiritual works will never agree. A veſſel that is full of Poyſon, cannot receive pure water; or if it could, yet the veſſel would taint it. 'Tis not for unclean beaſts to come nigh theſe ſacred fountains, leſt they defile them with their feet.

See more in my Schooles-Guard. Rule 1.

Si ab ipſis etiam gentium vanis planéque prophanis ſacris arcebantur prophani; certè multò indignius fuerit quenquam Chriſtianum ad earum quas ſolas verè ſacras eſſe ſcimus, literarum monumenta ac adyta illotis manibus pedibúſque irrumpere. Tylen. *Syntag. cap.* 9.

2, Take heed of prophaning the holy Scriptures by playing with them, or making jeſts out of them. * It's a dangerous thing, *Ludere cum ſacris.* See 7. ſorts of prophaners of the holy Scriptures condemned, in Mr. *Trapps* true Treaſure. Chap. 4. Sect. 1. to 8.

* See Mr. *Clerkes* Mirror. *cap.* 119. *p.* 583. Folio.

3. Love the Scriptures for their purity, as God is to be loved for his purity, ſo is his word. Many love it for the Hiſtory, or for novelty, but a gracious ſoul loves it for its purity; becauſe it arms him againſt ſin, directs him in Gods wayes, enables him for duty, diſcovers to him the ſnares of ſin and Satan, and ſo makes him wiſer then his enemies.

Which are able to make thee wiſe unto ſalvation.

In theſe words the Apoſtle commends the Scriptures from the effect. *viz.* becauſe they are able to make us wiſe not only in Temporals, but in Eternals; they teach us not earthly, but Heavenly wiſdom, even ſuch as will never reſt till it have brought us to ſalvation. *q. d.* O *Timothy*, I am now dying, and ready for Martyrdome, thou muſt therefore expect no more teaching from me, this may trouble thee (as the loſſe of *Elijah* troubled *Eliſha*, when he ſaw his Maſter taken from him into heaven) yet be not deſpondent, for though thou loſe me, yet thou haſt a bettter Teacher in my ſtead. *viz.* the Holy Scriptures which are able to make thee truly wiſe, and to furniſh thee with all Miniſteriall requiſits.

Σοφίσαι, *non eſt ſimpliciter inſtruere, ſed ſapientem reddere.* Gerhard.

Qui ritè ſcit uti Scripturis; huic nihil ad ſalutem, nihil ad bene vivendum deeſt. Calvin.

Obſerve,

The word of God alone is able to make us wiſe unto ſalvation. Pſalm 19. 7. *Luke* 16. 28, 29. *John* 5. 39. and 20. 31. *James* 1. 22, 25, No other knowledge can bring us to ſalvation, but only the knowledge of the holy Scripture.

Scripture. This excellency is proper and peculiar onely to the word of God. *Ariſtotle, Plato, Socrates, Epictetus, Seneca, Plutarch*, may teach us Moral wiſdome; but not a word of Chriſt or ſalvation by him to be found therein. But the knowledge of the Scripture, brings us directly to Chriſt, and by conſequence to ſalvation, which is the only true wiſdome. *John* 17. 3. *Acts* 4. 12, it will ſave a man and his houſe. *Acts* 11. 14. This made the Apoſtle preferre the wiſdom of God in the Goſpel, before the wiſdome of this world. 1 *Cor.* 2. 6,7. the Virgins that walked according to this Rule are called wiſe. *Matth.* 25. True wiſdome conſiſts in finding the way to bleſſedneſſe, and walking in that way to the end. *Pſalm* 2. 10,11,12. *Deut.* 4. 6, *Prov.* 15. 24. and 19,20. *Jer.* 6. 16. *Epheſ.* 5. 15,16. they dye fooles and beaſts, how politick ſoever they have been for worldly ends, if they have not provided for eternal ſalvation. *Pſal.* 49. *ult. Prov.* 5. *ult. Jer.* 8. 8,9. and 17. 11. *Luke* 12. 20. This Doctrine like a two-edged ſword, cuts both wayes.

Inſigne Sacra Scripturæ encomium, quod non aliundè petenda ſit ſapientia quæ ad ſalutem ſufficit. Calvin.
See B. *Vſhers* Body of Divinity. p 6.

1. It cuts down the *Papiſts* on the one hand, who deny the Scriptures to be a perfect Rule of Faith and Manners, and therefore they adde many old, mouldy, moath-eaten, ſuperſtitious Traditions to be believed as neceſſary to ſalvation: and ſo come under the curſe of *Adding* to Gods word. *Deut.* 4. 2. *Prov.* 30. 6. *Revel* 22. 18. They alſo deſerve ſharp reproof for keepinng the Scriptures from the common-people and by conſequence from ſalvation, contrary to Gods expreſſe command, who would have all without exception of rich or poor to read his word. *Deut.* 6. 6,7,8. and 31. 12. *John* 5. 39. *Coloſ.* 3. 16.

2. It cuts down the *Sectaries* on the other hand, who deny the perfection of the Scripture, and cry up their own perfection, their own dreams, and fancies. If the Scripture be able to make us wiſe to ſalvation, to what end then ſerve theſe *Ignes fatui*, but to lead men out of heavens path? ſuch have no true light in them. *Iſay* 8. 20. and if *Paul* durſt not publiſh any New-light beſides or beyond the Scripture, but kept cloſe to the Rule, and preached only ſuch things as were revealed in the Prophets. *Acts* 26. 22. how great then is the preſumption of the *Phariſes*, of our time, who dare do that which *Paul* durſt never do?

2. It may be a ſingular encouragement to us to be much in Reading and Meditation on the word. 'Tis not *Plato, Plutarch*, &c. that can make us wiſe to ſalvation (though they are uſeful in their kind, and we may learn many excellent leſſons from them) yet ſince we cannot find the name of Chriſt there, it muſt abate our delight in them, as it did Saint *Auſtins* in the reading of *Tully*. If you will be wiſe indeed, Read the Holy Scriptures, they will make you ſavingly wiſe, they will teach us all things neceſſary to ſalvation, and what can we deſire more.

Auguſt. *Confeſ.* l 3. c. 4.

Vis ſapiens verè reddi? lege ſacra. Arctius.

[See how the knowledge of Gods word excells all other knowledge in ſundry particulars. *Hilderſham* on *John* 4. 21. *Lect.* 34. *Doct.* 3. and *Lect.* 36. *Doct.* 6.]

Through Faith which is in Chriſt Jeſus

That is, by faith whoſe Foundation and Object is Chriſt with all his benefits. The holy Scriptures though they inſtruct us ſufficiently unto ſalvation, yet cannot ſave us without faith.

Obſerve,

The word of God cannot ſave nor profit us without faith. Such is our

blindneſs, deadneſs, dulneſs, yea enmity againſt the Word, that without Faith we cannot ſee, conceive or receive it, 1 *Cor.* 2. 14. *Rom.* 1. 16. *Heb.* 4. 2. *John* 3. 19, 20. If a man offer us never ſo good an Almes, yet unleſs we have an eye to ſee it, with a hand and heart to receive it we are never the better for the tender of it. So that no Faith, no ſalvation, this is the condition of the Covenant of Grace, without which we have no intereſt in Chriſt, as is clearly and learnedly proved by a Reverend Divine of ours. Oh then make much of this Grace, preſerve her, and ſhe will preſerve thee: exalt her, and ſhe will exalt thee to Honour. As *David* ſaid to *Abiather*, ſo Faith ſaith to us, abide you with me, fear not; for he that ſeeks my life, ſeeks thy life, but with me ſhalt thou be in ſafety, 1 *Samuel* 22. *ult.* This is the Mother of all our Graces, the Fountain from which they flow. All Grace is in Faith Originally, Radically, Fundamentally, Virtually. 'Tis the *primum mobile* which ſets the other wheels agoing. 'Tis that work of God which contains all other good works in it, *John* 6. 28, 29, 40. All duties, all doing and ſuffering without Faith are diſpleaſing unto God, *Romans* 14. *ult.* we muſt pray in Faith *James* 1. 6. Hear in Faith, *Heb.* 4. 2. communicate in Faith, by this we feed on Chriſt, and lay hold on him, *crede & manducaſti. Aug.* This makes all we do to proſper, 2 *Chron.* 20. 10. 'Tis a Grace of perpetual uſe, in proſperity and adverſity, in ſickneſs and health; in proſperity it keeps us watchful and humble. *Job* 3. 25 in famine, feares, wants, it keeps us cheerful. *Heb.* 3. 17, 18. ſuch righteous ones excell their wicked neighbours. *Prov.* 12, 26. they are the onely excellent of the earth. *Pſalm* 16. 3. God accounts them too good to live in ſuch a wicked world. *Heb.* 11. 38. This is that golden grace which makes us truly rich, a well tried faith is more pretious then gold. 1 *Pet.* 7. *Rev.* 3. 18. This brings plenty and propriety in all. All is yours; to believers Chriſt gives his choyceſt bleſſings, as Juſtification and Sanctification, Peace of Conſcience, Victory over the world, ſin and Satan, *Rom.* 3. 30. and 5. 18. and 9. 3. *Acts* 15. 9. and 16. 31. Luke 7, 50. 1 *Cor.* 1. 3. *Gal.* 2. 16. 1 *John* 5. 12. freedom from death Natural in reſpect of its ſting, 1 *Cor.* 15. 55. from death ſpiritual, *John* 5. 29. and from death Eternal, *John* 3. 16.

Mr. *Blake* in his Treatiſe of the Covenant. Chap. 12.

Oh quàm te memorem, fides Virtutum nobiliſſima! tu Gardo es ſuper quem verſatur porta cœli ſitula per quam hauritur aqua vita. Annulus ille Nuptialis quo mens Deo deſponſatur, &c. D. Arrowſmith *Tactica ſacra. l.* 2. *c.* 7. *Sect.* 13. *Vbi plura.*

Utilius eſt quod ſemper quàm quod aliquando utile. Ariſtot. *V.* D. Arrowſmith, *Tactica ſacra. l.* 2. *c.* 7. *Sect.* 11, &c.

To a believer *Chriſt is all in all*, *Coloſ.* 3. 11. 1 *Cor.* 3. 22, 23. All comfort and ſalvation is terminated in him, *Zach.* 9. 9. *In him doth fulneſs, all fulneſs dwell*, *John* 1. 16. *Col.* 1. 19. and 2. 3. in Chriſt is a fulneſs of wiſedom to anſwer for our folly, 1 *Cor.* 1. 30. a fulneſs of life to deliver all believers from death, *John* 14. 6. We are dead till Chriſt by his Spirit quicken us, *Epheſians* 21. hence he is called a quickning Spirit, 1 *Cor.* 15. 45. a fulneſs of Liberty to free us from our Spirituall bondage to ſin and Satan, *John* 8. 36. 2 *Cor.* 3. 17. He is that Valiant *Joſhua* which frees us from the Tyranny of our ſpiritual enemies, going forth conquering and to conquer, 1 *Cor.* 15. 37. *Rev.* 6. 2. In Chriſt is a fulneſs of Glory, a man without Chriſt is a *Tohu Vabohu*, without form or beauty, an *Ichabod* in whom is no glory, like *Reuben* he can never excell, *Geneſis* 49. 4. but being clothed with Righteouſneſs, we are wholly fair, and there is no ſpot in us, *Cant.* 4. 7. *Epheſ.* 5. 27. the Church and Spouſe of Chriſt is actually and preſently fair.

Chriſt is All in all to a believer in 37. Particulars. *Robinſons* Chriſt all in all. Mr. *Sam. Ward* Ser. 1. p. 1. *Robotham* Pretiouſneſs of Chriſt. *Taylers* Types, *Vennings* Myſteries of Chriſt. *Moſes* Unvailed. *Sangars* Morning Lect. p. 39. and 82. Mr. *Burroughs*, Saints Treaſury. See on *Coloſ.* 3. 11. p. 31.

Vxor coruſcat radiis mariti.

2. She

2. She is Univerſally fair in all parts, though conſidered in her ſelfe ſhe may erre *doctrinaliter*, in matters of Faith, and *moraliter*, in reſpect of manners; yet conſider her in Chriſt, whoſe righteouſneſs is imputed to her for righteouſneſs, and ſo ſhe is wholly fair, and albeit the law accuſe her of blots and ſpots, yet the Law is anſwered by the Goſpel; and the Wife cannot be ſued ſo long as the Husband lives. Though in our ſelves we are black, yet in Chriſt we are comely; though poore in our ſelves, yet rich in him; though black in the worlds eye, and black in her owne eye by reaſon of ſin and miſery, yet ſhe is fair in Chriſts eye; who is a faithfull friend and ſoul-ſolacing *Jonathan* to comfort his in all their diſtreſſes *John* 15.14,15. A Phyſitian to heal them of all their maladies, *Mal.* 4.2. a Rock to ſupport them, 1 *Cor.*10.4. and *Mannah* to feed them. So that now believers with *Paul* may challenge all their enemies to do their worſt, *Rom.* 8. 33.34. *Uxori lis non intenditur.*

[For the excellency of Faith, See D. *Reynolds* Vanity of the Creature, p. 476. *Rogers* of *Dedham* of Faith chap.4. D. *Bolton* in folio 18. Royalties of Faith, on *John* 3.15. M. *Perkins* on *Heb.*11. Doctor *Preſton* on Faith, Doctor *Sibbs* third Volume on *Hebrews* 11. 13. *Dykes* Righteous mans Tower, p.32.33. and on Sacrament, Chap. 11. *Boltons* Directions for walking, page 52. *Barlow* on 2 Tim. 1.5. *Watſons* Charter, chapter 20. M. *Sam. Ward* Sermon 2. p. 43. and 131. Maſter *Joſeph Symonds* ſight and faith chapter 11. Maſter *Jeremy Burrowes* Treatiſe of Faith, Vol.8. and Saints Treaſury, page 68. *Dan. Dyke* on *Matthew* 4.3. Doctor *Holydayes* Nature of Faith, *Smith* on the Creed, p. 2. and *Ambroſe* his Media, page, 162.

VERSE 16,17.

VERSE 16, *All Scripture is given by inspiration of God, and is profitable for Doctrine, for reproof, for correction, for instruction in righteousness.*

17. *That the man of God may be pefect throughly furnished unto all good workes.*

THe Apostle the better to incourage *Timothy* to study the Holy Scriptures, goeth on to prove that they are able to make one wise unto salvation, and that by an Argument drawn from a full and sufficient enumeration of those things which are necessary to salvation. Where he commends the Holy Scriptures upon,

A three-fold account.
1. *For their Dignitie, and Authoritie.*
2. *For their Utilitie.*
3. *For their Perfection.*

1. He commends them for their Dignity and Divine Authority, as coming more immediately from God, Verse 16. *All Scripture is given by* * *Inspiration of God.*

* (*i.*) By Inspiration of the holy Ghost who is a Spirit of Truth, and led the Writers of these Writings into all Truth, so that they could not erre. *Dutch Annot. in locum.*

2. For their singular Utility, which is foure-fold.
First, For Doctrine to teach the Truth.
Secondly, For reproof of Errour, and false Doctrine.
Thirdly, For correction of sinne and evill manners.
Fourthly, For Instruction in Righteousnesse, and good Workes.

3. From their compleat perfection, enabling a Minister for his Office, verse 17. especially those foure Parts of it before named, v. 16.

1. The Apostle commends the Scriptures in respect of their Divine Authority, they have not Angels or men for their Authour; the Prophets and Apostles were but the Penmen,* Secretaries and Instruments of the Holy Ghost, to write what he should Dictate to them. So the Angels were but Gods Messengers to declare the Law to his people, *Galathians* 3.19. The Scriptures have God himself for their more immediate Authour, All Scripture is given by Inspiration of God, (*i.*) all and every part of Scripture is Divinely inspired, or breathed by God, both for Matter, Order, Style and Words.

* *Prophetæ & Apostoli fuere quasi calamus in manu Dei.* Gregor.

V. *Perkins* CC. *Lib.* 2. *Cap.* 3. Θέοπνευστος, *Divinitus inspirata, vel Spiritu Sancto dictante conscripta quod non suo instinctu, judicio, dextu uti profani Historici & Philosophi sua conscripserunt, sed Sacrosancto inspirati locuti sunt & scripserunt Sancti Dei Homines.* à Lapide in locum, ubi plura.

Those

Those Holy Men of God did not onely utter their words by the Holy Ghosts immediate Direction, but by the same Direction did commit them to Writing, that they might be a standing Rule to the Church for ever: For the bare memories of men would not have kept them for us with such certainty as they have been kept in Scripture, and delivered to us. So that what *David* said of himselfe, is true of all the Pen-men of Holy Scripture, *the Spirit of the Lord spake by me, and his Word was in my tongue*, 2 *Samuel* 23. 2. it is he that spake by the mouth of his Holy Prophets, *Luke* 1. 70. And bid them Write, *Revelations* 14. 13. They spake not what pleased themselves. but they spake and writ as they were moved by the Holy Ghost, 2 *Peter* 1. 21. they were powerfully * moved, acted, and carried out of themselves to write, say and doe, what God would have them, *Nehemiah*, 9. 30. *Micah*, 3. 8. *Acts*, 28. 25. *Hebrewes*, 13. 7.

* φερόμενοι, *alii impulsi.*

2. He commends the Scriptures for their usefulnesse and profit which they bring both to Teachers and Hearers, which is foure-fold, whereof two are Theorerical, pertaining to the information of our judgements in matters of Doctrine.

Utile ad omnem vitæ partem, ad omnia Doctrinarum genera. Bulling.

1. Teaching the Truth.

2. Confuting Errours. Two are Practical, pertaining to the direction of our lives, *viz.*

First, for Correction or Reformation of Vice.

And secondly, for instruction in Paths of Righteousnesse.

1. They are profitable for Doctrine and Instruction, they teach men what to know and believe, they instruct us in all Truth necessary to salvation, *viz.* concerning God, Man, Christ, Law, Gospel, Heaven, Hell. He first begins with Doctrine, which in Order must goe before all the rest; for it is in vain to reprove or exhort unlesse we first teach a man, & inform him of his duety.

πρὸς διδασκαλίαν, *ad Doctrinam scil. sanam.*

2. For reproof of Errour and Confutation of false Doctrine. A right thing is a sufficient judge of its own straitnesse, and the crookednesse of another thing. There is an Elencticall power in the Scripture to stop the mouths of gain-sayers, and to discover the by-Paths of wicked men. *Titus* verse 9. We need not run to General Councils, or send for Ancient Fathers to determine Controversies, or confute Errours; We have the Holy Scriptures that enable the Man of God, and furnish him richly for that purpose.

Πρὸς ἐλεγχον, *ad redargutionem. q. ex iisdem fontibus confirmatur Veritas, & refutatur Vanitas. Rectum est Index sui & obliqui.*

Ab ἔλεγχος arguo, & ἄγχω strangulo, nam qui refellitur obmutescit, vel ab ἔλεγ. lex. & ἴχω habeo, quod is qui aliquem reprehendit, ejus facta patefacit; & quasi in Lucem ferit: est enim ἔλεγχος demonstratio falsi. Aristot.

3. For correction of sin and evil manners, which is done by admonition and reproof denouncing Gods judgements against them, that those which go astray may be brought into the way by Repentance.

πρὸς ἐπανόρθωσιν *ad correctionem. Redargutio & correctio parum differunt, nisi quod posterius ex priore manat, nam recipiscentia initium est malorum nostrorum agnitio, & Divini judicii sensus.* Calvin.

Ad inſtructionem in juſtitia (i.) ad juſtam & ſanctam vitæ converſationem. Eſtius.

4. The Scripture teacheth us how to lead an Holy and Righteous life according to the Will of God, and ſo is profitable for inſtruction in Righteouſneſs and good workes; it being the moſt perfect Rule of Righteouſneſſe.

Ut Doctrina eſt credendorum, redargutio confutandorum, correctio vitiorum, ita inſtructio eſt Virtutum. Aretius.

5. The Scripture allures us to Piety by the ſweet promiſes of the Goſpel, and ſo is profitable *for conſolation*, *Romans* 15. 4. which is comprehended either under Doctrine or Inſtruction, for he that will comfort another muſt firſt inform him of the Wiſedome and Goodneſſe of God to his Elect, and how all things work together for good, to thoſe that are good. There is no internal tentation, nor any external affliction: but you may finde a Medicine for it in the Scriptures. So that in theſe 4 branches is contained the ſumme of Chriſtianity.

Before I proceed any further, it will be neceſſary to remove a block or two out of the way. *Bellarmine* himſelf confeſſeth that this is one of the chiefeſt places that we have to prove the Scriptures perfection: and therefore both he and *Eſtius* have invented all the wayes they can to invade the force of it.

Hic locus eſt Achilles *Proteſtantium* Bellarm. l. 4 de verb. Dei. c. 10. 12.

1. Say they the Apoſtle ſpeaks here of the Old Teſtament, for the New Teſtament was not yet added to the Canon, nor ſome part of it written, as the Epiſtles, and the *Revelation* of Saint *John*, eſpecially, when *Timothy* was an Infant. Now if the Old Teſtament (ſay they) were a perfect Rule, then the New Teſtament would be ſuperfluous, and void.

Anſwer, By Scripture here is meant not onely the Old Teſtament, but alſo the New (ſay ſome) becauſe all the Books of the New Teſtament were then extant when *Paul* writ this latter Epiſtle to *Timothy*, which was the laſt of all *Pauls* Epiſtles as is gathered from 2 *Timothy* 4.6. So that then there were extant all *Pauls* Epiſtles, all the Evangeliſts, and all the Books of the New Teſtament, excepting the writings of *John*, and (as ſome conceive) the writings of *Luke*.

Eſſi Apoſtoli pluta ſcripſerint, ea tamen non eſſe diverſa ab iis quæ in V. T. continentur. Nam in V. T. novum latet, in Novo Vetus patet. Gerherd.

See this excellently cleared by Mr. *Hilderſham*, on *John* 4. Lect. 44.

Apoſtolorum doctrina non fuit nova quoad eſſentiam, etſi quoad Circumſtantias habuerit novitates. Arnoldus contra Socin. cap. 2. p. 11.

2. To omit conjectures, let us grant that the Apoſtle ſpeaks of the Old Teſtament, and that he acknowledgeth they were able to make a man wiſe to ſalvation. 'Tis true they were ſo, neither doe the writings of the Apoſtles adde any thing as to the ſubſtance of the Old Teſtament they onely explain the Law and the Prophets, clearly ſhewing that Chriſt is come according as the Prophets foretold, *Acts* 28.23.

3. What was written in every Age was ſufficient for that Age: and the Books which were extant in theſe times were a ſufficient Rule for the Church in thoſe dayes. Thus the five Books of *Moſes* (till the other Books of Scripture were extant) were a perfect Rule. So the Books of the Old Teſtament which were extant when *Timothy* was a child, were a ſufficient Rule: yea, and before there was any thing written, Tradition alone was ſufficient, neither was any thing written ſo neceſſary, but they might be ſaved without it. But now ſince God hath revealed his mind in the Holy Scriptures, we muſt to the Law and to the Teſtimony.

4. I an-

4. I Anſwer by way of Retortion, if the Parts of Scripture as they were delivered were ſufficient for the Inſtruction of thoſe to whom they were delivered, then the whole Scripture (*à fortiori*) which now we have, muſt needs be moſt ſufficient for us, and for all the Churches of God to the end of the world if the Old Teſtament were ſo profitable, how great is the profit and perfection of both Old and New together?

2. Objection, *A ſecond Cavil is this, That the Scripture is not a Total and ſufficient Rule, but onely a Partial one; and though it be* profitable, *yet 'tis not ſufficient without unwritten Traditions. They are not here excluded no more then Second Cauſes are excluded* (ſaith *Bellarmine*) *from the generating of things in the World, as the Sun,*&c.

Anſwer, If the Scripture contain all things neceſſary to ſalvation, then 'tis a perfect and not a partial Rule. But it doth contain all things neceſſary to ſalvation: *Ergo*, The Minor I prove thus: If the O. T. did contain all things neceſſary to ſalvation, and were ſufficient without Traditions, then *à fortiori* both Teſtaments together muſt needs be ſufficient. But the Antecedent is true, and therefore the conſequent. The Scripture alone is able (ſaith the Apoſtle) to make us wiſe to ſalvation, and therefore it muſt needs be ſufficient.

2. The compariſon from the Sun holds not, becauſe unto generation ſecond cauſes muſt neceſſarily concur; but for Regeneration here is ſuch a full enumeration of all things to be done, that no more needs be added, and therefore Traditions are vain. Beſides 'tis well obſerved that the word in the Original ſignifieth not onely profit and conveniency, but alſo perfection and ſufficiency, the Scriptures have an All-ſufficiency in them for ſalvation, the ſame word is uſed for ſufficient, 1 *Tim.*4. 8.

ὠφέλιμος utilis, *quod dicitur non tantum de Utilitate & convenientia, ſed de ſufficientia ac perfectione, ut idem ſit ac* αὐτάρκης. Baldwin in loc.

Quid ad ſufficientiam deeſſe poteſt, ubi adeſt perfectio? D. Morton.

3. Objection, *Though All the Scripture be thus profitable, yet the whole is not* (ſaith *Bellarmine.*)

Anſwer, Who ſo blind as they that will not ſee? what is this but to ſeek a knot in a bulruſh, and to make doubts where there are none at all. This is to trifle and not to diſpute; for who knowes not that *All Scripture, and the whole Scripture are* ἰσοδυναμοῦντα, equivalent and the ſame. So *All* is taken in other places Collectively, and not diſtributively, as 1 *Cor.*13.2. *Coloſ.*2. 9. *Epheſians* 2. 21. and 3. 15. and 4.16.

πᾶσα γραφὴ is as much as ὅλη γραφή. *conſule* D. *Rhſ.* Chamier. Tom. 1. l. 8. c. 3. & *Ameſ. Bell. enervat.* l. 1. c. 6. mihi p 81. 82.

Theſe rubs being removed, the ſenſe of the place is this. *q. d.* Great is the Dignity and Authority, the Majeſty and Utility of the Holy Scriptures, (That Gift of Gifts) which have not Angels or Men, but God himſelfe for their more immediate Authonr; It is he that hath given them, to informe the ignorant, to recall the erronions, to correct the vitious, and to direct and comfort the Pious. So that by reading and ſtudying this Word of God, the People of God and ſpecially the Teacher of Gods People may be made every way fit and compleat for all the ſervices of his calling.

Tanta eſt ſcripti cujuſque authoritas, quanta eſt Authoris veracitas & poteſtas. Brochmind.

Obſerve,

See Mr. Baxters Saints Reſt, l. 2. cap. 14.

That the ſacred Scriptures are the very word of God. Holy men were but the Inſtruments, 'tis God that is the Authour of them; they were but the ſpirits *amanuenſes* to write what he ſhould dictate to them. Hence it is called *the word of God. Mark* 7. 13. 2 *Cor.* 2. 17. and 4. 2. 1 *Theſ.* 4. 15. *the Oracles of God. Rom.* 3. 2. and is aſcribed ſolely to the Spirit of God, without mentioning any Authour. *Heb.* 10. 15. what was uttered by the mouthes of the Prophets, God ſpake; what they delivered was by direction and inſpiration from above. Hence the Holy Ghoſt is ſaid to ſpeak by the mouth of *David. Acts* 1. 16. and 4. 25. and 28. 25. and the word of the Lord is ſaid to come to. *Hoſ.* 1. 1. and *Joel* 1. 1. *Jer.* 1. 9. *Ezek.* 1. 3. *Heb.* 1. 1, 2. and as the Old Teſtament, ſo the New is the very word of God, for *the whole Scripture is given by inſpiration from above*; and the Apoſtle tells us that he had received from the Lord what he delivered to them. 1 *Cor.* 11. 23. and *Rom.* 1. 1. and 15. 18. this made the Apoſtles ſtile themſelves the ſervants of Chriſt. *Philip.* 1. 1. *Titus* 1. 1. *James* 1. 1. 1 *Pet.* 1. 1. *Jude* 1, the foundation of the Church is ſaid to be the Prophets (*i. e.*) the Old Teſtament, and the Apoſtles (*i e.*) the New Teſtament, *Epheſ.* 2. 20. So that the Authority of Scripture is greater then of an Angels voyce; and of greater perſpicuity and certainty to us; for beſides inſpiration, 'tis both written and ſealed. This is *fundamentum fundamentorum*, a fundamental point very neceſſary to be knowne, for we can never profit by the ſcriptures, till we believe and are perſwaded that they are the very word of God: he that believes not this, believes nothing, and the very ground of all that Atheiſme and profaneneſſe, both in Doctrine and Manners, which abounds amongſt us, ſprings from hence Have at the Root then, and have at all; lay the Axe to it, and the branches will ſoon wither.

Titubabit fides ſi divinarum Scripturarum vacillet authoritas. Hieron.

[To prove the Divine Authority of the Scriptures, See 18. Reaſons in Biſhop *Ushers* Body of Divinity, and 18. Reaſons in *Ward* on *Matthew* 1. 1. *p.* 1, 2, &c. *Stock.* on the Attributes, chapt. 4. Mr. *John Downams* Warfar. *l.* 2. *c.* 21. *p.* 160. Fol. *Capel* on *Tentat. l.* 4. *c.* 4. *Sangar's* Morning Left. *p.* 4. 20. Mr. *Leighs* Body of Divinity. *l.* 1. *c.* 2. *Walæus loc. com. p.* 124, 125.]

Wo then to thoſe Blaſphemous Hereticks, and Atheiſtical Scepticks, the Anti-ſcripturiſts of our age, that cry up their own perfection, and cry down the Scriptures as imperfect; that cry up themſelves as Gods, and cry down Chriſt as man, that cry up their own dreams, and cry down the word which condemns thoſe dreams; even as the Malefactor exclaimes againſt the Judge, which he knowes will condemn him. O helliſh pride! O hideous, horrid blaſphemy! Wo is me that ever it ſhould be told in *Gath*, and publiſhed in the ſtreets of *Askelon*, that *England* which was ſometimes the glory of Nations, ſhould now for ſuch blaſphemies as thoſe, become the ſcorn and reproach of all the Nations round about us. Yet ſuch there are (*perhorreſco referens*) that ſay the Scriptures are * not of Divine, but of Humane authority and invention; that the Pen-men wrot what pleaſed themſelves, that they are no foundation of Chriſtian religion, &c. Strange it is to me to find Mr. *John Goodwin* (a man of ſuch knowledge and parts, ſo well verſed in Scripture, a Preacher and expounder of it ſo long, yet now in his old age) to fall into that ragged Regiment of Anti-ſcripturiſts. Yet thus it is, when once men give way to ſin and error, they know not when nor where they ſhall reſt. Whither will

* Mr. *Edw.* Gangrene. 1. P. *p.* 15. *London* Teſtim. *p.* 5.

See him confuted by Mr. *Jenkins* in his defence of the Scripture againſt *J. E.* and Mr. *Lyford*, Plain mans ſences exerciſed. p. 46. &c.

See the Antiſcript. Cavils anſwered in *Polanus Syntag. l.* 1. *cap.* 35.

Diogenes *inter homines quærebat hominem, at ego in Theologo Theologum.*

will not Pride and Selfe-conceit lead men?

As Chriſt was crucified between two Theeves, ſo are the Scriptures vilified by two ſorts: by Papiſts on the one hand, and Atheiſtical Sectaries on the other, but all in vain, for *magna eſt veritas & prævalebit.* The Truth ſtill gets ground againſt them all. Many Libertines cry out againſt us Miniſters as Antichriſtian, but whether come nearer Antichriſt we, or they, the enſuing Parallel will declare; for though their Heads took ſeverall wayes, yet (like *Sampſons* Foxes) they are tyed together with firebrands at their tayles.

Papiſts call the Scriptures	*Atheiſticall Anti-ſcripturiſts ſay*
1. A Noſe of wax, or Rule of lead, which may be bowed every way as men pleaſe.	1. They are uncertain.
2. Inky Divinity.	2. A dead Letter.
3. They are fallible.	3. They are not infallible.
4. They are inſufficient without unwritten Traditions.	4. They are inſufficient without Revelations.
5. They prefer the Church before them.	5. They prefer the dark light within them before them.
6. To defend their errours, they wreſt the Scriptures, and make them Allegorize without a cauſe.	6. So do theſe, yea ſome have turned all Scriptures into Allegories.
7. Sometimes they take the bare Letter, and will admit of no expoſition.	7. So do theſe.
8. What blaſphemous, nonſenſicall expoſitions the Friers made of the Scripture, former ages can teſtify. [See *Willets Tetraſtilon, Pillar.* 3. *Synopſ. p.* 1296.]	8. What Non-ſenſical ones theſe make, who liſts may ſee, in [Mr. *Brinſley*'s *Virtigo. p.* 133, 134. and Mr. *Firmin* againſt the Quakers.

Should theſe men have ſpoken but half ſo much againſt the Higher Powers, as they have done againſt God and his word, they would quickly have been apprehended for Traytors, yea if a man ſteal above thirteenpence half peny, 'tis death by the Law, but if a man blaſpheme the God of heaven, revile the Scriptures, and overthrow the very foundations of Religion; there's little or nothing done to ſuch a one. Do we thus requite the Lord O fooliſh and unwiſe! Is this the thanks we give him for all thoſe ſucceſſes and deliverances which he hath given us? will not this provoke him to repent of all the mercies he hath ſhewed us, and to conſume us after he hath done us good? Theſe are worſe then Papiſts, denying the Trinity, Sacraments, Old Teſtament, and New Teſtament, affirming that there is no word but only the word Chriſt (ſo did the *Swenckfeildians* in *Germany*) herein betraying their groſſe ignorance that cannot diſtinguiſh between the word Chriſt, and the word of Chriſt (*Coloſ.* 3. 16.) ſo called becauſe it hath Chriſt for its Authour, Chriſt for its Object, and

How the Jeſuits and they agree in ſix particulars, ſee Mr. *Edwards*'s Gangreen. 1 P. *Edit.* 3. *p* 40, 41.

Verbum Deus, & verbum Dei.

and Chriſt for its end, between Chriſt the coeſſential and coeternall word of the Father, *John* 1. 1,2. *Heb.* 1. 3. the ſubſtantial word of God. 1 *Iohn* 5. 7. *Rev.*19. 13. and the expreſſe Image of his Father, and the written word of God which is contained in the Old and New Teſtament, and is called the written word of God. *Luke* 8.11,12. and 11.28. *Acts* 4.31. and 6. 2, 7. and *the Bible* or Book, as being the book of books (*i. e.*) the moſt excellent book in the world.

Scriptura dicitur verbum Prophoticum, at filius Dei eſt verbum ἐμφυτον internum, illud eſt verbum accidentale, hoc eſſentiale. Maccovius.

Hæretici luciſuga Scripturarum.

2. As the Papiſts when they are Non-pluſt fly to Traditions, ſo do theſe fly from Scripture to *Revelations*. As the Jews have their *Talmuds*, and the Turks their *Alcorans*, ſo the Anabaptiſts have their vain Viſions, and extraordinary Revelations: whereas the Scripture is a ſurer Guide then a Voyce from heaven. 2 *Pet.*1. 19. for that may be more eaſily counterfeited, Satan can with eaſe transform himſelf into an Angell of light. See this more fully cleared by the Authours in the Margin.

V. Rutherford's ſurvey of Spirituall Antichriſt, *cap.*7. *Perkins on Rev.*1. 1. 9. *Slayr* on 1 *Theſ.* 5.19. and 2. 2. 2. *Brinſley's Virtigo.p.*179. Irreligion of the Northern Quakers. *p.*30. 52. *Mortons Apolog.* 2. *P. c.* 55. *Arnoldus contra Socin. p.* 44. *Robinſon* on *Epheſ.*6. *p.*135.

2. We have thoſe that cry up a *Light within them*, and extoll it above the word of God; like falſe Tradesmen that preferre falſe Lights before the cleareſt Sun-ſhine. He that takes the light of nature for his Guide, hath but a blind deceitful Guide, which will lead him into a thouſand bogs and ditches of filth and errour. The natural man cannot endure the light of Gods word. *Job* 21.14. *Iſay* 6.10. and 30.10. 2 *Tim.*4.3. he raiſeth cavils againſt it, and hates the light that diſcovers him. He's dead in ſin, and cannot once diſcern the ſupernatural things of God. * 1 *Cor.*2.14 hence he's called not onely dark, but darkneſſe it ſelf in the Abſtract. *Epheſ.*5.8. and therefore great is the ſin of thoſe that tell men they have need of no other teacher but onely the light within them.

Perfect Phariſee, *Poſit.* 11. to 16. *Lyford*, Plain mans ſenſes exerciſed. *c.* 1. &c. to 46.

* See Dr. *Reynolds* his Latin Serm. on that Text.

1. This overthrowes all Scripture, in vain did God bid us ſearch the Sciptures, if this natural light within us were ſufficient to lead us to ſalvation.

2. This is the way to make men Heathens, and to ſet up a natural light inſtead of a ſupernaturall.

3. This would overthrow the Miniſtery and all their gifts, which Chriſt gives them for the edification of his Church. *Epheſ.* 4: 11.

4. This would overthrow the Magiſtracy, for to what end are his Laws and ſword, if every man had a light within him ſufficient to direct him? thus if *Aaron* go down, *Moſes* cannot long endure. Miniſtery and Magiſtracie uſually fall together. *Numb.*16. 10,13.

5. Religion hath myſteries and depths in it which no natural man can fathome. 1 *Cor.* 2. 9,14.

6. The Scripture ſpeaks onely to Saints, when he ſaith, Chriſt is *in you*, the hope of glory. *Coloſ.*1.27. but to the world he's a ſtumbling-block, and rock of offence.

7. Chriſt calls them ſlow of heart, who believe not all that the Prophets have ſpoken, it ſeems they were to look to the Scriptures without them, and not onely to a light within them.

8. The *Bereans* are commended for ſearching the Scriptures, *Acts* 17. 11. and not for harkening to a light within them; and we are commanded to try the Spirits by the Touchſtone of Gods word, and not by a light within us.

See more perfect Phariſee, *Poſit.* 11. to 16. Mr. *Bournes* diſputation againſt *Nayler. p.* 21, 22. *Clapham* againſt the Quakers. *p.* 55.

3. Great is the ſinne of the *Socinians*, who make not the Scripture, but

but *Reaſon* the Judge in matters of Religion, and will believe no more in Religion then they can comprehend by Reaſon, whereas we make not our Reaſon a Rule of faith added to the word, but we uſe it as that light which God hath given us wherewith to ſearch into the meaning of his word, and by ſtudious inquiſition and obſervation to diſcover it, and by good Reaſon out of the Text to convince others of its truth. Reaſon raiſed and rectified, is the candle of the Lord and good, (*Prov.* 20. 27.) ſo long as 'tis ſubordinate to faith: but when it goeth about to judge it, then it quickly overthrowes all, as we ſee in the Socinians, who abound with ſuch groſſe Hereſies, that Divines Queſtion whether we may call them Chriſtians?

4. Others boaſt of *the Spirit* in oppoſition to the Scripture, theſe are certainly led by the ſpirit of the Deviſl. Gods word and Spirit go together, as you may ſee. *Prov.* 1. 23. *Iſay* 59. 21. *Galatians* 3. 2. Gods Spirit teacheth us to try the ſpirit and doctrines of men by Scripture. *Iſay* 8. 20. and if they ſpeak not according to this word, 'tis not becauſe they have New-light, but no light in them. Chriſt who was full of the Spirit of the Lord, yet doth not go about to prove things by the Spirit within him, but he ſends men to the Scriptures, as their Rule. *John* 5. 39. and when he diſputed with men and Devills, he doth not appeal to the ſpirit or light within him: but he cites Scripture without them, againſt them: for though Gods Spirit do enlighten the Saints on earth, yet it is but in part, this illumination is imperfect and mixt with much darkneſſe within them, ſo that they have need alſo of a light without them, which is the Scripture. And if *Timothy* who was inlightned by the ſpirit in a more then ordinary meaſure (he being an Evangeliſt) yet muſt give himſelf to reading the Scriptures, how much more have we need to read and ſtudy them, who have not that meaſure of the ſpirit as he had. And if the ſpirit were our Rule, how many would be deluded with Satanical ſpirits, but God hath given us a ſurer word of prophecy, ſo that we muſt not truſt onely to the Teſtimony of the ſpirit concerning it ſelf, but we muſt bring every ſpirit to the Trial and Touch-ſtone of Gods word. 1 *John* 4. 1,2,3. yea, though they pretend to have the Spirit of God, yet muſt it be tried by the word of God.

Ratio humana non regulata gratiâ divinâ ſecundum allegata & probata ex Scripturis, monſtrat viam Hereſibus. D. Slaton. *Concion. ad Clerum. p.36. ubi plura.* and Mr Brinſley's *Virtues* 7. 181, &c.

Res fidei myſteria ſunt & ſupra rationem, ratio itaque non ſupra ſcripturam, ſed infra eam, captivanda. Hornbeck. c. 6. Gerhards *Loci com. T. 1. c. 4. Sect. 146 151. Resbury* againſt *I. Goodwins* Lightleſs ſtarre. p. 18 and 153. *Robinſons* Obſerv. 9.

Theologia rationem non tollit ſed extollit, non excludit ſed includit. Prideaux.

Robinſons ſafe conduct *p.* 48 49 &c.

Rationem renuit fides ut ducem & Dominam, adhibet ut peditiſequam. Tilenus *Synt. l. 1. c. 3. Theſ. 30.*

See Mr. *Lyford p.* 24. &c. Brochmand *C. C. T. 1. c. 3. Q. 1. p.* 71. and Mr. *Anſt Burgeſs* on *John* 17. 3 *p.* 152.

Arrium & Socinianos pro Chriſtianis non ſunt habendi. Hornbeck *cent. 2 cap. p.* 73. and Doctor *Ier. Tayler* ſcanning the deeps of predeſtination and original ſin by carnal Reaſon, into what foul Hereſies is he fallen.

See an excellent little Treatiſe to this purpoſe, called the True Guide. By *R. H.*

Object. *The Scriptures are for Novices and young beginners, but after men are regenerate and grown up, they muſt leave theſe external rudiments, and be guided onely by the Spirit.*

Anſw. This is a moſt pernicious and dangerous opinion, for take away the Scriptures, and you take away the Rule both of good life and ſound doctrine, and ſo open a gap to all Hereſie and profaneneſſe.

2. Neither is the Scripture onely neceſſary for young beginners, but alſo for the regenerate and moſt holy men, as appeares by the Inſcriptions of almoſt all the Epiſtles which are written even to the Saints themſelves. *Rom.* 1. 7,8. 1 *Cor.* 1. 2. and 10. 15. *Phil.* 3. 15. 2 *Pet.* 1. 1. 1 *John* 2. 12. *Jude* 1. Now the more theſe wicked ones cry down Gods Law, the more

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we ſhould cry it up; the more they loath it, the more we ſhould love it As fountain water is warmeſt in the coldeſt weather, by an Antiperiſtaſis; ſo ſhould we by an holy Antiperiſtaſis grow more hot and zealous in the defence of Gods word, by how much the Atheiſtical and profane oppoſe it. So did *David*. *Pſal.*119.126, 127. *'tis time for thee Lord to work, for the wicked have made voyd thy Law.* *q. d.* 'tis time for thee Lord to ſhew ſome remarkable judgement upon theſe wicked men who go about to deſtroy not one or two, but all thy Lawes. Though men may connive and tolerate ſuch, yet the Lord who is a jealous God, will not bear long with the tolerators of ſuch blaſphemies, nor with the perſons tolerated. See how this oppoſition increaſed *Davids* love to the word. verſe 127, 128. therefore do I love thy commandements above gold. *q. d.* The more the wicked contemn thy Law, the more do I prize it, even above all the Riches and Treaſures of the world.

See Gods Judgments on ſuch as contemn Gods word. *Reards* Theater of Gods Judgements, Chapt. 32. p.340.

[See more againſt Antiſcripturiſts in Mr. *Joſeph Symonds*'s ſight and faith. *cap.* 15. Mr. *Lyford*'s Plain mans ſenſes exerciſed. *p.* 17. &c. *Brinſley*'s *Virtig.* *p.* 165. &c. Mr. *Bourne* againſt the Quakers. *p.* 3,4. &c. Mr. *Fowler* againſt the Quakers. *p.* 47. 52. Mr. *Clapham* againſt the Quakers. *p.* 1, 2, &c.]

2. If the Scriptures be the very word of God, then it muſt needs follow that they are pure, perfect, infallible, of higheſt Authority, Majeſty, Antiquity, Excellency; the beſt Judge of controverſies, and the onely Rule of our lives both in Doctrinals and Practicals. This we ſhall ſee clearly proved to us, in *Pſal.* 19. 7. to 12. where we have ſixteen Excellencies and Royalties of the word of God.

Adoro plenitudinem Scripturarum Tertul.

The Law of the Lord is	1. Perfect.	9. 'Tis cleane.	
	2. Powerfull.	10. 'Tis eternall.	
	3. Sure.	11. 'Tis true.	
	4. Makes us truly wiſe.	12. Righteous.	
	5. 'Tis Right.	13. Profitable.	
	6. Comfortable.	14. Pleaſant.	
	7. Pure.	15. A preſervative againſt ſin.	
	8. 'Tis a Light.	16. It brings great Reward.	

Synechdoche Partis.
Whatſoever is of God is like to him. *V. M. Philip Goodwin*'s Family-Religion. *p.* 314, 315 *Ubi plura.*

1. 'Tis *Perfect*, V. 7. The Law of the Lord is perfect (*i. e.*) the whole word of God. As God is perfect, and hath a ſelf-ſufficiency in himſelf, ſo is his word. 'Tis ſo perfect, that nothing may be added to it, or taken from it. 'Tis perfect *formaliter* in it ſelf, and perfect *effectivè*, making us perfect; and if the Five Books of *Moſes*, which was the firſt holy Scripture that was delivered to the Church, was ſufficient for the inſtruction of the people of that time, ſo that they might not depart from it either to the right hand or the left. *Deut.* 4. 2. how much more compleat is the doctrine of the Prophets and Apoſtles, which doth more clearly ſet forth what *Moſes* delivered, both in Precepts and Promiſes, in Practice and Examples. Here is nothing ſuperfluous, nothing defective; 'tis a perfect Law of Liberty, *James* 1.25. which admits of no addition or diminution. *Proverbs* 30. 6. *Revelations* 22. 18, 19.

Perfectus eſt canon fidei & morum, cui nihil addi poteſt, nec adimi. Buchmond, Aquinas.

The whole Scripture is perfect, *perfectione totali* and every part of it *perfectione partiali*. River *Iſagog. ad Script. cap* 24.

See M. Strong's 32. Serm. *p* 298. &c.

Cant. Not that Preaching is to be counted an adding (as the Quakers vainly

vainly and ignorantly imagine, and therefore cry out when they hear us, expound the word, oh take heed of adding to the word!) whereas adding of mens Traditions and inventions is one thing, and Preaching and expounding the word in its proper ſenſe and meaning for the edification of Gods people, is another thing. This the *Levites* practiſed. *Nehem.* 8. 7, 8. they gave the ſenſe of the Law. So did *Paul. Acts* 9. 22. he confounded the Jewes, how? συμβιβάζων, *collatis teſtimoniis*, by comparing one Scripture with another. So Chriſt expounded the Scripture, *Luke* 24. 27. and ſo did *Philip. Acts* 8. 30. Explication is one thing, and adding is another, we coyne no new Scriptures, but only expound the old. what we deliver is for ſubſtance agreeable to Gods word, and muſt therefore be believed and obeyed by us. *David* had ſeen an end of all created perfection, but Gods Law is exceeding large. *Pſal.* 119. 96 he had ſeen Riches in *Saul*, Beauty in *Abſolom*, Strength in *Goliah*, Policy in *Achitophel*, and he ſaw an end of them all, they were but finite, tranſitory things, too low to give any true content to the mind of man: but he found Gods word perfect, and All-ſufficient, nothing pertaining to Holineſſe or Happineſſe, comfort or contentment is wanting to Gods Law, nor ſhall be to him that believes and obeyes it: for the dimenſions of it are large as God himſelf, in truth and goodneſſe infinite, permanent and ſoul-ſatisfying. Hence *David* expreſſeth his Tranſcendent Love to Gods tranſcendent Law by a Patheticall exclamation. *Pſalm* 119. 97. *O how I love thy Law, it is my meditation all the day!*

See more perfect Phariſee. *Poſt.* 15. and *Sherlock* againſt the Quakers. p. 7. and *Eaton.* p. .

2. 'Tis exceeding powerfull, there's *latens ἐνέργεια*, a hidden efficacy, in it to convert the ſoul, (*Pſal.* 19. 7. and ſave the ſoul. *James* 1.21. *Luke* 16.29.31. *Job*, 20.31.) which no Philoſophy nor humane eloquence can do. Nature cannot cure us of our Hereditary, connatural ſins, but the Scripture offers more grace. *James* 4. 6. (*i.e.*) it gives grace and ſtrength to conquer and ſubdue the ſtrongeſt luſts. Hence it's called a Hammer which can break the hardeſt hearts. *Jer.* 23. 29. a fire that conſumes our ſtrongeſt luſts. Salt that keeps us from rotting in our ſin. 'Tis as a Naile and an Arrow in the hearts of Gods enemies to ſubdue them, *Pſal.* 45. 6. and faſten them. *Eccleſ.* 12. 11. The Majeſty and Power of the Scripture is wonderfull almoſt in every line; ſo that it breeds admiration in a conſiderate Reader. By this the ſpirit changeth Lions into Lambs, by it he raiſeth us from death to life, from bondage to liberty, from darkneſſe to light, and from the power of Satan unto God. Inſomuch as a wicked Miniſter by preaching it, may convert ſoules. *Jer.* 23. 22. It muſt needs be powerfull becauſe the ſpirit is in it, which is mighty in operation, and the promiſe is with it, that if we hear and obey; we ſhall live. *Iſay* 55. 3. This can can change a *Saul* into a *Paul*, it can make a *Felix* tremble, and an *Herod* feare. It never returnes in vain, like the bow of *Jonathan* and the ſword of *Saul*, it never returnes empty from the battle. 2 *Sam.* 1. 23. This is that two-edged ſword, by which we offend our adverſaries, and defend our ſelves. I may ſay of it as *David* ſaid of *Goliah*'s ſword, *There is none like that.*

Semen eſt quo renaſcimur, Lac quo nutrimur, cibus quo paſcimur, Vinum quo infirmi reſotillamur, medicina quâ ſanamur ægroti. Tactica ſa. 12. *l.* 2. *c.* 10. *Ubi plura.*

See *Rutherford*'s ſurvey of Spi. Antichriſt. *cap* 6.

See Mr. *Burges* Spi. Refining. 1. P. Ser. 84. p. 303. &c.

3. 'Tis ſure. *Pſalm* 19.7. the Teſtimony of the Lord is ſure, the word is called a Teſtimony, becauſe it teſtifies our duty *de facto*, *de jure*, *de præmio*; it tells us what hath been done by others, what we ought to do our ſelves, and what our Reward ſhall be for ſo doing. This word is more

ſure then the Pillars of the earth, or the Poles of heaven, they may fall and faile, but not one Jod or Tittle of Gods word ſhall periſh. *Mat.* 5. 18. Hence it's called a more ſure, (*i.e.*) a moſt ſure word. 2 *Pet.* 1. 19, 'Tis a certain infallible word, it hath been often tried, yet never failed nor deceived thoſe that truſted in it. *Pſal.* 12. 6. we love faithfull friends, and ſuch as will ſtick to us in our miſery; oh then love the faithful and ſure word of God, which will never leave you nor forſake you, but in the very pangs of death will miniſter ſtrong conſolation to you. 'Tis in the word that we find the everlaſting Covenant, even the *ſure mercies* of *David* (*i. e.*) of Chriſt, who in reſpect of the fleſh, deſcended from *David*. *Iſay* 55. 3. there we find by whom our ſins are pardoned, our Natures healed, our Soules are ſaved: theſe are called ſure mercies.

1. In reſpect of performance, they are as ſure as if already done. 2 *Sam.* 23. 6.

2. Sure in reſpect of continuance, they ſhall never be taken away, his mercy endures for ever. Once adopted, juſtified, ſanctified, and for ever ſo. 2 *Sam.* 7. 13. *John* 13. 1. Let us not then ſit down content with thoſe low, periſhing, uncertain things, but get intereſt in thoſe ſure, deſireable, and ſoule-ſatisfying mercies. Pray with Saint *Auſtin*, *Da mihi nummum nunquam perituram.* Lord give me thoſe riches which will never periſh.

4. It maketh the ſimple wiſe, and that to ſalvation. Many that are ſenſible of their ignorance and ſimplicity, are diſcouraged from reading the word, when the promiſe runs to ſuch, as being ſenſible of their own ſilly, bruitiſh condition, and come with humble, tractable, teachable hearts, that they ſhall be taught wiſdom. *Prov.* 1. 4. and 19. 4. *Pſal.* 119. 130. and become wiſer then the ancient, who by their long experience oft times get much wiſdom. 2. Wiſer then their Teachers, who uſually excell their Schollers. 3. Wiſer then their enemies, who yet by their continual diving and ſearching into the wayes of their oppoſites, grow very ſubtle and cunning. *Pſal.* 119. 98, 99, 100.

5. The word of the Lord is right and ſtrait, having no crookedneſſe nor perverſeneſſe in it. Wicked men go about and fetch a compaſſe in wayes of ſin, but the godly run the way of the plain, and out-run them as *Abimaaz* did *Cuſhi*. 2 *Sam.* 18. 23.

6. It breeds joy in every ſoul that orders his life according to it. V. 8. the godly find *virgis n*, ſomewhat of kin to them in the word which makes them delight in it. Though the wicked can find no joy there, yet an upright-hearted *David* finds it ſweeter then hony, and more pretious then gold, they are even the joy and rejoycing of their hearts. *Pſalm.* 119. 111. this breeds ſolid, ſerious, ſubſtantial, ſpiritual joy in the deepeſt afflictions and tentation. *Pſal.* 119. 92. *I had periſhed in my affliction, unleſſe thy Law had been my delight.* It was not onely delightfull, but even delight in the Abſtract; yea *delights* in the Plurall number, he found delight upon delight (*i. e.*) great and ſure delight in Gods word. It upholds the heart from ſinking under affliction; 'Twill make a *Paul* and *Silas* ſing Pſalmes in priſon, when Creature-comforts faile, yet faith can feed upon the Promiſes. *Habbak.* 3. 17, *Hebrews* 13. 5. The word affords us preſidents of greater trialls then ever yet we have undergone, and ſo comforts us in our diſtreſſes. Do thy children riſe againſt thee? ſo did *Davids*. Do Princes ſpeak againſt thee and thy famliar friends betray thee?

Scriptura tua delicia mea. V. D. *H. Oſworths* Serm. on that Text.

Oblectationes meæ. Heb. *Vitur* Plur. num. *ſignificans nullum eſſe genus afflictionis aut doloris cui non inveniatur in verbo Dei remedium.* Moller.

ſo

ſo did his. *Pſal.*55. Haſt loſt all? ſo did *Job*. Art caſt into ſome loathſome priſon? ſo was *Jeremy*, &c. beſides the word comforts us by ſhewing how all things work together for good unto us. *Rom.*8.28. and that God afflicts us for good ends.

7. 'Tis pure not onely *formaliter & in ſe*, being free from all the droſs and dregs, of ſin a corruption: but *effectivè*, becauſe 'tis a ſpecial meanes to purify and cleanſe us. *John* 17. 17. Purity is, or at leaſtwiſe ought to be the Object of our love. God is pure, his word is pure, his works are pure, and therefore do the Saints love them. ſo did *David*. *Pſalm* 119. 140. thy word is very pure. What followes? therefore doth thy ſervant love it,

How the word is Holy in ſix reſpects, ſee before on v.15.

8. It enlighteneth the eyes. V. 8. 'tis a light and a lamp to us. *Pſalm* 119. 105. to have our bodily ſight reſtored is a mercy, but to have our dark underſtandings enlightened to ſee the deeps of our miſery, and the riches of Gods mercy, this is the mercy of mercies. Now the word is the meanes by which the ſpirit conveighs both ſight and light to us: by it he calls us out of our dark and doleful condition, into marvellous light. 1*Pet.* 2. 9. The light of the Sun is a pleaſant thing, but oh how ſweet and pleaſant is this ſpiritual light which leads us to eternal happineſſe! naturally there is a Vaile over all our hearts, and therefore before we read, we ſhould beſeech the Lord to remove the Vaile, elſe we ſhalll never ſee the divine and ſupernatural myſteries of Gods Law. *Pſalm* 119. 18.

V. Calverwell Light of Nature. *cap.*17.

9. The fear of the Lord is clean. V.9. The world is called the feare of God, *effectivè*, from the effect of it, becauſe it both teacheth and worketh in us the true fear of God. 'Tis clean. 1. *in ſe*, it hath no ſin, nor approbation of ſin in it. 2. *Quoad nos*, 'tis a meanes to make us clean, helping to purge out that froth and filth of ſin which makes us loathſome to God and his Saints.

Mundum (i.e.) *Sanctum & ſincerum cui nulla ſordes falſorum dogmatum ſunt admiſta.* Sculc.

10. 'Tis eternal and perpetual, the Lawes of men are changed and abrogated, but the Law of God is like God himſelf, it endures for ever, maugre the malice of all oppoſers. The graſſe may wither, and the flower fade, but the word of the Lord abides for ever. *Pſal.* 119. 89. *Iſay* 40. 8. 1 *Pet.*1. 24,25. We uſe to prize durable things, laſting cloaths and long enduring Leaſes, men deſire; oh ſet your hearts on Gods word, which endures, and will make you endure for ever, if you obey it. 1 *Joh.*2.17.

See Mr. *Trapps* True Treaſure *cap.*3. *Sect.* 8.

11. 'Tis not only true, but Truth it ſelf. (V. 9.) * *John* 17. 17. the judgements of the Lord are Truth. He calls Gods word by the name of judgements, either becauſe in it God denounceth judgements againſt wicked men, or elſe becauſe we muſt judge of our actions according to this Rule. There's no fraud nor falſhood in them, therefore they are called by way of Eminency. *The Scriptures of Truth. Dan.* 10. *ult. Coloſſ-ans* 1. 1. 5, As God is Truth, ſo is his Word. He is not like man, that he ſhould lye. Not a Threatening in the Scripture but ſhall fall on the wicked, and not a bleſſing promiſed, but ſhall be fulfilled to the righteous.

See the Excellencies of Scripture-Truths in 8, Particulars. Mr. *Burges* on *John* 17.17. *Lect.*93. *Sym. Portis.* See Mr. *Trapps* True Treaſure. *cap.*3. *Sect.*5.

12. 'Tis Righteous altogether; as God is juſt and righteous, ſo is his word. *Rom.* 7. 14. the Law is holy, juſt, and good, three Epithets which can be applied to no Law but Gods only. * There's no unrighteouſneſs nor injuſtice in them. Mens Lawes oft times are harſh, hard, unrighteous; ſo are not Gods, they are perfectly juſt and righteous altogether.

* *Nihil in eis; ne in uno quidem, macula aut vitii deprehenditur.* Sculterus.

13. 'Tis precious.

1. In reſpect of profit 'tis better then Gold.

e. In reſpect of pleaſure, 'tis ſweeter then hony. By

Lex Dei pretioſior auro, dulcior melle quanta haec praſtantia! quanta dulcedo! Sculter.

Quicquid eſt quod nos amamus, illud aurum appellamus.
Eſt præſtantior auro puro puto & puratiſſimo, nihil habente ſcoria aut ſordis.

gold, *David* notes all riches, and the things of greateſt worth in the world, and by much fine Gold, he meaneth all gold, how pure or precious ſoever; even the fineſt refined gold that hath been oftneſt tried in the fire. No riches like the word: Hence *David* calls it his Heritage and Portion. *Pſal.* 119. 11. as if he had nothing elſe in the world to truſt to, and therefore he prefers it before all worldly excellencies. *Pſal.* 119. 72. 127. *the Law of thy mouth is better to me then thouſands of gold and ſilver*, It excells *Gold* in five reſpects.

Aurum eſt metallum omnium nobiliſſimum & præſtantiſſimum.

1. Gold is but an *Earthly* good, but the riches which the Scripture brings, is *Spirituall*.

2. 'Tis but a common good, wicked men (as *Eſay*, *Ahab*, *Nabal*, the Turk, the Pope) have it in abundance: a man may be outwardly great, and yet inwardly miſerable; 'twas great *Cæſar* that ſaid, *I have been all things, and yet am never the better.* But the Grace which the Scripture brings, is a ſpeciall bleſſing, peculiar but to a few.

3. Gold cannot comfort a man in the day of diſtreſſe; whether it be perſonal or national. 'Tis rather a ſnare, then an Helper then. *Proverbs* 11. 4. *Ezek.* 7. 19. *Zeph.* 1. *ult.* But the word of God hath breaſts full of conſolation for the people of God in all their diſtreſſes. *Pſalm* 119. 92.

4. Gold cannot breed contentment, yea the more men have, oftimes, the more they covet. But the word teacheth men godlineſſe, and this in the power of it breeds contentment, which is better then gold. 1 *Tim.* 6. 6.

He that would ſee more excellent properties of gold, let him peruſe Mr. *Vennings* Myſteries *cap.* 27 *p.* 100. and *Ravenel.* in *V. Aurum.*

5. Gold may be loſt, Thieves may rob us of it, ruſt may conſume it, and eſpecially when death comes, we muſt part with it. But true Grace which is wrought in us by the word and ſpirit of God, can never be loſt, Where ever we go, it will go with us. 'Tis *fidus Achates*, a faithfull friend, which will never leave us, till it have brought us to glory. *Rev.* 14. 13. Oh that I could convince men of the truth of this, *viz.* that the ſaving knowledge of God in his word is better then Gold. Tell men where they may have gold, and we ſee how they ride, run, dig, delve, and all for a little periſhing gold, which cannot ſatisfy them. *Iſay* 55. 2. But this true Treaſure which is hidden in the word of God; very few labour for, and the Reaſon is, mens hearts are earthly, carnal, ſenſual, and ſavour not the things of God. Oh that ſuch would hearken to the counſell of *Solomon*, *Prov.* 8. 10, 11. *receive inſtruction and not ſilver, and knowledge rather, then choice gold. Prov.* 3. 14, 15. and to a greater then *Solomon. Revel.* 3. 18, Buy of me gold (*i. e.*) the Graces of the Spirit, as Knowledge, Faith, Obedience, &c. Build not on the Hay, Wood, Stubble of mens fancies and inventions, but build on the pure, ſure, ſound doctrine ariſing from Gods word, this is called Gold. 1 *Cor.* 3. 12. and one day will be better to us then all the gold in the world.

Favus mellis eſt maximè laudabilis quod per ſe fluit, & ultrò è favo ſtillat.

14. For delight and pleaſantneſſe, Gods word is ſweeter then Honey, yea then the pureſt, fineſt honey, which flows from the comb. *Prov.* 24. 13, 14. and 16. 24. the lips of the ſpouſe are ſaid to drop as the honey comb, (*i. e.*) her words are very pleaſant, ſweet and grateful. *Cant.* 5, 3. and when the Scripture would expreſs the ſweetneſſe of any thing, it borroweth this alluſion, ſweeter then honey. *Ezek.* 3. 3. *Revel.* 10. 9, 10. Old men are all for *profit*, and young men for *pleaſure*; here is gold for the one, and honey for the other. Gods word brings more true pleaſure to the ſoules of thoſe that obey it, then the ſweeteſt honey doth to the taſte.

Queſt.

Queſt. *If the word be thus precious and ſweet, how comes it to paſſe, that moſt men in the world ſee not the preciouſneſſe, nor taſte the ſweetneſſe of it?*

Anſw. The God of this world hath ſo blinded their eyes, that they cannot ſee the Excellencies of the word. The Sun is full of light and luſtre, but the blind man for want of ſight cannot diſcern it. The word is full of ſweetneſſe, but mens hearts are ſo taken up with the enjoyment of preſent things, that they cannot taſte nor reliſh the things of God. 'Tis but loſt labour to put a cordial in a dead mans mouth. The fault then is not in the word which is as precious, pure, delightfull, and ſweet as ever, but the fault is in our corrupt minds, which are ſo blinded and hardned with ſin, that we cannot perceive, nor receive the word. Let's beſeech the Lord to ſpiritualize our hearts, and then we ſhall be able experimentally to ſay, *How ſweet are thy words unto my taſte, yea ſweeter then Honey to my mouth!* Pſal. 119. 103. As none know the ſweetneſſe of honey but ſuch as have taſted it; ſo none know the ſweetneſſe of Gods word but the people of God, who experimentally know the worth of it. To them, and to them onely 'tis more precious then gold, and ſweeter then honey. To them the moſt excellent and delightfull things in the world are baſe and bitter, droſſe and dung, loathſome and noyſome in compariſon of Gods word.

15. *'Tis a ſpeciall preſervative againſt ſin.* V. 11. and *Pſal.* 119. 11. 'tis one ſpeciall piece and part of our ſpiritual armour whereby we defend our ſelves againſt ſin and Satan. *Epheſ.* 6. 17. by this Chriſt, *Steven*, *Paul*, and the Martyrs, defended themſelves, and offended their enemies. *Matth.* 4. 47. This will Antidote and arm us with invincible arguments againſt ſin and Satan. Doth the Devill tempt thee to covetouſneſſe, cruelty, Uſury? the word will tell thee that no ſuch perſon ſhall come into Gods Kingdome. *Pſal.* 15. 5. *Gal.* 5. 22. Art given to fornication, adultery, uncleanneſſe? the word will tell thee that God will judge ſuch. *Heb.* 13. 4. Art tempted to Apoſtaſy? remember *Heb.* 10. 38. *Mark* 8. *ult. Rev.* 21. 8. Art tempted to pride? remember, God reſiſts the proud. *James* 4. 6. 1 *Pet.* 5. 5. Art tempted to hypocriſy? remember Hypocrites have the loweſt place in hell. *Matth.* 24. 51. Art tempted to defraud and over-reach thy neighbour? remember the Lord is an avenger of all theſe things. 1 *Theſ.* 4. 6. though men may carry many things ſo ſubtilly, as to eſcape the juſtice of men, yet they ſhall never eſcape the hand of God. Art tempted to break thy Covenant? the Scriptures ſtill tell thee what befell *Zedekiah* for this ſin, *Ezek.* 17, 18. The very root of all that Atheiſme and Profaneneſſe that is amongſt us, is this, that either men do not know the Scriptures, or elſe they do not believe them.

Hoc gladio ſpirituali Chriſtus vicit & jugulavit Damonem ſe tentantem & oppugnantem.

See more D Gouge on Epheſ. 6. 17. and Mr. Robinſon on the ſame Text, and Mr Sangar his Morning Lect p. 14. &c.

16. It brings a great Reward, not to thoſe that onely hear it, know it, praiſe it, but to thoſe that practiſe it. V. 11. yea the very obeying of Gods commandements is a reward it ſelf, 'tis both work and wages, and ſuch imployment is our high preferment. 'Tis not onely *For* keeping but *In* keeping of Gods commandements, that there is reward. *James* 1. 25. Godlineſſe in the power of it is Gain, great gain, none like it. This reward followes obedience freely, as Puniſhment followes the diſobedient, though they neither deſire nor ſeek it, yet *pœna eſt finis operis, etſi non eſt finis operantis.* Thoſe that love the commands of God, and ſincerely obey them, ſhall be certainly rewarded, though they ſhould not deſire or ſeek it, but in ſimplicity of heart run the wayes of God, making this their aym, that they may glorify him. Now all theſe high commendations of the word, ſhould make us unfeignedly for to love it, heartily to em-

Virtus eſt abunde ſui præmium.

V. Beauty of Holineſs c. 8. p. 172. *Edit.* 2.

brace it, reverently to eſteem it, and fervently to deſire it, Excellency being the Object of deſire. Gods Word is like God himſelf, full of Majeſty, full of Excellency. It contains (*magnalia & honorabilia Legis*) the great and *honourable things of Gods Law*, *Hoſ.* 8. 12. It is not an empty ſound or a dead letter, but full of Majeſty, Life and Power, and therefore muſt be entertained by us with the greateſt reſpect. Looke what * Reverence we give unto God, the ſame is due to the Word of God.

Inter omnia mundi volumina præſantiſſima ſunt ſcripta Oſiandrina, nam præter id quod Deum habent Autorem, veram continent Sapientiam, infallibillia præcepta, optimam vivendi normam. Aretius.

Eadem reverentia debetur Scripturæ quàm Deo, quia manavit ab eo ſolo, nec quicquam humani habet admiſtum. Calvin.

* See ſeven Sorts of of Irreverent handlers of Gods Word, Maſter *Leigh* Body of Divinitie, Lib. 1. Cap. 2. Page 25. Maſter *Trapps* True Treaſure. Cap. 4.

[See more of the Scriptures Excellency. Maſter *Robert Boltons* Saints Guide, p. 42. 43, *&c.* Maſter *Trapps* True Treaſure, Chapter 3. Sect. 2. Maſter *Leighs* Body of Divinity, l. 1. c. 8. p. 81.

2. If the Scriptures be Gods Word, then it will follow that they are a * *Perfect Rule* and Canon for us to walke by. The Canons and Rules of men are oft times harſh, hard, ſottiſh, ſuperſtitious, and diſquiet the Conſcience; aye, but the Word of God commands nothing but what is ſweet and eaſie, pleaſant and profitable to the ſoul that walks according to it, *Gal.* 6. 16. as many as walk according to this Rule or Canon (τῷ κανόνι τούτῳ, ſo *Phil.* 3. 16.) Peace and Mercy ſhall be their portion; hence the books of Scripture are called Canonical, becauſe they are the rule and Canon by which we muſt walk; hence 'tis that the Lord ſends us in our doubts, not to a Light within us (which is no better then darkneſs) nor to unwritten Traditions without us which would ſoon deceive us; but to the Law and to the Teſtimony, *Iſay* 8. 19, 20. not to witches or wizards, not to the dead for the eaſe of the living, but we muſt have recourſe to the Law of God which is given us by him for our infallible direction; and if any man ſpeak either without or againſt the word, it is becauſe he hath no true Light of Grace or Underſtanding in him.

Conſule Davenant *de Judice ac norma fidei*, cap. 10 p. 40. and Mr. *Leighs Body of Divinity* l. 1. c. 2. p. 17. Biſhop *Ushers Body of Divinitie*. p. 18. Chamier, Loc. com. l. 1. c. 10. & 12. Amef. Bell. Enervat. l. 1. c. 6.

Regula eſt menſura quædam cui nihil adimi, nihil adjici poteſt.

Nunquid pro vivorum ſalute conſulet mortua Idola, vel damnatos Dæmones? ad Legem recurrendum eſt, ea enim docebit nos quid agendum, quid cavendum ſit. à Lapide.

This God hath ordained as a Lampe for our Feete, that we miſcarry not amiddeſt thoſe many By-paths that are in the World. Let us then make uſe of it in the courſe of our Lives; If a Carpenter have a Rule or Line, if he tie it to his backe and never uſe it, his Worke muſt needs be crooked: So if we have Bibles, and never reade them, nor Meditate on them to practice them, our Lives muſt needs be irregular.

They

They are then to reproved, who ſet up falſe Rules to walk by,

As
1. *Antiquitie.*
2. *Cuſtome.*
3. *Fathers.*
4. *The* * *Church.*
5. *Reaſon.*
6. *Univerſalitie.*
7. *Enthuſiaſms.*

* *Conſule Altingium.* T. 2. P. 1. Problem 4. page 26.27. *Whitaker, De Scriptur. Controverſ.* 1. Q. 5 Cap. 1.

All which you may ſee Succinctly and Learnedly confuted in Maſter *Anthony Burgeſs* his Faſt Sermon on *Mark* 1. 3. Preached before the Houſe of Commons, September 17. 1643. Page 3. to 19. where you have ſix properties of a Rule, with many motives and directions to read the Scripture. To theſe I ſhall adde an eighth ſort, *viz.* thoſe that leave the Scriptures. and make Providence the Rule of their wayes and walking, becauſe they have ſucceſs and proſper in their wayes: therefore they conclude that their wayes are good, and God approves of them. But if this were good Logick, then thieves and ſacrilegious perſons might conclude that their actions were good, becauſe they have ſucceſs for a time in their wickedneſs. Like *Dionyſius* who proſpering in his ſacriledge, cried, *See how the Gods love Sacriledge*! Such muſt know that we may not accept the moſt ſignall Demonſtrations of Providence againſt a Scripture Rule. No alteration of times, no ſucceſs of Providence muſt make us goe againſt the Word of God. See five Reaſons againſt ſuch in Maſter *Lyfords* Plain mans Senſes exerciſed, p. 29. to 37. and Maſter *Anthony Burgeſs* Spi. Refining, 1 Part. Serm. 31.

Falix ſcelus vocatur virtut. Sen.

9. Others make Conſcience their Rule, wherein *Conſcience* is *regula regulata, non regula regulans.* It muſt be ruled by the Word, and not rule the Word. Conſcience is onely a ſubordinate Rule, and binds us no further then it receives information from the Word. Many Sectaries cry, their Conſcience is againſt our Miniſtery, Churches, Ordinances; and may not a Jew, a Turke or Papiſt ſay as much, that it is againſt his Conſcience to joyn with us: but who knows not that *an erronious Conſcience doth not bind*; elſe *John* 16. 2. *Acts* 26.9. might plead Conſcience for perſecuting the Church. Thy duty is not to follow it, but get thy judgement better informed, that thou mayeſt leave it; ſince the light of Conſcience is but imperfect and may erre.

See 5. Reaſons why an erring Conſcience doth not oblige. *Ames* CC. *l.* 1. *c.* 4. *S.* 10.

3. If the Scripture be Gods Word, then it muſt needs be the fitteſt *Judge* both in matters of Doctrine and Practice. Hence in all our doubts God ſends us hither for direction, *Deuteronomy* 12. 32. and 28.58. and 31. 9.10. *Iſay* 8.20. and Chriſt ſends us to the Scriptures to decide matters of Controverſie. Thus when a Controverſie aroſe about the Reſurrection, Chriſt determines the Controverſie by Scripture, *Matthew* 22. 29. ye erre not knowing the Scripture. So *Luke* 10. 26. and 16. 29. *Acts* 16.22. 2 *Peter* 1.19. The Word is the ſupreme Judge in all matters of Religion; Who is higher then God? when his Word hath ſpoken it, what exception ſhall we make? or to whom ſhall we appeal? Hence Chriſt himſelf ſubmitted his Doctrine to the deciſion of the Scriptures, *John* 5. 39. ſo did the Apoſtle, *Acts* 28.23. The Church is Gods Houſe, his City, his Spouſe, and He onely is her Lawyer, *James* 4. 12.

[See

[See more, Doctor *Davenant de Judice cultus*, cap. 4. p. 5. Doctor *Prideaux*, Lect. 22. *Revets Iſagoge*, cap. 19. 20. *Lyford* Plain mans ſenſ. Exerc. Page 9. 10. *Gerberd*, Loc. Com. Tom. 1. Doctor *Cheynel* againſt *Antitrinit.* c. 9. p. 291. D. *Morton*, Apolog. p. 2. l. 5 *Brochmand* CC. Tom. 1. *Controverſ.* 1. Q. 19. & Ameſ. Bell. Enervat. l. 1. c. 5.

4. If the *Scripture* of the Old and New Teſtament be a perfect Rule, and the ſupream Judge, then they are to be blamed, who adde *Apocryfal writings* to it to perfect it; whereas that which is perfect needs no ſuch Additions: yet the Papiſts have put them in the Canon, though there be palpable lies in them, *E. G. Eccleſiaſticus* 1. 14. that the fear of the Lord was created with the faithful in the womb, ſo *Eccleſiaſticus* 46. 20. is falſe, ſo *Tobit* 6. 7. with the ſmoak of the Liver of a Fiſh, he drives away the Devil; but the Scripture ſaith *Fide non Fumo*, by Faith and not by ſmoke we muſt reſiſt him. So *Tobit.* 12. 9. 12. 13. he makes the Angel, not Chriſt to offer up the Prayers of the Saints to God; *Eccleſiaſticus* 22. 22. and 2 *Maccab* 12. 43. 47. there is offering ſacrifice for the dead.

[See ſtrong Reaſons againſt them, Doctor *Reynolds* Lect. de Lib. Apochry. Biſhop *Ushers* Body of Divinity, page 14. 15. Maſter *Leighs* Body of Divinity, l. 1. c. 5. D. *Whitaker de ſcript. Controv.* 1 Q. 1. cap. 3. *Rivels Iſagoge ad Script.* c. 7. *Sharpii Curſus* Theolog. Contr. to page 6.

Love it not onely becauſe it is a good Law, but becauſe it is Gods Law. Maſter *Capel* on Tentat. l. 4. Sect. 2. p. 15. *ubi plura.*

Quid eſt S. Scriptura niſi quadam Epiſtola Omnipotentis Dei ad creaturam ſuam? Greg.

5. Is the Scripture the Word of God, Oh love it then for the Authours ſake, we uſually eſteem of writings according to the Eminency and Dignity of the Authour; now all Scripture is given by inſpiration from God, and is to be prized as the * Epiſtle and Love-Letter of the Great God to the ſonnes of men. 'Tis one of the chiefeſt gifts which ever God gave; it is a greater mercy then the Sun or the Light of Heaven. 'Tis this we muſt be judged by at the laſt day, *John* 12. 48. Not a Chapter we read, nor a Text that is expounded to us, but will be a witneſs for us or againſt us, for our comfort or conviction at that great day. Be ruled then by it ſince you muſt be judged by it, and chuſe rather to die then to ſin againſt it? Set your affections on it, ſee that you love it.

1. *Cordially*, not Superficially. Write it not onely in your Heads or Note-Books, but get it written upon your hearts, and engraven on your ſouls, then you will delight to do Gods Will, *Pſalm* 40. 8. doe not onely read it, but eat it, and by Meditation digeſt it, that it may be to you the Rejoycing of your hearts, *Jer.* 15. 16 We ſhould as readily and willingly receive Gods Word, as an hungry man doth meat.

See Maſter *Stoughton Davids Love to the Word.* Chapter 13. 14. Maſter *Hierons* Sermon on *Pſalm* 119. 174. Page 215.

Pra dimenſo meo (i.) *magis quàm res ſibi ad vitam neceſſarias.* Lavater.

2. Love it * *Superlatively*, do not love it as you do your beaſt or other creatures with a low, carnal, ſenſual Love: but love the Scriptures next to God, *Appretiativè & intenſivè, Affectu & Effectu* with the higheſt intention of Affection; even above riches, Pleaſures, yea, and our appointed food, *Job* 23. 12. *I have eſteemed the words of his mouth more then my neceſſary food.* He loved it more then any food, abſolutely; and preferred it before his neceſſary food, without which his life could not ſubſiſt: he had rather looſe his meals, then his meditations on Gods

Gods Word. He eſteemed it more, not onely then dainties or ſuperfluities, but then his ſubſtantial food, without which he could not live and ſubſiſt: As a * Reverend Divine of ours hath well obſerved.

* Maſter Trapp *in locum*, *Vide plura.*

3. Love it *Practically*, Love it ſo, as to obey it; this is the end of all our Reading, and Hearing, *viz.* that we may doe it, *Deuteronomy* 4. 6. 14. and 51. and 6. 3. and 11. 32. It is not knowing nor praying but practiſing that bringeth bleſſedneſſe, *John* 13.17. *Pſalm* 15. *ult.* *Jam.* 1. 25. *Revelations* 22. 14.

Though Obedience be not the Meritorious cauſe of our ſalvation, yet it is a good Evidence of it: It is *Via ad Regnum, non cauſa Regnandi*, *Luke* 11. 28. *Romans* 2. 13. At the laſt day Chriſt will demand, not what have we read or ſaid, but what have we done. *Matthew* 7. 22. and 25. 35. Many are bare hearers, but not doers of the Word, and ſo play the * Sophiſters in deceiving themſelves and others with ſhowes, inſteed of ſubſtance, *James* 1.22. To obey the Word of God in our Life, is our Wiſedome, *Deuteronomy* 4. 6. Hence Chriſt calleth him a wiſe man, that heareth the Word and doth it. *Matthew* 7.24. Theſe are *Verba vivenda, non legenda* not barely to be read, but practiſed: Hereby we honour God, and ſo ſhall be honoured of him again, *John* 15. 8. One Practical Chriſtian bringeth more glory to God, then a thouſand Notional formall Profeſſours. This made *Paul* commend the *Romans* (6.17.) not for bare profeſſing, but for obeying from the heart that form of Doctrine which was delivered to them: and Chriſt preferreth ſuch as Doe his Will, before his natural Kindred, *Matthew* 12. 47.

Non quid legerint, ſed quid egerint non quid dixerint, ſed quomodo vixerint.

παραλογίζωνται, *fallaci Syllogiſmo imponentes vobis ipſis.* Paræus.

Is optimè legit Scripturas qui verbà vertit in opera. Chryſoſt.

Hereby we ſhall experimentally know the Truth of Gods Word, *John* 17. 17. When men believe the Word, ſubmit to it, and are content to be ruled by it in all things, they ſhall Experimentally know the truth of it. Knowledge helps much to Practice, and Practice helps much to Knowledge. It is not talke-ing of Wine, but drinking of it, that comforts and chears the heart. The Theory of Muſick is delightfull, but the Practice is farre more Excellent and Pleaſant.

Si quis animo ita comparatus ſit ut qualemcunque voluntatem Dei ſibi revelatam, licèt carnis affectibus contrariam, obſequenti animo amplecti velit; is demùm aptus erit, ut judices de meo dogmate, quippe mentem habens non impeditam: Sicut oculi de coloribus tum demùm rectè judicant cùm nullo pravo humore ſuffuſi ſunt. Soto.

A reall good Man, is *Decalogus Explicatus*, a living Decalogue, his Life is a Comment on the Commandements. The Word is written in his Heart, and held forth in his Life, *Philippians* 2. 16. *Holding forth the Word of Life.* He doth not onely lay up the Word in Hearing, but he doth hold it forth in ordering all his Actions according to it. And this is an Evidence that we are truely Godly, *John* 14. 15. 1 *John* 3. 24. And ſerveth to diſtinguiſh us from all the Hypocrites in the World, who onely talke of Religion, and cry, *Lord, Lord*, *Matthew*, 7. 22, 23. they come and hear, *But* they will not doe it, *Ezekiel*, 33. 31, 32. that But is a blot and ſpoils all.

As it was ſaid of *Naaman* the *Syrian*, He was a Valiant man, *But* he was a Leper; that *but* was a blemiſh. So we may ſay of many formal Profeſſours, they can talk excellently, and have good Parts; But they are covetous, cruel, proud, malicious, cenſorious, &c. Fie on theſe Buts, they are the *Coloquintida* that ſpoils all. Theſe are the Botches and blemiſhes of Religion and cauſe it to be evil ſpoken of; as the *Indians* ſaid of the *Spaniards*, when they ſaw their cruelty, *Surely, that God cannot be good that hath ſuch wicked ſervants.* So Ezek. 36. 20. the profane *Jewes* cauſed Gods Name to be profaned and evil ſpoken of, by reaſon of their lewdneſs, when the Enemy cried, *Theſe are the people of the Lord, and are gone forth of his Land*: q.d. Theſe are the holy people, ſee what kind of Inhabitants God had in his Holy Land.

Gentium vitiis & idolatriæ adhæſerunt, ſicque polluerunt Nomen Dei (i.) anſam dederunt cur gentes blaſphemarent Deum. à Lap.

Minor reatus eſt Sanctam non legere, quàm lecta violare. Salvian.

On the contrary, when Gods people walke up to their Principles and Priviledges, anſwering their Goſpel Light with Goſpel lives, being burning and ſhining lights, and leading convincing lives.

Ut nihil mali de nobis niſi mentiendo loquantur. Hier.

1. Either they ſhall convince the wicked, and ſtoppe their mouths that they ſhall have nothing juſtly againſt them.

* *Apolog.* c. 1. p. 51.

2. Or elſe convert them, as * *Juſtin Martyr* confeſſeth that the Holy lives of the Chriſtians taught him *the Chriſtian Religion*: by ſeeing their Conſtancy, Patience, Humility and cheerfulneſs in ſuffering, it won him to the Goſpel. Oh then, let us be doers of Gods Will, this is more pleaſing to him then all Duties without it. *Obedience is better then Sacrifice.* 1 *Samuel* 15. A heart without words is better then words without an heart, a grain of Grace is better then many pounds of gifts. 'Tis good to Profeſs, but Practice is better, yea of the two, Practice without Profeſſion, is better then Profeſſion without Practice: for Divinity in this life conſiſts rather in Practice then in ſpeculation and contemplation. In Religion we know no more then we Practice; then we are ſaid to know God when we keep his Commandements, 1 *John* 2. 3, 4. Lay aſide words, and fall to works.

Tota Theologia eſt Practica Baronius, *Exercit.* 3. *art.* 18. *nibi. p.* 277.

Ille plus diſcit qui plus facit.

——— *Quid verbis opus eſt? Speſtemur agendo.*

Let us imitate the ſheep which boaſt not how much they have eaten, but ſhew it actually by their fat, fleece and young. We all profeſs we love God, let us ſhew it by doing ſomething for his Honour. As the woman that loved our Saviour beſtowed a box of precious Oyntment on him. *Love* is bountifull. Many read the Scriptures onely to fit them for diſcourſe, as ſome are ſaid to read *Plato*. All ſuch unpractical knowledge in Gods eſteem is no knowledge, 1 *Samuel* 1. 12. *Jeremiah* 2. 8. The Prieſts no doubt had a Notional knowledge, but becauſe it wanted Practice, God accounted it no knowledge. This want of Practice breeds Errours and Hereſies; Men turn Scepticks becauſe they will not be Practicks. God plagues the Hypocrites of our time for their Unfruitfulneſſe, Ungratefulneſſe, and Contempt of the Goſpell, by giving them up in his juſt judgement.

Exhibitio operis indicium eſt amoris. Bernard.

Eſt qui Plantonem legere poſſulet, non vitæ ornandæ, ſed linguæ orationiſque commendæ gratiâ, nec ut modeſtior ſiat, ſed ut lepidior. Rul. Gellius, Noct. Attic. l. 1. c. 9.

Tantum ſcimus quantum operamur.

To *Ana-*

1. *Anabaptiſm*, *Libertiniſm*, *Socinianiſm* and other Heretical ways. Sin hath ſo blinded them that they cannot ſee the Truth, *Matthew* 22.29. Practice is the beſt Preſervative againſt defection, this will make a man whoſe knowledge is leſs then others to remain ſtedfaſt in time of trial like a fixed *Star*, whileſt others of greater Parts like blazing Comets may ſhine for a while, but at laſt vaniſh into ſmoke, *Revelations* 3.8. 'Tis obedience to this Word that will build us up till it have brought us to an inheritance immortal, *Acts* 20. 32.

Scripturarum ignoratio peperit hereſes, & vitam corruptam invexit. Chryſoſt.

[He that would ſee more Encouragements for *Practice*, let him peruſe Mr. *Samuel Wards* Sermon, *John* 13.17. it is the laſt Sermon of his Sermons. Maſter *Vennings* ſermon on *Matthew*, 7.21. Doctor *Preſton* on *Romans* 1.18. p.170. *Downams* Guide to Godlineſs, cap.1.2. The Preface to the laſt Edition of Doctor *Andrewes* Catechiſm, Maſter *Anthony Burgeſs* ſpi. Refining, 1 *Peter*, 1. 2, 3. Maſter *Sanger* his morning Lecture, p.77, &c.

1. Then let us Read it conſtantly, *Deuteronomy* 6.6,7. *Pſalm* 1. 1, 2. leaſt any ſhould exempt themſelves, the Lord names * all ſorts, men, women, children, ſtrangers, *Deuteronomie*, 31.11, 12. *Jeremiah*. 36. 6, 7. not onely the learned, but the unlearned alſo, muſt Read, yea, ſearch the Scriptures, if they expect Eternal Life. *John* 5. 39. peruſe them frequently, and ſearch them diligently, digging for theſe Heavenly Treaſures as men doe for gold, who break every clod that they may finde the golden Oare. There is nothing written in vain, but even thoſe places which at firſt view ſeem to contain nothing memorable; yet by prayer and ſtudy much gold of inſtruction and conſolation may be gained from them, neither is there any danger in a wiſe, humble and Holy reading of the Scriptures, for then the Lord would never have revealed them, nor have denounced ſuch terrible Threatnings againſt ſuch as are ignorant of them, *Iſay* 27. 11. 1 *Theſſalonians*, 7. 8. It is not knowledge but the want of it which makes men erre both in Doctrine and Manners, (*Matthew* 22. 29.) as we ſee by ſad experience in the dark corners of the land.

* Biſhop *Vſhers* Body of Divinitie, Page 25.26. *Chamier* Loc. Com. l. 2. c. 1. Doctor *Feathes* Defence Sr. *H. L.* 2 P. page 100.

ἐρευνᾶτε, *ſcrutamini* (i.) *non legite tantùm, ſed attento animo expendite.* Grotius.

* *Singuli ſermones, ſyllabæ, punctæ, apices, in Divinis literis plena ſunt ſenſibus.* Hieron.

Be not then a ſtranger to Gods Word, but let it dwell in you, *Coloſſians*, 3. 16. Let it bee your Domeſticke Counſellour, let it be as Familiar with you as he that dwelleth in the ſame Houſe with you, even as your Brother and Siſter, *Proverbs* 4. 7. Let it dwell not onely ſufficiently, but aboundantly, richly, and plentifully in you, both in reſpect of the Object, be not onely acquainted with ſome Parts and Parcels of the Scripture, but let the whole Word both Law and Goſpel abide in you, be induſtrious to know all Gods Will, *Hoſ.* 6.3. *Prov.* 2.3.4,5.

Secondly, In reſpect of the Subject, Let it rule in all the parts of the Soul, in the Underſtanding, Memory, Will, Affections; ſet open the Doores of the Soul, and bid light welcome, Let there not be a *formido Lucis*, a ſhunning of the Light, for that argueth guilt, *John* 3. 20. But be like *Apollos*, who was mighty in the Scriptures, *Acts*, 18.

Si talis in ipſo itinere, qualis in quiete Boni fuiſſe credendus eſt. Chryſoſt.

We muſt eſteem reverently of the word though at preſent we cannot underſtand it. *V. Hilderſ. Pſal.* 51. *Leſſ.* 1. page 2.3.

14. and like the Eunuch (*Acts* 8. 28, 29.) who would loſe no time, but as he was travelling and riding in his Chariot he was reading the Word.

2. Which makes him the more to be admired, he was but a Heathen.

3. He had much buſineſs.

4. He was a Prince, and a great man.

5. Though he underſtood not what he read, yet he would be reading.

6. He ingeniouſly confeſſing his ignorance, God ſends one to inſtruct him. 'Tis the Meek, the Teachable, and the Tractable whom God will teach his way, *Pſal.* 25. 9. *Iſay* 28. 9, 10. *James* 1. 21. 'Twas the great praiſe of *Alphonſus King of Arragon*, that (notwithſtanding all his Princely affairs) he read over the Bible 14. times with the ordinary Gloſs, and *George Prince of Tranſilvania* read over the whole Bible 6. or 7. times. How will their forwardneſs condemn our backwardneſs!

[See Motives and directions for Reading the Scriptures, *Par.* on *Rom.* in the end of his Comment p. 1. &c. *Byfields* Marrow, p. 550. Maſter *White* of *Dorcheſter* Direct. for reading *ſcript.* Maſter *Sam. Hieron* Serm. on *Hoſ.* 8. 12. *Downams* Guide to Godlyneſs cap. 28. to 32. Maſter *Traps* Treatiſe cap. 8. Maſter *Burgeſs* his Sermon on *Mark* 1. 3. p. 14, &c. Maſter *Leigh's* Body of Divinity, l. 1. c. 2. p. 23. Maſter *Philip Goodwin* Family-Dut. *p.* 348.

Ver audita perit, litera ſcripta manet.

2. We muſt remember and Treaſure up the things we read. 'Tis impoſſible we ſhould ever practice the things which we forget with *Mary*, we ſhould treaſure up Chriſts ſayings in our hearts, *Luke* 2. 19. 51. we ſhould lay up ſomething for the time to come, *Iſay* 42. 23. and learn that in *Sion* which may ſupport us in *Babylon Jer.* 10. 11. this will be a means to keep us from ſinning againſt God, *Pſalm* 119. 11. *Deut.* 11. 18. *Job* 22. 22, 23. Our memories naturally are very falſe, and there is a wilful forgetfulneſs of the beſt things. Hence the Lord commanded the Jewes to make them fringes on the borders of their Garments that they might remember the Commandments of the Lord and do them, *Num.* 15. 38, 39. we ſhould uſe all good means to keep the word in Remembrance; as by conference, by loving it *Pſalm* 119. 16. want of affection, makes memory wanting, we uſe not to forget what we love. By writing it, ſuch as can write Sermons may do well to write them. *Baruc* writ from the mouth of *Jeremy*, 36. 32. and if Kings notwithſtanding the multiplicity of their Kingly affairs, yet muſt ſpare time to read Gods Word, and muſt write out with their own hands a Copy of the Law, the better to imprint it in their memories (*Deut.* 17. 18) how can inferiour perſons who have not that ſtrong imployment, be excuſed?

[See helps to ſtrengthen Memory, *Manton* on *James* 1. 25. p. 204. *Barlow* on 2 *Timothy* 2. 8. *Baine* on *Revelations* 2. 4. p. 13. *Fenner* on *Revelations*, 3. 1. *Rogers* of *Dedham* on Love, p. 3, 4, &c. Doctor *Reynolds* on the Paſſions, p. 13, &c.

3. *Medit.* on the word. Do not only taſte it, but eat it, digeſt it, & concoct it, for then it will nouriſh you *Jer.* 15. 16. This made *David* to excel *Pſ.* 119. 99. 100. 'Twas one of *Luthers* Maſters, by which he profited ſo much. Meditation,

Tentation

Tentation and Prayer. This will make us know things experimentally, we ſhall taſte of hidden Manna, we ſhall be conſtant and ſetled in Gods wayes. This layeth open to us all our loſſes by ſin, the loſſe of Gods favour, loſſe of Peace of conſcience, and loſſe of Reward, and ſo imbitters ſin to us. By this we converſe with God, 'tis our Mount *Nebo* out of which we may behold the heavenly *Canaan*. Though our bodies be on earth, yet by Meditation our ſoules may be in heaven. Reſolve then to ſpend one houre in 24. every day in this duty. Satan will lay many rubs in your way, for of all duties he cannot endure that we ſhould reflect upon our wayes, yet like another *Sampſon*, you muſt break all the cords of theſe Philiſtines; the benefit, Peace and comfort you will find by it, will abundantly pay for all; eſpecially on the Sabbath day, we muſt be much in this duty. *Rev.* 1. 10. As the rich man thinks it not ſufficient that he hath Gold, but he loves to think on't, to ſee it, to count it: ſoe ſhould we not content our ſelves with a notionall knowledge of God and his works; but by meditation we ſhould recount and ponder the wayes and works of God, that we may experimentally tell what God hath done for our ſoules.

Mihi certè auferre ſolet multum temporis contemplatio ipſa ſapientiæ. Seneca *epiſt.* 65.

Hæc meditatio ut ſalutaris eſt, ita aſſidua eſſe debet, langueſcit enim & evaneſcit fides ſi hoc ſtudium remittatur, & ſunt illecebræ variæ quæ nos abducunt ſi paululum à contemplatione remittamus.

[See more for Meditat. *Barlow* on 2 *Tim.* 2. 7. D. *Holſworth's* Ser. on *Pſal.*119. 48. *p.*321. *Downams* Guide to Godlineſſe. *l.*5. *c.*14. Mr. *Stoughton Davids* Love to the word. *p.* 295. to 434. Mr. *Ambroſe* his *Medita. cap.*7. *Sect.*1. Mr. *Baxter's* Saints Reſt. Part. 4. *p.* 147. 179. to 203.]

Let us then with all Thankfulneſſe acknowledge this mercy of mercies, this gift of gifts; what groſſe Ignorance, Profaneneſſe, Superſtition, and Idolatry, did overſpread the world 500. yeares agoe, for want of this light which we enjoy. Oh what excellent Helps, Expoſitors, Treatiſes, Practical and Polemical on all Parts of Divinity, do we enjoy! what would not our forefathers have given to have ſeen this day? and yet we fooliſh, ungrateful people know not our own mercies, nor do we prize the things that concerne our everlaſting Peace. As ever we deſire to proſper, let us with all readineſſe of mind receive the word, none ever yet loſt by entertaining it, it payeth for its entertainment where ever it comes. 'Twill return Mercy for Duty, and brings with it a ſure Reward: Every line of it runs Wine, Milk, and Honey, to the due obſervers of it. We ſhould therefore eſteem it above our deareſt lives. When the *Sanctum Sanctorum* was taken (ſaith *Joſephus*) in the laſt deſtruction of *Jeruſalem*, the Jewes deſired rather to dye then to live. What crying, yea what dying was there, when the Ark was taken? 1 *Sam.*4.18,20,21,22. if the Lord will take his word away, we ſhould deſire that he would take us away, for our lives will not be worth the enjoying, if we cannot have the Tokens of Gods love and favour with them. There is not a ſurer ſigne of a child of God, then this ſincere love to the ſincere milk of Gods word: 1 *Pet.*2. 2. *Moſes* eſteems it above all the learning of other Nations. *Deut.* 4. 6. *David* ſpends the whole 119. Pſalm to ſhew his intimate affection to it. He preferres it before Gold, *Solomon* his ſon preferres it before Pearles. *Proverbs* 3. 15. *Job* (23. 12.) preferres it before his food. and *Jeremy* (15. 16.) makes it his joy. In a word, all the children of God have been great lovers of the word of God. They look upon it as a Rich Mine of Heavenly Treaſures, and a ſtore-houſe of all ſpiri-

Hæc viſus cæcis, vita mortuis, ortus, formâ, materiâ divinum eſt, uſu ſalutiferum, effectu non unium. D. Sibbs *Concio ad Cleram. p.* 55.

See Mr. *Strongs* 31. Ser. *p* 617.

tual conſolations. The Bible is *Promptuarium ſacrum*, a common ſhop of medicines for the ſoule, full of rich priviledges, promiſes, and large Legacies to the people of God, 'Tis a ſtaffe and ſtay to the old, an ornament and guide to the young. Here you may read the Love which God bare to his children from all eternity, and will continue to them when time ſhall be no more; here are to be found the Leaves of the Tree of Life, which God hath ordained for the healing of the Nations. In a word, here is a Hammar for Hereticks, a Touchſtone for doctrine, a Rule for our lives, a comforter & counſellour to us in this houſe of our pilgrimage. We ſhould then read Gods word not only as our duty, but as our priviledge & ſingular happineſſe; *Rejoycing* that we have them to read; the child delights to read his fathers Will and Teſtament, that he may ſee what is bequeathed to him. *Denizons* delight to read their Charters, and to know their Priviledges. The Malefactor acquitted delights to read his Pardon. and the Prodigal that is received into favour, delights to read the Affectionate Letters of his father to him. If we be born of God, we cannot but love the word of God.

Noſtros lectio divina ſolidavit mores, quoniam ſæpè bene geritur ſi cæleſtis metus humanis motibus opponatur. Hinc virtutum omnium ſumitur manifeſta cognitio. Hinc ſapientia veritatis ſapore conditur. Sic ad omnia redditur humilis, quem imbuit doctrina cæleſtis. Caſſiodorus.

Verbum Dei eſt lux ad Deum dirigens in Agendis, Credendis, Sperandis, Amandis.

S. Scriptura eſt cor & anima Dei. Greg. Here we have the very heart and mind of God revealed to us.

See Mr. *Calamy* 2. Ser. on *Pſal.* 119 92. *p.* 57. &c.

And it is *profitable*. &c.

Obſerve,

Such as meddle with Gods word, muſt *profit* by it. We abuſe the word when we read or hear it onely for Speculation, Novelty, and Curioſity, but not for Practice, that we may know, love and fear God, and ſo be happy for ever. God gave them for this end, that we might profit by them. Thoſe Miniſters then are to be blamed that play with Scripture, and feed their people with the chaffe of aery Notions, frivolous Queſtions, Idle diſtinctions and fooliſh controverſies; ſeeking their own ends and praiſe, and not the benefit of Gods people. Let ſuch remember that the Scripture was given to *Profit* us, but not play withall. 'Tis ſaid of *Bernard*, that preaching one day Scholaſtically, the learned thanked him, but not the godly; but when another day he preacht plainly, the good people came bleſſing God for him, and giving him many Thanks, which ſome Scholars wondring at; oh ſaid he, *Heri Bernardum, hodie Chriſtum.* Yeſterday I preacht *Bernard*, but to day I preacht Chriſt. 'Tis not Learning, but Teaching, not the wiſdom of words, but the evidence of the Spirit that is pleaſing to the Saints.

For Doctrine, for reproof. &c.

Obſerve,

The word of God containes in it all things neceſſary to ſalvation, what is there in the whole body of Religion, but it may be referred to one of theſe Heads, either Doctrine, Reproof, Correction, or Inſtruction in Righteouſneſſe? All things neceſſary to life eternal are here to be found. *Ezek.* 20. 11. *John* 5. 39. and 20. 31. This will inform our Judgements, reform our manners, convince gainſayers, and direct us in paths of Piety. Here's a ſalve for every ſore, a medicine for every malady, even a perfect Rule of ſound doctrine and good life. [See more in Mr. *Leigh*'s Body of Divinity. *l.* 1. *c.* 7. *p.* 80. &c.]

VERSE 17.

VERSE 17. *That the man of God may be perfect, throughly furniſhed unto all good works.*

THe Apoſtle here addes the end of the Scriptures uſefulneſs. *viz.* to make the man of God perfect (*i. e.*) that the Miniſter of Chriſt may be perfect and compleat, every way fitted for the work of his calling, for althongh this be true of every good man, that the word of God is able to compleat and perfect him for every good work; yet the context and ſcope of the Apoſtle ſhewes that he eſpecially ſpeaks of a Miniſter of Chriſt, whom by way of honour he ſtiles, *The man of God*. This Title did properly and peculiarly belong to the Prophets of the Old Teſtament, who were by way of honour and excellency called, *Men of God*. 1 *Sam.* 2. 27. and 9. 6. 1 *Kings* 13. 1. 13. *Deut.* 33. 1. 2 *Pet.* 1. 21. 1 *Kings* 17. 18. and 2. 4, 7. ὁ τῦ Θεῦ ἄνθρωπος. ille homo Dei.

1. Becauſe of their Miſſion and Commiſſion, which they had from God to diſpenſe his word and Sacraments to his people, they are Gods Legates and Embaſſadours, and therefore are they called, Men of God.

2. In reſpect of that ſingular Holineſſe which is (or at leaſt ought to be) in the Miniſters of Chriſt, and in reſpect of their neerneſſe and familiarity with God. 'Tis an Hebraiſme very frequent in Scripture, when they would expreſſe an excellent thing, they joyned the name of God to it, as the City of God, Cedars of God, Harps of God, men of God (*i.e.*) excellent Cities, Cedars, Harps, Men. The Apoſtle applies this Title to *Timothy*. 1 *Tim.* 6. 11. in the Text he applies it to all the miniſters of the Goſpel. How baſely ſoever this ungrateful world eſteems of them, yet they are men of God, ſet apart by him for the nobleſt imployment. They are not only men of God by right of Creation, for ſo are the wicked, nor by right of Redemption, ſo are the Elect, but by ſpecial delegation, God imployes them on his Embaſſyes and Meſſages to the ſons of men. Hence *Obſerve*, *That the calling of the Miniſtery is an Honourable Calling*. They *are men indeed*, but they are men of God. They are Miniſters and Servants, but 'tis for Chriſt. They are Embaſſadours for him, 2 *Cor.* 5. 20. 'Tis an Honour to be an Embaſſadour to an ordinary King, but to be imployed as an Embaſſadour for the King of Kings; how great is that honour? Three things make a ſervice Honourable, *V. Schoolcs-Guard. Rule* 33. *Semel Legatus ſemper honorandus.*

1. If we ſerve an Honourable Maſter.
2. If our work be honourable.
3. If our wages be Honourable.

All three things concurre here. No Maſter, no Work, no Wages like ours. The Phyſitian looks to your bodies, the Lawer to your Eſtates, and the Miniſter to your ſoules. Theſe are the *Light* of the world, the *Salt* of the Earth, the *Stewards* of Gods houſe, *Friends* of the Bridegrooms, and the *Saviours* of the world. Kings by way of Reverence and Honour have called them *Fathers*. 2 *Kings* 13. 14. This is an *Honour* which none are capable of, but ſuch as God is pleaſed to call. *Heb.* 5. 4. How great then is the ſin of thoſe *Atheiſticall Quakers*, who load the faithfull Miniſters of Chriſt with vile and reproachfull language. If the Spirit of God call them, Men of God, and give them Honourable Titles; then *V. Sal Terræ cap.* 2.

they

they are certainly led by the ſpirit of the Devil, who vilify them and miſcall them. The time is at hand when ſuch ſhall anſwer for all their *hard ſpeeches* againſt God and his Miniſters. *Jude* 15. But 'tis no wonder that we ſinful duſt and aſhes are abuſed, when our Lord and Maſter himſelf ſuffers; if they have called the Maſter of the houſe *Beelzebub*, what may the ſervants expect? 'Tis ſome comfort that we are abuſed by none, but ſuch as abuſe God, his Sabbaths, Scriptures, Orders, and Ordinances. But though *Iſrael* play the harlot, yet let not *Judah* ſin. Love you the faithful meſſengers of Chriſt. Let their faces, yea their feet be beautifull in your eyes. *Iſay* 52. 7. have them in ſingular love for their works ſake. Children ſhould love their Fathers, the ſheep their ſhepherd, and the convert the Inſtrument of his converſion. Though our perſons may deſerve but little, yet our Callings are Honourable. The Apoſtle would have you *give them double honour*. 1 *Tim.* 5. 17. not onely your countenance, but honourable maintenance.

V. Sal Terra. cap. 9.

1. That they may live like the Embaſſadours of Chriſt.

2. That by Hoſpitality and works of mercy they may adorn their profeſſion.

3. We muſt give our ſelves to Reading, but without book we cannot read. We need books Philoſophicall, Theological, Textual, Polemical, Practical, Hiſtorical, 500. l. (ſay ſome) will buy but a competent ſtudy for a Miniſter of the Goſpel.

4. Our breeding is chargeable, and our paines very great, beſides we have no worldly way of Trading whereby to ſubſiſt.

5. If the Levitical Prieſt had honourable maintenance, then we that are put to greater coſt and pains, may much more expect it from our flocks.

2. If Miniſters be men of God, near and dear to him, then he'l defend them. His ſtarres he holds in his Right hand, he hath a ſpeciall care over them, and reſpect unto them.

See Mr. Brinſley's Serm. on Rev. 2. 1.

2. *Obſerve*,

See more. Sal Terra. cap. 8.

'Tis lawfull to give honourable Titles to men according to their places and callings. The Scripture approves not of any rude, uncivill language, but expreſſely commands us to give honour to whom honour is due. *Rom.* 13. 7. *Exod.* 20. 12. The Saints of God in Scripture did not uſe to Thee and Thou men, but gave reſpectful and reverent language to their betters. *Sarah* calls *Abraham*, not Thou *Abraham*, but ſhe calls him, Lord, or Sir. 1 *Pet.* 3. 6. *Luke* calls *Theophilus*, moſt excellent *Theophilus*. *Luke* 1. 3. *Obadiah* (a Saint) meets *Elijah*, and falls on his face before him, and calls him *My Lord Elijah*. 1 *Kings* 18. 7. here is both reverend geſture and language, and that to a Prophet, a Miniſter of God, whom men hate now, not for any evill that we have done, but ſolely for our office, becauſe we are Miniſters of Chriſt, and witneſſe againſt their wickedneſſe, therefore they call us Conjurers, Juglers, Limbs of the Devill, Covetous, Proud, Tithe-mongers, Legall Preachers, *Baals* Prieſts, Witches, Devils, Lyars, &c. with ſuch *Billingsgate* language they ſtuffe their lying Pamphlets. The Lord rebuke them. *Solomon* will teach them (if they be not paſt Teaching) better language, *Eccleſ.* 12. 11. he calls Miniſters *Maſters* of the Aſſemblies. The Jaylour calls *Paul* and *Silas*, *Sirs*, *or Maſters*, (*Acts* 16. 30.) κύριοι, *Domini*, a Title of Honour, and they reprove him not for it, which they would have done, had it been unlawfull. *Paul* commands us to give them double honour. *John* gives a Title of Honour to a good woman, and calls her an Elect Lady. 2 *John* 1. 3. 5.

Object. *Theſe were good and godly perſons, but we ſhew reſpect to wicked ones.*

Anſw

Anſw. 1. I hope all the Miniſters in *England* are not wicked men, yet you ſhew reſpect to none, but cry down all.

2. The Saints in Scripture have given Titles of reſpect even to wicked men. *Eſau* was a prophane man, yet *Jacob* gives him the Title of Lord, not Thou *Eſau*, but my Lord *Eſau*. *Gen.* 32. 4. 18. So *Paul* to *Feſtus*, moſt Noble *Feſtus*. *Acts* 26. 25. *Daniel* a Saint, yet ſpeaking to *Nebuchadnezzar* an Idolater, calls him King of Kings. *Dan.* 2. 37. The Quakers boaſt of their Sanctity and Perfection, when they are *Sots, not Saints*; ſo far from Sanctity, that they have not common civility; which plainly ſhews what Spirit leads them, and what that light within them is.

May be *Perfect*.

This Text notably ſets forth the Perfection of the Scripture. The Papiſts themſelves confeſſe that 'tis one of the moſt pregnant Texts for this purpoſe in all the Bible. Would you be made wiſe to ſalvation? the Scriptures will make you ſo. Would you inform, reform, convince, confute, comfort? the Scripture will not only initiate and enter you, but make you compleat and abſolute (as ſome render the word, and that rightly) in this kind, without the Addition of any Humane Traditions, unwritten Verities, Revelations, or New lights within them. The Scripture will keep us in a right temper, ſo that we ſhall be ſtill the ſame, neither exalted by proſperity, nor deſpondent in adverſity, but like the righteous, we ſhall be an everlaſting foundation; when others are toſſed to and fro with every wind of doctrine, and run through all religions, you ſhall be like Mount *Sion* which ſhall never be *removed*, though it may by ſome violent earth-quake be *moved*.

Quid ſi reſpuit aut plenius aut perentius pro abrumpenda S. S. conſummatiſſima perfectione? nam ſi πάσαν γραφὴν ſapientem reddit ad ſalutem, & ad omne bonum opus plene inſtruit, quid quaſo ultrius requiro? Brochmand.

Ἄρτιος, perfectus, integer, omnibus numeris abſolutus, cui nihil deeſt, neque ſuperfit, idem eſt ac πάνσοφος. Baldwin.

Perfectus (i.e.) *ſemper idem, æqualis ſibique ſimilis, nec in triſtibus contractus nec commodis inflatus, ſed in rebus impariibus par imodo ſe habentem, qua eſt ſummæ mentis integritas, perfectio & æquabilitas.* Eſpencæus.

The word of God is a perfect Rule both for doctrine and manners. There is ſuch an All-ſufficiency in it, that there is nothing to be done by a faithful Miniſter for the ſaving of his flock, but here he may be furniſht with it: and by conſequence the people alſo for whoſe ſake the Miniſter is thus accompliſht, may be fully directed and furniſht alſo, So that here are two ſtrong Arguments to prove this Royalty and peculiar Excellency of the Scriptures, *viz.* Its All-ſufficiency and Perfection, without the Addition of any New lights, or Humane inventions. The firſt Argument runs thus. That which teacheth all neceſſary truths, confuteth all errors, corrects all ill manners, and inſtructs us in all good duties; that muſt needs be a ſufficient Rule for ſalvation. This is ſo clear, that even *Cajetan* on the place (though a ſtrong Papiſt) yet cryeth out. [*Ecce quo tendat utilitas divinæ Scripturæ, ad perfectionem hominis Dei* (i.e.) *cujuſvis fidelis tum quoad partem intellectivam, tum quoad partem operativam, ut ſit perfectus ad omne bonum.* Cajetan. *in loc.*] Now what ſufficiency can be wanting, where there is perfection?

Quod ſi S. S. de Rebus ſufficit, quidni ſuffician auditoribus? Scultet.

2. That which is able to make the Miniſter perfect in all the duties of his calling, that is ſufficient to make all others perfect in all good works. But the word is able to make the Miniſters of the Word perfect. *Ergo*. Hence 'tis, that the Lord ſo oft ſends us hither as to a *Perfect* Rule. *Iſay* 8. 20. *Luke* 16. 29. *Coloſ.* 3. 16. *Deut.* 17. 18, 19, 20. he that takes upon him to teach Gods people, muſt ſpeak onely

See the Teſtimony of Antiquity for the Scriptures perfection, in *Gerhard. Loc. com. Tom.* 1.

Omnia quæ credi ſperari ac fieri Deum à nobis volunt, abſque ulla indigentia S. S. continet, Gerhard.

ouely the Oracles of God: 1 *Peter* 4, 10.

[To prove the Scriptures perfection. See *Hildersham* on *Pſal.* 51. *Lect.* 77. See 24. Arguments in *Sharpius* his Curſes. *Theolog. controverſ.* 9. *de Script. mihi, p.* 53. *Willets* Synopſis, *controverſ.* 1. *Q.* 7. *p.* 52. *Polan. Syntag. l.* 1. *c.* 46. *Hommius diſput.* 3. *p.* 8. D. Prideaux *faſcicul. Q.* 7. *p.* 45. Mr. *Leighs* Body of Divinity. *l.*1. *c.* 6. Mr. *Trapps* Treat. *cap.* 3. *Sect.* 4.]

Away then with all thoſe old, mouldy, *Unwritten Traditions*, which the Papiſts adde to the pefect word of God, and thereby would blaſphemouſly faſten imperfection on the Scripture; they go about to deceive men as the Gibeonites did. *Joſhua* (9. 4,5,6.) with old bottles, old garments, and old clouted ſhoes. Theſe offend againſt the expreſſe letter of the Scripture, which tells us that the Law of the Lord is *Perfect*, and able to make us wiſe to ſalvation, and if God ſent a leproſy on *Uzziah*, for bringing in the Altar of *Damaſcus*, and oppoſing it to the true Altar; then let not thoſe preſumptuous men think to eſcape the curſe of God for adding to his perfect word, and if the Jewes might adde nothing to the Canon of the Old Teſtament, much leſſe may we adde any thing to the Old and New Teſtament, and therefore the Holy Ghoſt concludes; the whole Bible with a dreadfull comminaton againſt all ſuch as ſhall adde any thing to his word, *Revelations* 22. 18, 19. As the Harlot that came before *Solomon* would have the child divided; ſo thoſe divide the Rule between Gods word and their own Traditions; but God hates ſuch halting and halving in his worſhip, and tells us that they worſhip him in vain, who teach for doctrines the Precepts of men. *Matthew* 15. 9. God cannot endure ſuch mixture, he'l have none to plow with the Oxe of his word, and the Aſſe of mens inventions, *De Deo nil ſine Deo*, he'l owne nothing in his worſhip, but what is agreeable to his word. All mens inventions ſtink like Carrion in his noſtrils. *Jer.* 16. 18. and he will ſecretly puniſh ſuch as offer ſuch ſtrange fire. *Leviticus* 10. 1. 2. Theſe Humane Additions corrupt worſhip and torture the conſcience, ſo that no true peace is to be found in them.

Peſectum eſt cui nihil addi poteſt. Ariſtot.

Vid. Centil. Trident. Seſs. 4. *decret.* 1.

Traditio Scripturarum fundamentum, ſuam obtinent firmitatem. Baron.

Traditiones non ſcripta ſunt totidem ad ſtrangulandas miſeras animas laquei, adulterant cultum Dei, & Deum ipſum qui unicus eſt Legiſlator ſuo jure ſpoliant. Calvin. *Inſtit. l.* 4. *c.* 10. *S.* 1.

[Againſt Tradition, ſee *Peter Moulin* his Tract againſt Tradit. *Whitak. de ſcript. controverſ.* 1. *Q.* 6. *c.* 1. *Perkins* 2 Vol. *p.*511. D. *Hall*'s Old Religion. *cap.*16. Mr. * *Bernard*'s Rhemes againſt *Rome*, *Propoſit.* 8. *p.*60. Sir *Humph. Lynd*'s *Via devia. Sect.* 7. *p.* 144. D. *Davenant de Judice & norma cultus. cap.* 6. *Rivets Iſagoge ad ſcript. c.* 26. *Walæus loc. com. p.* 148. *Chemeir loc. com. l.* 1. *c.*15. *Polan. Syntag. l.*1. *c.*35. & 47.]

* 'Tis a book of little Price, but of great worth, for its ſatisfactory Anſwers of many controverſies both Popiſh and Arminian.

2. This perfection of the Scripture ſhould ſtirre up our love to it. as imperfect things are ſlighted by us, ſo compleat and perfect things are highly eſteemed by all the ſons of wiſdome. No book to be compared to this for perfection; and therefore no book ſhould be ſo loved, read, ſtudied and prized by us. Here's nothing vain or ſuperfluous, but all things full of life and ſpirit, what ever good the ſoul can deſire, 'tis here to be had.

Nihil in ea otioſum ſed omnia plena ſunt ſenſu, myſterio, Spiritu. Baſil.

Here

Here is Food for the hungery, Water for the thirſty, Wine for the wearied, Bread for the weak, Rayment for the naked, Gold for the poor, Eyeſalve for the blind, and Phyſick for the ſick. If thy heart be dead, this will quicken thee; if hard, this will ſoften it; if dull, revive it. In all our Temptations this is a *Davids* Harp that helpeth to ſtill them, *Acts* 15.31. we ſhould therefore with joy draw water out of theſe Wells of Salvation. *Iſay* 12.3. We ſee how worldlings delight to view their Bills and Bonds, their Leaſes and Indentures, by which they hold their lands and livings; and ſhall not we delight to ſtudy the Scripture which aſſureth us of never-fadeing Riches?

May be Perfect.

Objection, *The Quakers finding here the word* Perfect, *preſently dream of an Abſolute Perfection, as their Kinſe-men the* * *Papiſts doe of a Legal perfection, when they ſay, a man may live in this World without ſinne, and may perfectly fulfil the Law in his own perſon.*

* The Monks glory much of their State of Perfection, when their Idleneſſe and Luſtfulneſſe ſheweth their groſſe Imperfections to the World.

Anſwer. Theſe are meere Fancies; for the Apoſtle ſpeaketh here of a Miniſteriall Perfection, and not of any Legall or Abſolute Perfection. Now a man may have Miniſteriall Perfection, and yet be farre from ſalvation; he may be fitted for his Office, and yet unfit for Heaven. Witneſſe *Judas*, and thoſe Preachers, whom Chriſt knew not, *Matthew*, 7.22.

2. In Scripture phraſe Sincerity is called Perfection (the ignorance of the Quakers in this particular is the very ground of this their errour) *See Geneſis* 17.1. 1 *Kings* 15. 14. *Job* 1.1. *Matthew* 5. 48. *Coloſſians* 2. 28. and 4. 12.

Then God accounts us perfect when we ſincerely ſtrive after perfection, though in this Life we cannot attain our full deſires, yet in reſpect of inchoation, intention and purpoſe, though not in reſpect of pervention and full obtaining that purpoſe, we are called perfect. Grace in this Life, is but *Opus in fieri*, not *in facto eſſe*, a work in doing, not fully done, *Perfecti ſumus ſpe, erimus Re.* Our greateſt perfection in this life, is to bewail our imperfections, and our greateſt righteouſneſſe is to lament our unrighteouſneſſe A gracious Soul ſetteth up no *Hercules* Pillars beyond which he will not paſſe, but he hath his *Plus ultra* ſtill, he ſtriveth forward after perfection * *Phillippians* 3. 12, 13.

Perfectio hujus vitæ conſiſtit non in eo ut ſimus peccato prorſus immunes, ſed in continua tendentiâ & curſu ad perfectionem.

Nemo in hac vitâ perfectè perfectus eſt, non eſt adhuc ſanctus, ſed quotidè ſananda. Proſp.

* *Paulus perfectum abnuit, profectum fatetur.*

3. There is a Perfection of Degrees, which is twofold.

1. Relative or Comparative, being compared with that which is weak and very ſmall, and in this ſenſe, Believers that have attained to a great meaſure of Gifts and Grace, are called perfect, * *Philippians* 3. 15. *Hebrews* 5. 14. (the word is the ſame in both places in the Original) *and ſtrong men in Chriſt*: not ſimply and Abſolutely, but Comparatively, and in reſpect of thoſe that are weaklings and babes in the Faith, and beginners in the School of Chriſt, 1 *Cor.* 3.1. *Heb.* 5.13.

Aliorum comparatione, & non ſui, perfectus vocat. Zanchius.

2. There is an Abſolute perfection of Degrees when the whole Man is wholly perfect, being wholly freed from ſinne and all its concomitants;

and this is not to be lookt for in *Via*, in this Life; but in *Patria*, in the Life to come. Here we are *Viatores*, travelling towards it; but in Heaven we ſhall be *comprehenſores*, fully enjoying it. Earth is the place of deſiring, but Heaven of enjoying the height of perfection. Here the beſt are imperfect both in Knowledge and obedience, *Philip.* 3. 12. *James* 3. 2. 1 *Cor.* 13. 12. but in Heaven we ſhall be abſolutely perfect, we ſhall be free from ſinne, and from the very poſſibility of ſinning, 1 *Corinthians* 13. 10. *Eph.* 4. 13. The Quakers boaſt much of this abſolute perfection, but alas, their Rayling, Pride, Lying, Blaſphemy, Hereſie, Ignorance and Obſtinacy, ſhews that they are *perfect ſinners, rather than perfect Saints.*

See Mr. *Baxter* Saints Reſt 1. P. c. 7. Sect. 8. mihi p. 117.

[See their folly in this point diſcovered fully in Perfect Phariſee, Poſit. 10. *Reyners* Government of the Tongue, p. 327. to 362. *Eaton* againſt the Quakers, p. 17. 60, 61. *Fenners* Remains, p. 105. Doctor *Owen* againſt *Biddle*, cap. 33.

Throughly furniſhed unto all good Works.

Here is the laſt, but not the leaſt commendation of the Scripture, *viz.* That by it the people of God, and ſpecially the Miniſters of Gods Word, may be furniſhed, throughly furniſhed, not to one or two, but unto every good work, eſpecially thoſe of his Miniſtery before recited. The word in the Original is Emphatical, and ſignifieth ſuch a compleat furniſhing as will fit a Miniſter for all the Duties of his Calling. It will teach him how to give to every one their Portion: To the Ignorant Inſtruction, to the Erronious Confutation, to the obſtinate Terrour, to the diſtreſſed Conſolation, and to the backward Exhortation. Some Miniſters will open a Text well and inform the judgement, but make no Application which is the life of teaching; no wonder if ſuch ſee no Fruit of their Miniſtery, ſince they fail in their duty. He that will win ſouls muſt deliver to his people the whole Counſel of God, *Acts* 20. 26, 27. He muſt not keep back any thing (neceſſary to ſalvation) neither for fear nor favour.

'Εξηρτισμένος, *perfectè inſtructus & ad omnem partem officii ſui probè comparatus ab* ἐξαρτίζω, *perfectè inſterno.*

2. As we muſt diſcharge our whole duty, ſo you muſt ſubmit to all the Parts and Duties of our calling, you muſt not onely ſuffer the word of Doctrin to inform your heads, but you muſt alſo ſuffer the word of exhortation to work upon your hearts *Heb.* 13. 22. So long as we preach in *Theſi*, and onely inform your judgements you prayſe and admire us; but when we come *ad Hypotheſin* to apply the word to your ſouls, and lay the axe to the root of the Tree; you fret and fume, accounting us for your enemies, becauſe we tell you the Truth.

Many can away with Expounding of Scripture for Information, but the Application of it to their ſinnes and ſoares they cannot endure. They cry out, Cannot the Miniſter let us alone? Cannot we be Proud and Prodigall, but he muſt ſtill be telling us of it? Who biddeth him meddle with us?

Anſwer, God, It is he that commands us not onely to teach, but to reprove; and he doth his worke to halves that onely informeth the Judgement, and doth not looke upon the Affections. It were more for our eaſe to let you rot and periſh in your ſinne; but how then ſhould we be Faithfull to our God and your Souls? Had yon grace you would finde ſo much ſinne and ſcumme within you, that you would finde as much neede of Reproofe and Exhortation to fight againſt Corruption, as Information to convince you of it.

3. As

3. As the Paſtor, ſo the People muſt reade and meditate on the Word, that they alſo may be fitted for all good works in their places and callings. Here every man may learn what to believe and doe. Here are Leſſons for Magiſtrates, Maſters and Servants, Parents and Children. Here you may be furniſhed with Directions how to walke Religiouſly towards God, and Righteouſly towards Man. The Scripture is no Doctrine of looſeneſſe, it fitteth and furniſheth us for well doing, and not for ill doing; In every line thereof we may reade Holyneſſe to the Lord. More is required of a Miniſter who is the Eye and Mouth of a People, and if he may be perfectly inſtructed by them how to perform the duties of his Calling; how much more are they able to give every ordinary Man ſufficient inſtruction how to walke with his God in the place where he hath ſet him!

The end of the Third Chapter.

2 TIMOTHY 4.

An Expoſition upon the Second Epiſtle of TIMOTHY.

CHAP. 4.

VERSE 1. *I charge thee therefore before God, and before the Lord Jeſus Chriſt, who ſhall judge the quick and the dead at his appearing, and his Kingdome; Preach the Word, &c.*

THis Chapter is *Pauls Cygnea Cantio*, his laſt, and ſweeteſt Song; by a Spiritual ſagacity he ſaw his end approaching, and the time of his Martyrdome to be at hand, and therefore now he doth as it were make his laſt Will and Teſtament, wherein he gives *Timothy* many things in charge, & eſpecially commends to him the work of Preaching. And ſince the words of dying friends uſually take deep impreſſion, he doth not barely exhort, but ſolemnly adjure *Timothy* to preach the Word with all diligence and care, according to the ends mentioned in the two laſt Verſes of the foregoing Chapter.

To quicken him, he tells him what dangerous times were coming, and of his own death approaching. He deſires *Timothy* to come to him, ſhewing how he was forſaken of all men; and then concludeth the Epiſtle with divers ſalutations, and a Valedictory Prayer.

The Chapter conſiſteth of foure Parts.

1. Here is a ſerious Exhortation and Solemn Adjuration given to *Timothy*, and in him to all the Miniſters of the Goſpel ſucceſſively, to quicken them to a faithful diſcharge of that great Miniſterial duety, *viz. the Preaching* and preſſing of the Word in the ſeveral Parts of it, Verſe 1.2. This Exhortation he backeth and enforceth with ſeveral Arguments.

1. From the day of judgement, Verſe 1. There is a day coming when we muſt give an account of our Stewardſhip to Chriſt, who ſhall judge the quick and the dead; we had need therefore to be faithful and active in our Maſters ſervice.

2. He preſſeth this diligent Preaching on him in reſpect of the dangerouſneſſe of the laſt times, wherein men will have itching Eares, be all for Novelty and vain Opinions, and will not endure ſound Doctrine. Now the greater the danger, the more careful he muſt be to prevent it, Verſe 3. 4.

3. By reaſon of the ſhortneſſe of his Life, which he foreſaw. V. 6.

4. From

4. From his own example, he had fought the good fight, finiſht his courſe, and kept the faith, and now was ready for a Crown of righteouſneſs; do thou follow my ſteps and thou ſhalt attain my end.

2. He treats of ſome private and perſonal affaires from v. 9. to 19. where he deſires that *Timothy* and *Mark* would come to him, 1. Becauſe ſome had forſaken him, as *Demas*, v. 10. Others abuſed and oppoſed him, as *Alexander* the Copper-ſmith, and others were ſent by him to other places to preach the Goſpel. v. 12.

3. He gives a brief account of his firſt Anſwer before *Nero*, ſhewing how all men forſook him, yet the Lord was with him, who ſupported him in his trials, and delivered him from the cruelty of *Nero*. v. 17, 18.

4. After ſome particular Salutations he concluds with Prayer and Benediction, for *Timothy* and the reſt of the Brethren with him.

I charge thee before God, &c.

The duty of preaching is full of difficulty, and the matter of great moment, the Apoſtle therefore uſeth a grave obteſtation and a weighty adjuration to quicken *Timothy* vo the work. v. 1. 2. Where we have, 1. The charge with an adjuration. 2. The ground whence this charge hath its force, or by whom he adjures him, 1. By God the Father. 2. By God the Son, who is here deſcribed by three particular Titles, *The Lord*, *Jeſus*, *Chriſt*. 2. That he is the *Judge* of all the world. 3. The time which he will judge it, viz. *at the day of his glorious appearing*.

I charge thee, or as the *Geneva* Tranſlation renders it according to the to the Original, *I adjure thee*. q. d. I teſtifie and call God to witneſs, who ſhall be revenged on thee in that dreadful day of the Lord, if contrary to this charge thou be remiſs and negligent, and doſt not preach the Word inſtantly and earneſtly in ſeaſon and out of ſeaſon. The Word in Scripture ſignifieth to intreate very earneſtly. 1 *Tim.* 5. 21. To denounce and conteſt. 1 *Tim.* 6. 13. To command with a denuntiation, 1 *Tim.* 6. 17. To adjure, 1 *Sam.* 14. 27. And ſeriouſly to admoniſh. *Exod.* 19. 22. When *Dives* would have one ſent ſeriouſly to admo his Brethren to change their lives, he uſeth the word in the Text. *Luke* 16. 28.

Διαμαρτύρομαι, obteſtor, teſtificor, uſurpatur cum quid magna cum Emphaſi proponitur. Serta eſt ad nodum obteſtatio & maximi juramenti vim habeat.

Quis ſub tanta teſtificatione ſegnis eſſe audeat? Aug.

Before God.] He doth not adjure him by Men or Angels, or any fallible witneſſes, but he chargeth him by God the Father, and by God the Son, who are infallible witneſſes of all we do, and impartial Judges that will not ſpare the Violators of his Precepts, that can neither deceive, nor will they be deceived. Did you ever hear a charge ſet with more preſſing Arguments with more compulſive, dreadful and powerful perſwaſions, every word is like a crack of Thunder to riſe us up to our duty.

ἐνώπιον τοῦ Θεοῦ in conſpectum Dei, ab ὁρῶ & ὄψ vultus, ſignificat id quod coram eſt.

Or I charge thee in the ſight of God,] So the Original carrieth it, who ſeeth all things, who is both Judge and witneſs of all our wayes, and will Judge every man according to his works, that thou neglect not thy duty even in perilous times.

He names God the Father, and God the Son diſtinctly, not as if they differed

differed in Eſſence, and Chriſt were not God (as the Socinians blaſphemouſly teach) but to diſtinguiſh Chriſt from God in reſpect of his Humane Nature and Office as Lord, who hath redeemed us from the power of our enemies to be a peculiar people to himſelf. Now this his Divine Office doth not derogate from his Divine Eſſence, but rather preſuppoſeth it; for how could he ranſome and redeem us, if he had not been God? Thus we finde them diſtinguiſht. 1 *Tim.*6.3. 'T' is a Rule in Scripture when God alone is named it implyes the whole Trinity, and is to be taken Eſſentially for all the three Perſons in the Godhead; but when the Word God is joyned with Chriſt (as 'tis here) then 'tis taken Perſonally (*i.*) 'tis reſtrained to the Perſon of the Father onely. *Who ſhall judge the quick and the dead.*] (*i.*) he ſhall judge all men without exception of any, all Nations muſt be brought before him. *Matth.* 25. 32. Not onely thoſe which are already dead and ſleep in the duſt, but thoſe alſo which ſhall be found alive at his coming 1 *Theſ.* 4. 16, 17. *Acts* 20. 42 1 *Cor.* 15. 52. 2 *Pet.* 4. 7. So ſay all the Creeds. Now the Apoſtle makes mention of the Judgment of Chriſt, becauſe as we are his Embaſſadors and repreſent his perſon, ſo he will one day take a ſtrict account of us how we have diſcharged our truſt.

Deus hîc diſtinguitur à Chriſto, ac conſequenter non Eſſentiam ſed Perſonam Patris denotat à Lap.

Et Deum vindicem, & Chriſtum judicem Timotheo proponit, ſi in officio ceſſaverit.

At his appearing and his Kingdom.] Or at his apearing in his Kindom, or the appearing of his Kingdom. [*Hendyadis, duobus per unum poſitis.*] An expreſſing of one thing by two Terms, a thing very frequent in Scripture. *Matth.* 4. 16. In the Region of the ſhadow of death, (*i.*) in the ſhady Region of death. So *Revel.* 8. 5. Thunders and Voyces, (*i.*) Thundring-voyces. q. d. *When he ſhall appear in his Kingdom, and ſhall come in a more glorious manner to judge the World.* At firſt Chriſt came into the World in a ſtate of Humiliation, poor and low, but when he comes to Judgement he ſhall appear in his glory, *viz.* in the full accompliſhment and manifeſtation of his glorious and everlaſting Kingdom. 2 *Theſ.* 2. 8. 1 *Tim.* 6. 14. and 2. 4, 8. So that the latter word is exegetical and an explication of the former. Chriſt reignes now in Heaven and in Earth, but 'tis obſcured here by the Croſs, and furiouſly oppoſed by devils and wicked men, ſo that there is not that clear manifeſtation of his Kingdom now; but when Chriſt ſhall have ſubdued all his enemies, and ſhall have deſtroyed all adverſe power, and made them his foot-ſtool; then he will appear in his Majeſty and great glory with all his holy Angels, and then will be the day (as I may ſo ſay) of his publick Inauguration before all the World, in which he will begin his glorious and everlaſting Kingdom with all his Saints.

Non eſt παρουσία, adventus, ſed ἐπιφανεια, illuſtris apparitio.

Apparitio Chriſti & regnum, idem valent, Calvin.

Adventus Chriſti ſecundus ad judicium, eſt quaſi porta & initium regni & gloriæ.

Regnat nunc Chriſtus ſed id non apparet in eum ſibus ſicut tunc apparebit. Grotius.

Obſervations.

1. *Obſ.* Grave Obteſtations and ſerious Adjurations (in weighty caſes) are lawful. *Moſes* uſed them, *Deut.*30.18,19. and *Iſai.*1.2. *Abraham* adjures his ſervant, *Gen.*24.3. and *Jacob* adjures *Joſeph. Gen.*47.31. A Miniſter is not onely to beſeech and humbly to intreat, but with all authority to

Adjurare eſt imperare alicui Divini numinis auctoritate, & ſimul jurejurando ali-

to bind mens conſciences to the duty he perſwades; and to adjure his hearers (as they will anſwer it before the Lord of Heaven and Earth at the great day) to yield obedience to the truths delivered.

quem obſtringere ad aliquid præſtandum vel non præſtandum, aut ei pœnas, & graviſſimas denuntiare, ſi contra fecerit Ravanel.

Cold preaching makes bold ſinners, when powerful preaching awes the conſcience. Matters of greateſt importance muſt be preſſed with greateſt vehemence. As God putteth not forth great power but for great purpoſe. *Epheſ.* 1. 18, 19, So neither muſt we uſe great earneſtneſs, but in matters of great moment. Our natures are very baſe and backward to the beſt things, and ſo have need of all manner of provocations to quicken us to our duty: and 'tis a great aggravation of peoples ſin when they will not obey ſuch powerful preaching, as their contempt is greater, ſo is their ſin, 2 *Chron.* 24. 19.

This ſhews the folly of the *Anabaptiſts*, *Socinians*, and *Quakers*, who exclaim againſt all Proteſtations, Adjurations, and Oaths as things unlawful, and would tye men onely to Yea and Nay, whereas we find in Scripture that God himſelf ſwears, (it cannot then be a ſin) *Gen.* 26. 12. *Eſay* 45. 23. 1 *Sam.* 3. 14. *Pſal.* 89. 3. and the deareſt of Gods ſervants have ſworn, *Gen.* 14. 22. and 21. 24.

Ob. Our Saviour condemnes ſwearing, *Matth.* 5. 34. and ſo doth S. *James* 5. 12.

A. Chriſt doth not ſimply and abſolutely condemn ſwearing, for then he ſhould deſtroy the Law which Commands, ſwearing as a part of Gods Worſhip, and an honour due to his Name. *Deut.* 6. 13. and 10. 20. and a ſpecial meanes to end ſtriffe and contention amongſt men. *Heb.* 6. 16. but he condemns all ſwearing by the creatures, and forbids all raſh and all vain ſwearing, all cuſtomary ſwearing in our ordinary talk, and ſo doth S. *James* 5. 12.

Juramentum eſt Legis naturæ ſicuti ex omnium gentium uſu liquet. Walæus.

Ob. Tho the Law did allow of ſwearing in weighty caſes before a Magiſtrate, yet now in Goſpel-times 'tis unlawful.

See M. *Manton* on that Text, ſee 11 *Rat.* againſt vain ſwearing *Ward* on *Matth.* 5. 34.

A. Not at all, for the Prophet *Eſay* propheſying of the Goſpel-times times-expreſly ſaith, *They ſhall ſwear by the God of Truth.* Eſay 65. 16. *Paul* oft calls God to witneſs. *Rom.* 1. 9. and 9. 1. 2 *Cor.* 1. 23. *Phil.* 1. 8. 1 *Theſ.* 2. 10. The Angel ſwears in the New Teſtament *by him that lives for ever.* Rev. 10. 6. and Chriſt uſeth ſtrong aſſeverations. *Matth.* 5. 18. *John* 3. 5.

Vehemens eſt aſſeveratio juramento firmata Brochmannus.

Ob. Since many forſwear themſelves and abuſe Oaths, 'tis beſt (ſay they) wholly to forbear them.

A. The abuſe of a thing muſt not take away the uſe of it, for then we muſt not eat, drink or wear cloaths, becauſe many abuſe them. Then we muſt caſt away our money, cut down vines, and pull out our eyes becauſe all theſe are abuſed. But who knows not that the *abuſe* of theſe muſt be taken away, and the *uſe* remain.

Eſt fallacia Accidentis.

See more in M. *Firmin* againſt the Quakers, *p.* 27. M. *Fowler* againſt *Speed* a Quaker, *p.* 16. and *Walæus* *Loci Com. p.* 100. *de Juramento. Sayrus*, *CC. l.* 5. *c.* 3.

2. Obſervation, *The beſt have need of Obteſtations and Adjurations even from terrours to quicken them to their duty.* We are fleſh as well as ſpirit, we are but in part regenerate and therefore had need of quickning; and if ſo holy, ſo mortified, ſo laborious a man as *Timothy* had need of double and treble charging (1 *Tim.* 5. 22, and 6. 13. and 2. 4. 1.) what need have we who never

never yet attained that degree of holineſs as *Timothy* had, to be charged and charged again as we will anſwer it at the great day of the Lord to be faithful in the diſcharge of the duties of our ſeveral places. We muſt not onely allure men by mercies. *Rom.*12.1. but alſo quicken them by judgements, for ſuch is the corruption of our nature, that we are ſo eaſily wrought upon by mercies as by judgements; hence when the Lord had promiſed ſix bleſſings to move us to obedience. *Deut.*28.1. to 14. he adds 27. curſes from (v.15. *ad finem cap.*) the better to excite us to our duty. Mercies draw us. *Rom.*2.4. and judgments drive us to God. This awed *Job* 31.3. and made *David* tremble. *Pſal.*119.120. The Apoſtle knowing the terrour of the Lord, perſwaded men to flee from the wrath to come, that ſo they might eſcape the terrors of that great day. 2 *Cor.*5.11.

3. *Obſervation*, The godly do all as in the ſight of God. They look at Gods eye more then mans, in all their Exhortations, Adjurations, wayes and walking. They look upon him as a Witneſs and a Judge of all their doings. They ſet the Lord alwayes before them. *Pſal.*16.8. They live alwayes as in his eye and preſence, remembring that he beholdeth all their wayes, and Ponders all their paths. *Prov.*20.21. This conſideration will be { 1. A Motive to ſincerity; 2. A Spur to duty; 3. A Corraſive to ſin; 4. A Cordial in affliction.

1. 'Tis a ſingular meanes to keep our hearts ſincere, and to make us univerſal in our obedience, hating every falſe way. When *David* was upright before God, and walked as in his eye, then *he kept himſelf from his iniquity*. Pſal.18.23. and kept all his Precepts. *Pſal.*119.168. This All-ſeeing eye of God kept *Job* from ſin. *Job* 31. 4. and kept *Joſeph* chaſt and pure. *Gen.*39.9. and made *Abraham* ſincere. *Gen.*17.1. *Seneca* counſelled his Schollars to do their actions ſo adviſedly *tanquam ſpectet Cato*, as if ſome ſevere *Cato* lookt on them. We are Chriſtians and muſt do all *tanquam ſpectet Deus*, remembring that we are alwayes under the inſpection of the All-ſeeing God.

Vitam præſentiâ Dei dignam ducamus.

2. It's a ſpur to duty. The Maſter and the Commanders eye make the Servant and the Soldier active. If we do any good in ſecret, God ſees in ſecret and he will reward us openly. *Matth.*6.6. *Acts* 10.4.

3. It's a corraſive to ſin. The Thief durſt not ſteal if he thought the Judge lookt on him, nor the Adulter act his lewdneſs if he thought the jealous husband ſtood at his back ready to ſlay him. Atheiſm is the root of all the wickedneſs amongſt us. *Pſal* 14. 2. & 50.21,22. & 94.5,6,8. *Ezek.*9.9. This breeds Hypocrites. *Job* 13.16. There is a grain (at leaſt) of Atheiſm in every ſin.

V. Capel on Tentat. l. 2. c. 2 p. 153, &c.

4 'Tis a Cordial in affliction. God is an Omniſcient and omnipreſent Friend, he knows all our loſſes, croſſes, tentations, enemies, *Rev.*2.2,3,9,13. When the Prieſt and the Levite paſs by us, then he comes in to us. He was with *Joſeph* in the priſon, & *Jeremy* in the dungeon, & with *Iſrael* in *Egypt*.

4. *Obſervat.* Chriſt is the Lord, according to his Divine Nature he is Gods Coeternall, Coeſſential & Coequal with his Father. This Title *Lord* anſwereth to the Hebrew word *Jehovah*, which the Septuagint render Lord. In the New Teſtament this Title is given to Chriſt about a thouſand times. He is Lord over our Faith, over our Conſciences, our Lives and Perſons.

The *Arrians* and *Socinians* ſeeing Chriſts Humiliation and abaſement, denied his Deity, affirming that he was not God Eſſentially, but Nominally. Since this *Old*, blaſphemous *Hereſie* is revived in our dayes under the Notion of *New-Light*; ſince it is ſuch an Hereſie as overthroweth the

the very foundation of our Faith, the ground of our Worſhip, and ſalvation by Chriſt, and of all the good wee expect from him; I ſhall therefore give ſome briefe Arguments againſt it, and ſo paſſe on.

1. That Chriſt is very God appeareth by the Titles which are given to him in Scripture.

1. He is called *Jehovah*, which is the moſt Glorious, proper and peculiar Name of God, *Jeremiah* 23.6. *Malachi* 3. 1.

2. He is ſtiled *Gods equal*, *Zachary* 13. 7. *Philippians* 2. 6. of the ſame Eſſence with the Father, he is not *Conſimilar* like the Father, but *Conſubſtantial*; the ſame with him; the one differs from the other *Perſonally*, but *not Eſſentially*, 1 *John* 5.7. theſe three are One, One in Eſſence, one in Propriety, one *Jehovah*: Hence God himſelf calls him *God*, *Hebr.* 1. 8. 1 *Timothy* 4.19. God manifeſt in the fleſh, and *Immanuel*, *God with us*, *Matthew*, 1.23. *Thomas* calleth him, *My Lord, and my God.* In him dwelleth the fulneſs of the God-head, *Coloſſians* 2. 6. It is the Fathers Will that all men ſhould honor the Son even as they honor the Father, *John* 5. 23. 1 *Joh.*5.20. *Grotius* the *Socinian-Arminian-Papiſt* labors to pervert thoſe texts which hold forth the Deity of Chriſt, as *Philippians* 2.6.1. 1 *Timothy* 3.16. *Hebrewes* 1.2. and eſpecially, *Acts* 20. 28. *Romans* 9. 5. Theſe two Texts are ſo clear for the Deity of Chriſt, that the Learned *Socinian* hath no ſhift but this, that ſome old Manuſcripts which he hath ſeen, read it otherwiſe. But if a thouſand Manuſcripts ſhould corrupt the Text (as *Grotius* endeavours) to maintain an Hereſie, let them be *Anathema*.

2. It plainly appears that Chriſt is God by his Attributes.

1. He is *Eternall*, *Micah* 5. 2. *Proverbs*, 8. 22. *Jobh* 17. 5. *Revelationi*, 1. 8.

2. *Immutable*, *Hebrewes* 13.8.

3. *Omniſcent*, *John* 2.24.25. and 22. 17.

4. *Omnipreſent*. *Matthew* 28. 20.

5. *Omnipotent*, the Almighty able to do whatſoever pleaſeth him, *Revelations* 1.8. and 11. 17. and 19.6. He is the mighty God, *Iſay* 6. 9. All Power is given to him both in Heaven and in Earth. He hath Power to forgive ſins which is proper onely unto God, *Matth.*9.6. He hath Power to Judge, to Juſtifie, to Sanctifie, condemn and ſave.

3. By his Works, if you will not believe him by his Word, yet believe him for his Works ſake, *John* 14.11.

1. The work of *Creation* ſhewes plainly his Deity, *John* 1.3. 1 *Cor.*8.6. *Coloſ.* 1.16. *Heb.*1.2,3.

2. By the works of *Providence*, by him all things conſiſt, and ſubſiſt, *John* 5. 17. *Coloſ.*1.17. *Heb.* 1. 3.

3. By his Miraculous works: winds and Seas obey him, he caſt out Devils, and cured all diſeaſes.

4. Worſhip is due onely to God, but Chriſt is worſhipped. *Steven* prayes to him. We are baptized into his Name. We believe in him. Kings muſt ſerve him, *Pſalm* 2. *ult.* and all the Angels worſhip him, *Hebrewes* 1. 6,7.

5. There is an abſolute neceſſity that Chriſt ſhould be God as well as Man; for as an Infinite Juſtice was offended, ſo an infinite Juſtice muſt be ſatisfied. The intollerable weight of Gods wrath the burthen of ſin, the power of Satan which is to be oppoſed, and the great good which we had loſt and muſt be reſtored by Chriſt, all conclude Chriſts Deity. Beſides he is Judge of all the World, which neceſſarily preſuppoſeth his Deity, he muſt be Omnipotent, Omniſcient, &c. who is this Judge.

If any would ſee this Controverſie more fully cleared, he may peruſe *Perkins*, CC. l. 2. c. 1. Q. 2. Doctor *Owen* againſt *Biddle*, from Chapter 8. to 15. *Leighs* Body of Divinity, l. 2. c. 16. *Porters* Vindication of 1 *John* 5. 20. *Jenkins* on *Jude* 4. p. 162. 163. fol. *Polyander contra Socin.* cap. 43.

1. This may diſcover to us the hainous nature of ſin, in that nothing could pacifie the wrath of God, nor waſh out the ſtain of ſin, but *the blood of God*, as the Holy Chriſt ſtiles it, *Acts* 20.28. Conſider but the price that was paid for the leaſt ſin, it made Chriſt to groan and ſweat *non guttas ſed grumos* clodded blood, *Luke* 22.44. great was the ſoare that needed ſuch a ſalve, and ſad the malady that could be cured by no other medicine. In nothing is the horrour of ſin ſeen like as in the Humiliation, death and ſuffering of Chriſt. This ſhould make us hate ſin as the Evil of evils, better be in Hell without ſin then in Heaven with it. Sickneſs, Poverty, impriſonment, *&c.* Theſe are but outward evils, a man may lie under ſuch afflictions, and yet be under dear Affections; as *Job*; *David*, *Paul*. It is onely ſin that makes us odious to God, and therefore ſin ſhould be odious to us, *Pſalm* 97.10. We ſhould hate it not onely *Odio averſationis*, but alſo *odio inimicitiæ*. Not onely by flying from it, but by purſuing it with an hatred of enmity. Sin fights againſt the Eſſence and Being of of God, it would kill him, and therefore we ſhould kill it.

[See therefore Maſter *Jer. Burroughs*, Sin the evil of evils, Maſter *Robert Bolton* Inſtruction for comfort to afflicted conſciences, Chapter 4. Page 110. Doctor *Samuel Bolton*. Sermon on 2 *Samuel* 24. 10. folio. Dr. *Goodwins* Aggravation of ſin, p. 1. *&c.*

2. 'Tis matter of ſingular Conſolation. Doſt thou want wiſedom, Righteouſneſs, Sanctification, *&c.* Chriſt is God & therefore infinitely good, able to ſupply all thy wants. He's a rich Magazin, in him are Treaſures of Wiſedom, Righteouſneſs, *&c.* *In him doth fulneſs, all fulneſs dwell*, he hath not onely a fulneſs of ſufficiency, but a fulneſs of redundancy, an overflowing fulneſs, for me and thee, and all believers to the end of the world, *John* 1. 16. *Coloſ.* 1.19. and 2.10:

See Doctor *Preſton*, and Mr. *Bridge* on that Text.

2. It may comfort us in reſpect of the Churches troubles; Chriſt is God and King over his Church, though he be a Lamb for Meekneſſe, yet is he a Lion for Power; and though he may ſuffer his people for a time to lie, (*Inter oleros*, ſo the *Septuagint* read it, as we Clergy men now do) amongſt the pots, yet they ſhall overcome by the bloud of the Lamb, *Revelations* 12.11. the ſons of *Zerviah* may be too ſtrong for us, but not for him, *Jer.* 50.33, 34. be they Kings that oppoſe his Church? Chriſt hath ſaid, *He will wound even Kings in the day of his wrath*, *Pſal.* 110.5.

3. If Chriſt be God, then extol and exalt him according to his excellent greatneſs.

1. Exalt him in *your judgements*, have high apprehenſions of him, in your judgements eſteem him the faireſt of ten thouſand, Chriſt muſt be admired now as well as hereafter of all that do believe: 2 *Theſ.* 1.10. eſteem his wayes the beſt wayes, his comforts the ſweeteſt comforts, his Rewards the higheſt rewards, and his People the happieſt People.

2. Exalt him *in your Affections*, ſeeing he is God, love him as God with a tranſcendent Love; we muſt not love him with a low, common, ſenſual Love, as we love a Beaſt: ſuch love is hatred and contempt in his eſteem; but

but we muſt love him *Appretiativè & Intenſivè, Affectu & Effectu*; with the higheſt intention of Affection, as the dearly beloved of our ſouls. Our love to Chriſt muſt (in ſome meaſure) reſemble Chriſts love to us, now his was tranſcendent love to us, *Rom.*5.7, 8. and ſo muſt ours be to him. They love not Chriſt who love any thing more then Chriſt, they love him not at all, who doe not love him more then all. *Dilige nil ſupra Chriſtum nil extra, ni ſecùs nil* S. 286, &c.

æquè. Vide *Burroughs* Gratious Spirit, 2 P. Chapter 1. page 2

2 It muſt be *Real love*. Many will complement with Chriſt, bow their knee, or put off the hat to the Name of Jeſus, or keep a riotous Feaſt for him, or rather for themſelves, *Zach.* 7.6. Chriſt is never leſs thought of then at Chriſtide, he hath more diſhonour done him in thoſe twelve daies then in all the twelve moneths of the year beſides, looke on mens Actions, and you would think they were keeping a Feaſt to *Bacchus* or ſome Heathenish God, to *Jove* rather then to *Jehovah*. We ſee ſhadowes, but where is the Reality of your Love? what do you more then others? where is your zeal, your mourning for the diſhonours done to Chriſt? your readineſſe to doe and ſuffer for him? The woman that loved Chriſt, beſtowed a box of precious oyntment on him, *Matt.*26.7. *Peter* that loved Chriſt, fed his ſheep. See more in Mr. *Prins* Hiſtrio-Maſtix *p.* 48.125. 743.783. *Exhibitio operis indicium eſt amoris.* Bern.

3. It muſt be an *United, collective love*, we muſt love him with all our ſouls and all our affections together. As all the Rivers run into the *Sea*, and meet in one Ocean, ſo all a Chriſtians affections ſhould meet in Chriſt who is the center and reſting place for the ſoul. United love is very ſtrong, the *Sun*-beams when contracted and meet in a Burning Glaſs are of great force and ſtrength.

4. It muſt be *Spiritual*, as Chriſts Beauty and Excellencies are ſpirituall, ſuch muſt our love be, it ſprings from ſpiritual Principles, and hath ſpiritual ends.

5. It muſt be *Conjugal* Love which is, or ought to be the ſtrongeſt Love, *Prov.*5.18.19. the *Spouſe* of Chriſt muſt be ſick and tranſported with love, *Cant.*2.5. and 5.8.

6. It muſt be a *Chaſte Love*, a true Spouſe loves none like her own Huſband, though ſhe have many friends, yet ſhe hath but one Beloved, one Husband: ſo the Saints are chaſte, and have not their hearts divided between Chriſt and the World, or between him and ſin. It is not Harlotry love that can love many at once; hence the *Saints* are called *Virgins*, *Cant.*1.3. *Rev.* 14.4. for their ſpiritual chaſtity, becauſe they are not defiled with the corruptions of the world.

7. It is a *Rational Love*, there is all the reaſon in the world why we ſhould love Chriſt beſt.

1. If we conſider him in himſelf, he is God bleſſed for ever, *Romans* 9.5. and whom will you love, if you love not God?

2. If we conſider the Proximity of his Nature, he is fleſh of our fleſh; he is *Goel, propinquus noſter*, our near kinſ-man, *Job* 19.25.

3. If we conſider him in Reference to his people, they have the moſt engagements of all people in the world to love him, all he did and ſuffered was for them, they have received moſt from him, and therefore he may in equity expect moſt from them. See Mr. *Leighs Crit. Heb. p.* 34.

4. Conſider him in his *Relations*, they all call for our love. All Rezelations meet in him Eminently.

1. *He* is our Father, *Iſay* 8.18. and whom ſhould children love like their Father?

2. He

2. He is our Redeemer, from how great miſery to how great mercy hath he exalted us! of *Canaaites* he hath made us *Iſraelites*, of ſinners he hath made us ſons, of foes he hath made us friends, and of heirs of hell, he hath made us heirs of heaven.

3. He is our Brother, *Hebrewes* 2.11. our Husband, our Lord and Maſter. Now a Brother will love a brother, a Wife her Husband, a Servant his Maſter; but when all theſe Relations ſhall meet and concenter in one perſon, how great muſt that love be?

5. Conſider the Excellencies that are in Chriſt, and ſo he is the moſt lovely and deſireable. Three things make one lovely, *Fulneſs*, *Fairneſs*, *and Conſtancy*, Now all theſe are in Chriſt in an eminent manner.

1. Fulneſs and riches have an Attractive inviting Vertue in them, all men deſire fulneſs, the Drunkard loves to fill himſelf with ſtrong drink, the Worldling loves full Barns, the Voluptuous man his fill of Pleaſures: yet all this fulneſs is mere emptineſs compared with Chriſt. In him onely is Real fullneſs and ſatisfaction to be found.

Chriſtus & Cœlum non patiuntur Hyperbolen.

2. He is abſolutely the moſt fair and beautiful, in reſpect of his tranſcendent purity he is fairer then the children of men, *Pſalm* 45. 2. He is a Sun for Light, & Luſtre, *Mal.* 4. a Lilly for Beauty, a Roſe for ſweetneſs, a Lamb for meekneſs, Bread for ſupport, Water for refreſhing, Milk for nouriſhing, and Wine for comforting, *Iſay* 55. 1.2,3.

See Mr. *Robinſon* Types of Chriſt.

3. He is a conſtant Friend, the World is off and on, and forſakes us in our greateſt ſtraits, but Chriſt will never leave his People, he will guide them with his Counſel till he bring them to Glory.

Laſtly, Conſider our love, 'tis the beſt thing that we can give unto Chriſt, 'tis indeed the man, it denominates a man, that we are that we love moſt. *Affectus Virum indicat*, If a man love pleaſures moſt, then be is a voluptuous man, if the World, a worldling. Chriſt I am ſure hath beſt deſerved our love, and hath payed deareſt for it; if any can ſhew better Title to it, let him take it. It ſhould deeply humble us to conſider how there is none leſs beloved then Chriſt who yet hath beſt deſerved our love. Every one hath his beloved, the Drunkard hath his beloved cups and queans, the Worldling his beloved bags and barns, onely Chriſt lies unregarded by the moſt of men. Of all Evils the evil of ſin ſhould moſt affect us, and of all ſins, Goſpel ſins and unbelief, not prizing Chriſt nor receiving him into our hearts, but like the Gadarens preferring our ſwiniſh luſts before him. This is that damning ſin which Virtually is every ſin, and binds the guilt of all ſin upon the ſoul, *John* 3.19. Let us then promptly obey him and readily ſubmit our wills to his Will; let us take him for our Lord, as well as for our Saviour. Many would have him Jeſus to ſave them, but not a Lord to Rule them; but he will ſave none ſuch as obey him, *Hebr.*5.9. God hath joyned *Lord and Saviour* together and we muſt not ſeparate them, both in the Text, and *Philippians* 3. 20. *Titus* 1.4. We muſt yield him ſincere Obedience if ever we look for any benefit by him, 'tis not crying, *Lord, Lord*, but doing his will that he expects, *Matthew* 7. 21. Hence Chriſt reproves the Phariſees for their Vocal and Verbal ſubjection and ingemination of *Lord, Lord*, *Luke* 6. 46. why call ye me *Lord, Lord*, and doe not the things which I require? Many ſpeak like Angels of Light, but they act like angels of darkneſſe. They deſie the Devil in words, but Deiſie him in works. All ſuch mens Religion is Vain and abominable, *Iſay* 1.11. to 16. and 66.3. Chriſt hath abundance of diſhonour done to him in the world by ſuch formal profeſſors; we ſhould labour to fetch off that diſhonour by walking in the power of Religion, and adorning our Profeſſion with a pious converſation, 1 *Pet.*2.12.

See Mr. *Vennings*. Ser. on Matt.7.21.

Audi, nemo melius, ſpecta, nemo pejus.

Who

Who ſhall judge the quick and the dead.

Here we have; Firſt the Perſon judgeing, Chriſt. Secondly the Perſons judged; All men from the beginning of the World till the end there of; all ſuch as ſhall be alive at Chriſts coming, or dead before.

Vivos & mortuos, ſub iſtis duabus differentiis comprehenduntur omnes homines. Aquinas.

That there is a Day of Judgement appointed by God, is aboundantly proved by all that have written on the Creed. If any Atheiſtical *Quaker* ſhall deny it, he deſerves Puniſhment rather then an Anſwer: Yet if any deſire to be ſatisfied in that Particular, Maſter *Clapham* hath ſpoken very well to that point. I delight not if I can chuſe to have any thing to doe with *unreaſonable men*: I ſhall therefore confine my ſelfe to the Text.

See Mr. *Jenkins* on *Jude* 6. p. 251. *folio.*

Clapham againſt the *Quakers*, Sect. 6. p. 31. 35. 36.

1. Obſervation, *Chriſt ſhall be the Judge of all the World*: Now there are many ſubordinate, inferiour Judges, now Chriſt judgeth Mediately by men; but in that great day of the Lord, Chriſt onely ſhall be Judge, when he ſhall have put down all Rule and all Authority, and ſhall judge men immediately in his own Perſon: *God hath committed all Judgement to the Son, John* 5.22. *and hath ordained him to be Judge of quick and dead, Acts* 10.42. *Romans* 14. 10. 2 *Corinthians*, 5.10.

Chriſtus eſt Judex generalis, cæleſtis, ſupremus.

Queſtion, *How is Chriſt the Judge, when God is called the Judge of all the world*, Gen. 18.25. Eccleſ. 3.17.

2. *The Word is ſaid to Judge us*, John 12.48.

3. *The Saints are ſaid to Judge the World*, Matthew, 19. 28. 1 Cor. 6. 2, 3.

4. *And one wicked man is ſaid to Judge another?*

Anſwer, Theſe knots are eaſily untied by diſtinguiſhing.

1. There is, *Judicium authoritatis*, an *Authoritative judgeing*, which reſides in the King as in the Root and Fountain, and ſo God is Judge himſelf in reſpect of Authority, *Pſal.* 50. 6. *Romans* 2.16. *Hebrewes* 12.23. As for that in *Geneſis* and ſuch like places, it may be underſtood of Gods Providential exerciſe of judgement in this world as Moderatour and Governour thereof; and not of the Ultimate Judgement at the laſt day.

2. There is *Judicium Probationis*, a judgeing by way of External adminiſtration, execution and promulgation of the definitive Sentence, and thus Chriſt is Judge alone; all judgement in this reſpect committed to the Son, the Father judgeth no man but by him, *John* 5. 22. God hath the Power, but the Son hath the Commiſſion to execute that Power; for though it be an Action common to all the three Perſons in the Trinity, yet the Execution of it appertains to the Son.

Judicium Univerſale eſt commune toti Trinitati quoad authoritatem, & quoad ſententiam, qua omnibus conſentientibus diſſabitur: Nam opera Trinitatis ad extra ſunt indiviſa. Aquinas.

3. There is *Judicium Declarationis*, a Declaration Judgement, and ſo the Law judgeth; the Judge doth but pronounce the judgement of the Law, *John* 12.48. *Rom.* 2.12.16., We ſhall be judged at the laſt day, both by Law and Goſpel.

4. There is *Judicium Aſſeſſionis, & Approbationis*, a Judgement by way of

of aſſent and approbation, and ſo the Saints ſhall Judge the world, they ſhall ſit as *Aſſeſſors, and be approvers* of what is done. We ſee at the Aſſizes the Judge gives the final and definitive Sentence, and the Juſtices on the Bench that ſit with the Judge do *aſſent* and acknowledge the judgement to be true and juſt. This honour have all, and only the Saints, even the leaſt and meaneſt of them ſhall judge their Judges, and help to condemn thoſe that formerly abuſed and condemned them, 1 *Cor.*6.2,3. they ſhall be on the Bench, when Angels and wicked men ſhall be at the Bar. Thoſe proud, infernal fiends which did moleſt and diſquiet thee, ſhall now be diſquieted by thee; in Chriſt thy head thou ſhalt adjudge them to their everlaſting Priſon. As Joſhua's ſouldiers ſet their feet upon the necks of the *Cananitiſh* King; So the pooreſt Saint ſhall at the laſt day triumph over all the enemies of his ſalvation to ſuch the promiſe runs *Revel.* 3. 21. To him that overcomes (ὁ νικῶν) He that by the Power of Chriſt is ſtill overcomming the enemies of his ſalvation, though he cannot overcome them by way of Equality ſo perfectly as Chriſt did; yet if by way of conformity and ſimilitude we reſemble him in our meaſure and degree, we ſhall raign with Chriſt, and ſit with him in his Throne.

Iudicant Interpretativè conſentiendo & approbando Sententiam judicis. ℣ quinas Supplem P.3. Q.89. Art. 1: *Iudicaturi ſunt aſſeſſorâ quadam dignitate.* Eſtius.

Chriſtus & Sancti ſunt Corpus & membra. Chriſtus judicabit ut primarius judex ſententiam ferens, Sancti ut aſtipulatores ſententiæ judicis ſubſcribent, & triumphabunt de mundo. Paræus,

Participia hac extenſa ſunt (ut loqu. Scholaſtici) idéſque actus continuos denotant. Schooles. Guard. Rule 56.

Vincenti, non fugienti aut molli dabitur.

This is a great dignity that the Judge and Saviour of all the world ſhould ſo highly exalt his poor contemptible ſervants, to be part of that Royal train which ſhall attend the great Judge of all the world (1 *Theſſ.* 4,15.) and to be *Coaſſeſſours* with him on the Bench in that great and glorious day of the Lord. But this *Dignitie* calls for *Dutie*, we muſt walk as becomes the Judges of the World. Judges muſt, (or at leaſtwiſe ought to be) Juſt and inoffenſive men, 2 *Samuel* 23.3. Our righteouſneſs muſt condemne the worlds Unrighteouſneſs, our forwardneſs, the worlds backwardneſs, our Faith, the worlds Unbelief; as *Noah* did *Hebr.* 11.7. Many walk ſo looſely and profanely, as if they meant to *Juſtifie*, rather then *Judge* the world; their Hypocriſie and Apoſtaſie is too viſible to all.

See more in Mr. *Fenner* on 1 *Cor.*6.2. *fol.* p.67. and Mr. *Cawdrys*, Ser. on the ſame Text.

2. It ſhould admoniſh us to beware of wronging the Saints, It's dangerous abuſing Judges, ſuch will cry one day to be hid from the ſight of them. Love them therefore now, delight in their company, ſuccour them in their Neceſſities; Chriſt takes the courteſies and injuries which are done to them, as done to himſelf, *Matt.*25.35,&c.

5. There is *Judicium comparationis*, a judging by way of compariſon; and ſo not onely the Saints, but one wicked man ſhall condemne another that is worſe then himſelfe. *Tyre and Sidon* ſhall riſe in judgement againſt *Corazin and Bethſaida*. Sober Heathens and juſt-dealing Turks ſhall riſe in judgement againſt intemperate and unrighteous Chriſtians: yea the Creatures (as *Origen* conceives) that have ſerved their Creatour in their ſeveral ſtations, ſhall riſe in judgement againſt man that hath rebelled againſt his God.

Queſtion, *But why hath God ordained Chriſt to be the Judge?*

Anſwer, Becauſe he is every way qualified for ſuch a work.

1. In reſpect of Knowledge, *Iſay* 11. 2. He knowes all the Thoughts, Inten-

intentions, words and workes of men, *Matthew* 9. 4. *John* 2. 24. 25, and 21. 17.

2. In reſpect of Righteouſneſſe, *He* is a juſt and a Righteous Judge, *Iſay* 11. 3, 45. [See more on Verſe 8.]

3. In reſpect of Power, man may kill the body, but He can kill the ſoul, *Revelations* 20. *ult.* He is King of Kings, and Lord of Lords, 1 *Timothy* 6. 15. *Revelations* 19. 15.

4. The judgement muſt be Viſible, and therefore it is meete the Judge ſhould be ſo too. The Father is Inviſible, but the Sonne in our Humane Nature is Viſible, and therefore God hath committed this judgement to the Sonne, who is alſo called the *S*onne of Man, *Matthew* 19. 28. and 25. 34. *John* 5. 27. ſince God intendeth to deale with man after the manner of Men, He condeſcendeth to let them have one that is Fleſh of their Fleſh to be the final Judge between him and them, that he may be the more juſtified, and they left without excuſe.

Chriſtus judicabit ſecundum utramque Naturam, nam omnia occulta hominum ſcire & producere eſt Deitatis; ferre ſententiam eſt humanæ Naturæ Wendelin Exercit. 130.

5. Seeing Chriſt abaſed himſelfe in the State of Humiliation for his Fathers Glory and Mans Redemption, therefore God hath raiſed him to a *S*tate of Exaltation, that to him every knee ſhould bow, and hath given him a Name above every Name, *Philippians* 2. 7. to 12. This is Gods ordinary way to make *the deepeſt Humiliation* the way to *the higheſt Elaltation.*

Queſtion, *Whom will Chriſt judge?*
Anſwer, All Rational Creatures.

1. The Devils and evil Angels, 1 *Corinthians* 6. 3. Though they may diſquiet thee now, yet the time is at hand that thou ſhalt ſit in judgement on them, and condemne them for their Rebellion againſt God. Thy obedience ſhall condemne the Devils diſobedience, that whereas thou a poore weake man dwelling in an houſe of Clay, clogged and clouded with many tentations and infirmities, yet diddeſt worſhip the Lord in the beauty of Holyneſſe; when theſe Glorious incorporeal pure *S*pirits which had no Tempter, yet refuſed to obey him. Theſe are kept in Chaines for the judgement of the great day, *Matthew* 25.41. 2 *Peter* 2. 4. *Jude* 6. *Revelations* 20.10. then ſhall be opened before all the world, the Time, the Nature, and the Manner of their firſt ſinning againſt God, and all the murders and villanies they have committed upon the ſouls of men. This they know, they believe and tremble at the thoughts of it.

2. All men, Good and bad, Noble and ignoble, Old and and young, Great and ſmall, Learned, and unlearned; *Dives* muſt appeare as well as *Lazarus*, Kings as well as Subjects, *Eccleſiaſticus*, 3. 17. *Matthew* 25. 32. *Acts* 10. 42. and 24. 15. *Romans* 14. 10, 12. 2 *Corinthians* 5. 10. *Jude* 15. *Revelations* 2. 7. and 20.12, 13. Mens nets are made in that manner that little Fiſhes creep through, and great ones breake through; but Gods net taketh all, and holdeth them too. Atheiſts muſt not thinke to eſcape for ever, though the Patience of God may wait and not preſently inflict judgements, though he forbeare, yet hath he not forgot to doe Juſtice; but will ere long ſet mens ſinnes in Order before them, *Pſalme* 50. 21. As ſure as GOD hath Decreed thy Death, ſo ſure is the Decree of bringing thee to judgement, *Hebrewes*, 6.9,27.

At this Grand Aſſizes all muſt appear in proper perſon, here is no Anſwering by Proxey, Proctours, Subſtitutes or Atturnies, but every man in perſon muſt give an account of himſelf to God.

2. Here no Excuſes will be taken, *no Appeales* be heard, in the Courts of men we may appeale: *Jacob* appeales from *Laban* to the higheſt Tribunal, *Geneſis*, 31.53. So did *David*, 1 *Kings* 24. 13. and *Zachariah*, 2 *Chronicles* 24. 22. *Paul* appeales from *Feſtus* to *Caſar*, *Acts* 25. 10. But Gods High Court of Juſtice knoweth no Superiour, He is King of Kings, *Revelations* 19. 16.

3. Here is no *Repealing* of the Sentence. In this lif the Sentence may be Repealed and the judgement prevented by Repentance, *Jeremiah* 18.7,8. to 11. but this is the laſt judgement, and here men receive their finall doome.

4. Other Judges a man may out-run, but there is no eſcaping the hands of God. He filleth Heaven and Earth, where ever we flie we are ſtill in his Territories, *Pſal.*139.7. to 12.

5. Earths Judges may be corrupted by Briberie, but Chriſt is the moſt righteous Judge, and may as ſoone ceaſe to Be, as ceaſe to be Juſt. The Earth is the Lords, and the fulneſſe thereof, ſo that all the wealth in the world cannot bribe him; Riches availe not in this day of wrath especially, *Job* 36.18,19. *Prov.*11.4.

Manus ille habet, ſed Eleemoſynis non muneribus implendas. Nullus hic Eloquentia, vel Pecunia locus. Drexelius.

6. Other Judges may judge of Externals, but Chriſt knoweth the heart, and judgeth accordingly, *Hebrewes* 4. 13.

7. Other Judges may be deceived by the ſleights and ſubtleties of men, but this Judge, *Nec fallitur, nec flectitur*, No Power nor Policy can work on him, *Proverbs*, 21. 30.

1. Since Chriſt is Judge of all men, take heed of offending him. Better diſpleaſe all the world then diſpleaſe him. He can do more for us or againſt us then all the world beſides. He's the beſt friend, and the ſaddeſt foe; if he be againſt you all the creatures are againſt you, and if he be for you all are for you. The men of *Tyre* and *Sidon made their peace with* Herod, *becauſe their Country was nouriſhed by the Kings*. Acts 12.20. We hold all in Capite, Chriſt is Lord Paramount of Lands, Life, Liberty, and all that we poſſeſſe, and can take all from us when ever pleaſeth him; it will be our wiſedom therefore who ever we fall out with all, yet to keep in with him. * Make the Judge your friend, agree with him whilſt you are in the way.

* See more M. *Jenkin*, Jude 14. p. 210. fol.

Kiſſe the Sonne (*id eſt*) ſhew your Love, Loyalty, Subjection, Faith, Feare, Obedience to him, *Pſalm* 2. 12. Prize his Service, preferre it before all the Crownes, and Kingdomes of the World. The greater the Prince, the more Noble the Service: Chriſt is Lord of Lords, and King of Kings; none like him, and therefore no Service like his. It is more Noble to be his Servant, then to be King of all the World; As it is more Honour to be a Princes Favourite, then to be Shepheard of a Flocke of Sheepe. His very ſervice is Freedome, and his Worke is wages. Be not then offended at Chriſt now, be not aſhamed of him and

Chriſto ſervire eſt Regnare, magnus eſt animus qui ſe Deo tradidit.

and his ſelfe-denying wayes here, leaſt he be aſhamed of you at that great day, *Mark* 8. *ult.* But prize all that is his, Love his Ordinances, his Miniſters, his Saints, his Doctrine, his Diſcipline. Make him yours now, and he will be yours for ever. When all created comforts forſake you, he will never forſake you: Our Fathers dye, and the Prophets dye, but Chriſt who is the Father of our Fathers, and the Prophet of Prophets, lives for ever, *Zacbary* 1. 5. When theſe Ceſterns are broken, yet this Fountain abideth, *Pſalm* 18. 46. Moſt men are careful to get and keepe the favour of great men; *Proverbs* 29. 26. but what will it avail us to have the favour and applauſe of our fellow-priſoners, if the Judge condemne us. It will be our onely wiſedome with *Paul* to labour to be acceptable with Chriſt, and that upon this very ground, becauſe *we muſt all appear before the judgement Seat of Chriſt*, 2 *Cor.* 5. 9, 10.

2. This ſpeaketh *ſingular Comfort* to all Believers who have taken Chriſt for their Soverain, as well as for their Saviour. Why the Judge is thy friend, yea he is thy Saviour and Redeemer, it is he who was judged and condemned for thee, it is he who hath ſatisfied Divine Juſtice, and paid thy ranſome; So that thou needſt not fear what ſin or Satan can do againſt thee. The Judge is thy Father, Brother, Husband Head, thy * Advocate and Interceſſour, who hath ſo often moved for thee, and prayed for thee, and therefore thou mayeſt now be aſſured he will not be againſt thee. And therefore Chriſt would have all his people to thinke on that day with delight, and to lift up their heads with comfort and confidence, becauſe the day of our Redemption draweth nigh.

* *Non alienum aut inimicum, ſed fratrem expectamus judicem.*

This day will be a day of { Full *Redemption*, *Refrigeration*, *Vindication*, *Retribution*.

1. To all Believers it will be the day of their *Full Redemption*, and deliverance from all their Enemies, *Luke* 21. 28. *Epheſians* 4. 30. Here we lye in Thraldome to ſin and miſery, the beſt muſt cry with the Apoſtle, Who will deliver me from this body of death? Why this bleſſed day will ſet us fully free, *Romans* 8. 21, 23. Now our Redemption is in *fieri*, 'tis begun; but then it ſhall be compleated. Hence it is called a day of *Salvation*, which the Saints doe much deſire, *Hebrewes*, 9. 28. The contracted perſon rejoyceth to think of the day of marriage, the King of a day of Coronation, the Victorious Souldier of a day of Triumph, and ſhall not we rejoyce in this day of our Jubilee, this day of conſummation of the marriage between Chriſt and our Souls this day when we ſhall for ever Triumph over all the enemies of our ſalvation, and are therefore commanded to *comfort our ſelves with theſe things*, 1 *Theſ.* 4. 16.

Nunc redemptio facta eſt meriti, tunc fiet efficaciâ, quando vis Redemptionis plenè ſeſe exercet in nobis. Paræus.

Omnis noſtra conſolatio in Chriſti adventu & judicio fundatur, quia tunc apparebit adſalutem. Pareus.

2. 'Tis a day of refreſhing to all gracious Soules that are tired with ſin and ſorrow, and ſchorched with fiery and fierce Tentations. * *Acts* 3. 19. 20. they ſhall now reſt from their labours, *Revelations* 7. 16. and 14. 13. This brings them to *a Remaining Reſt*, and to an everlaing Sabbath, *Heb.* 4. 9. 2 *Theſ.* 1. 7. The time of the Judges coming is the time of the Saints refreſhing,

'Αναψυξις, *refrigerium*; A refreſhing and cooling of a man who hath been almoſt ſpent with toil and heat.

See Maſter Baxter Saints Reſt, P. 1. c. 7. Sect. 8.

and as the Apoſtle reaſoneth, Who ſhall condemne, it is God that Juſtifieth, ſo may they ſay, Who ſhall condemne, it is Chriſt that judgeth us? the rememberance of this maketh them to rejoyce with exceeding joy, 1 *Peter* 4. 13.

3. 'Tis a day of *Vindication*; here many times Gods deareſt ſervants are ſlandered, miſreported, miſrepreſented to the world, as Hypocrites, turbulent enemies to *Cæſar*, &c. I but remember that at the laſt day there will be a Reſurrection of Names, as well as of Bodies; Chriſt ſhall then cleare thy Innocency as the light, *Pſalm* 37. 6, and Vindicate thy reputation from all the falſe aſperſions of thine adverſaries, this comforted *Job*, when his friends accuſed him wrongfully (*Job* 16. and 19. & 19. 25.) That his Record was on high, and his Redeemer lived. The rememberance of this judgement made *Paul* to ſlight the judgement of man, 1 *Corinth.* 4. 4, 5. Here men have their day and carry all before them; but I paſſe not for mans day, for I expect another day. This may comfort all the meek and poor of the Earth againſt their cruel enemies, the Lord is their Judge, and he will ſave them, *Iſay* 11. 4. and 33. 22. Here many times Chriſt is condemned, and *Barrabas* ſet free; the righteous is condemned in his Righteouſneſſe, and the wicked are exalted to honour.

Here they live longeſt (many times) who deſerve not to live at all, *Job* 21. 7. Here the *Iſraelites* make Brick, whileſt the Egyptians dwell at eaſe. Godly *David* is in want, when profane *Nabal* abounds. How oft is *Sion Babilons* Captive, and *Dives* in plenty, whileſt *Lazarus* in miſery? So that if Gods people, had hope only in this Life, they were of all men moſt miſerable.

I, but the comfort is, there is another day, and another reckoning, when the Righteous ſhall rejoyce, and the wicked ſhall mourne, *Iſay* 65. 13. 14. Then God will review the judgements of the World, and thoſe ſinnes which have not been judged and puniſhed, and the things which have been falſely and unrighteouſly judged, ſhall be brought to open view.

God will not alwayes ſuffer his Jewels to lie in the dirt, but he will Vindicate the injuries which are done to them, *Luke* 18. 7. Appeale to this day from all unjuſt Sentences, and patiently wait for it, *James* 5. 7, 8. We may anſwer our Adverſaries, as *Jerom* of *Prague* anſwered the Councill of *Conſtance*, when they cited him to appeare before them, that they might condemne him. *Et ego cito vos ut mihi reſpondeatis coram altiſſimo & juſtiſſimo judice poſt centum annos.* And I charge you ſhortly to anſwer me before the great Judge of all the World.

Now men curſe you but Chriſt will then receive you, with a *Come ye Bleſſed*, *Matthew* 25. 34. Then he will ſupply all your wants, repair your credits, make up your loſſes, deſtroy your Enemies, *and make your vile bodies like to his own glorious Body* farre ſurpaſſing the brightneſſe of the *Sunne*, or the moſt Glorious Angels. Chriſt is thine, and therefore this and ten thouſand times more is thine.

Thou haſt bought the Field, and the Treaſure that is in it is thine alſo. As for the wicked, let them quake and tremble to think on that day, but doe thou ſing and rejoyce, and call on the Heaven and Earth and all the Creatures in them to beare thee company, *Pſalm*, 96. 11. 12, 13.

4. 'Twill

4. 'Twill be a day of *Retribution*, a day when the Lord will fully recompence all the ſervice and beneficence of his Saints even to a cup of cold water. Then all the good and onely the good which hath been in thy intentions, affections, words and actions ſhall be openly proclaimed to thy everlaſting praiſe. Even thy moſt ſecret obedience ſhall have open recompence. *Matth.6.6.* All thy praying, faſting, almes, teares, doing and ſuffering for Chriſt, yea, thoſe good works which thou haſt forgotten, Chriſt will then remember, *Matth.* 25.37. and they ſhall be repeated openly. To have a mans goodneſs proclaimed before a Nation by ſome *Stentor* is an honour; to have *Chriſt* himſelf to publiſh our praiſe, and that before Angels, Men and Devils, at the great and glorious day of the Lord, is the honour of our honours. *Chriſt* will not onely be thy *Compurgator*, but thy Enchomiaſt at that day. *Alexander* admired the happineſs of *Achilles* becauſe when he lived he had *Patroclus* for his friend, and after he was dead he had *Homer* for his Encomiaſt. But O the happineſs of a *Chriſtian* who hath God for his friend, and *Chriſt* for his Encomiaſt! He hath a Book of Remembrance, wherein he regiſters all the good we do, with all the circumſtances which may any way illuſtrate our goodneſs. *Mal.*3.16. All thy good works ſhall be brought forth, not as meritorious cauſes, but as ſignes and evidences of thy faith, *Chriſt* inſtanceth in works of mercy, becauſe they are moſt manifeſt to the world, and more viſible then faith. *Matth.*25.35. And this ſhould make us to abound in the work of the Lord, ſince our labour is not in vain in the Lord. 1 *Cor.*15.*ult.*

See more M. Perkins on the 1. creed. *Art.* 7. *p.* 419 & 525.

Ob. The Godly have had their failings, ſhall not thoſe be publiſht in that day?

A. I conceive not, all their ſins are forgiven and forgotten: and nothing ſhall be remembred in that day but their goodneſs. 1. This is moſt agreable to the promiſes which God hath made of pardoning our ſins and remembring them no more, of blotting them out, and caſting them into the depths of the Sea. *Pſal.*32.1. *Eſay* 33. *ult.* and 43.25. *Jeremy* 31.34. *Micah* 7. 18.

Quia pii ſunt juſtificati & abſoluti, nullamque jam amplius propter ſatisfactionem Chriſti reatum aut culpam habent, apparent in judicio cum gloria, impius judicaturiſ ſuo modo & gradu) à nemine judicandi. Bullinger.

2. God hath oft confirmed theſe promiſes both by his Spirit inwardly, and by the Word, Sacraments and Prayer.

3. The godly are ſaid not to come into judgement, *viz.* of condemnation, but of abſolution. *John* 3.18. And there is no condemnation to them. *Rom.* 8. 1. they are already perfectly juſtified, and abſolved from all their ſins. *Rom.*3.24,25.and 8. 33.

Fideles non ſunt judicandi judicio diſcuſſionis, quia ob ſanctitatis excellentiam ſunt Chriſti conjunctiſſimi. Eſtius in Sent. l. 4 diſt. 47.

4. The godly confeſs and forſake their ſins, they daily repent of them and judge themſelves for them, and therefore God will not judge them, but according to his promiſe he muſt and will forgive them, *Prov.* 28.13. 1 *John* 1.9. and by conſequence forget them as if they had never been. *Jer.* 31. 34. If men muſt forgive and forget, ſhall not God much more? *Levit.*19.18.

3. Is Chriſt the Judge of all the World? then this ſpeaks *terrour* to all ungodly men who would not have Chriſt to raign over them, but grieved his Spirit, abuſed his Miniſters, contemned the Goſpel, perſecuted his Saints, and trod under foot the Son of God. Theſe will not be able to

ſtand in the judgement of that day. *Pſal.* 1.5. 1 *Pet.* 4. 18. *Rom.* 2.5. This will be a comfortable, yet terrible day, a day of the greateſt comfort to the godly, and of the greateſt diſcomfort to the ungodly that ever was. The good mans beſt, and the bad mans worſt are both to come. Now God executes ſome judgements on wicked men, but theſe are but *praeludia futuri judicii*, tokens and fore-runners of that great judgement. Some are now puniſht, as *Sodom*, Old World, *Egypt*, *Jeruſalem*, the Jews, &c. that we may know there is a providence taking notice of all; yet all are not puniſht that we may know there is a judgement to come, to which the wicked are reſerved. 2 *Pet.* 2.10. Here Gods way is in the clouds, and we ſee not the reaſon of many things, but then his Juſtice and Righteouſneſs ſhall be gloriouſly apparent to all the world. *Rev.* 2.5. The judgement of God righteous now, but 'tis not ſo manifeſt to the world, but at the great day there will be a publick revelation of the righteous judgement of God. Here wicked men have their day of ſinning, and God beares, I but the day of the Lord will come. (2 *Pet.* 3.10.) when the wicked muſt anſwer for their abuſe of his patience, and God will bear no longer. Who can conceive, much leſs expreſs the horrour of that great and terrible day of the Lord, when the Sun ſhall be turned into darkneſs, and the Moon into bloud. *Joel* 2.31. *Acts* 2.20.) which ſhall burn as an Oven, and all that do wickedly ſhall be as ſtubble, *Mal.* 4. 1. when the Heaven ſhall paſſe away with a great noiſe, and the Elements ſhall melt with fervent heat, the Earth and all that is therein ſhall be burnt up. 2 *Pet.* 3. 10. When Chriſt ſhall come in his glory, and ten thouſand times ten thouſand of Angels ſhall attend him. *Dan.* 7. 9. 10. when he ſhall come in flaming fire to take vengeance on ſuch as diſobeyed him. When all the kindreds of the Eearth ſhall weep and wail before him, *Rev.* 1.7. And ſhall at laſt hear that fearful ſentence paſſed on them, Depart ye curſed, &c. When Kings, and Captains, and mighty men of the earth ſhall cry to the Rocks and Mountains to hide them. *Rev.* 6.15,16,17. They that made others fly into Caves and Dens, ſhall cry themſelves to be hid in Caves, and 'twill not be. Then *Alexander*, *Caeſar* and others that made the World to tremble, ſhall themſelves tremble, and cry for fear. If we hear but a crack of Thunder in a Cloud, we are ready to tremble, and with *Caligula* ſeek a place where we may hide our ſelves. What then ſhall we do when the whole frame of Heaven and Earth ſhall break in pieces, and all the World ſhall be on a flame about us? Oh who may abide the day of his coming, and who ſhall ſtand when he appears! *Mal.* 3.2. If *Felix* a Heathen trembled when he heard of a judgement, what will Infelix *Felix* do when he ſhall feel it? This was one meanes to convert S. *Auſtin*, and if thou be not paſt grace, it may be a meanes to work on thee. And if *Moſes* in the Mount did ſo exceedingly fear, and quake at a glimpſe of Gods preſence. (*Heb.* 12.21.) and *Daniel*, and *John* were ſo affrighted at the ſight of an Angel (tho he came with good tidings, and they were men of good conſciences) oh then how dreadful will the ſight of all thoſe thouſand thouſand of holy Angels be to the wicked with their guilty conſciences? It will be a terrible day, eſpecially to all *Ignorant* impenitent ſinners who know not God, nor obey his Goſpel. 2 *Theſ.* 1.8. *Iſai.* 27. 11. They would not hear his ſoft Voyce in the Miniſtery, and now they muſt hear his terrible Voyce in Judgment. They ſay unto him depart for we deſire not the knowledge of the wayes, *Job* 21.

Nec me revocabat à profunditate voluptatum carnalium gurgite niſi metu mortis & futuri judicii. Aug. Confeſ. l. 6. c. ult.

Quoties diem illum conſidero tuto corpore contremiſco; ſive enim comedo, ſive bibo, ſive aliquid facio, ſemper videtur mihi tuba illa terribilis ſonare in auribus meis, Surgite mortui, venite ad judicium. Hieron.

21. 14. and therefore Chriſt will ſay to them, Depart from me, I know you not.

2. To the Perſecutors of Gods People. 2 *Theſ.* 1. 7.

3. To all cruel, mercyleſs, rich men. *James* 2. 13. and 5. 1. to 6. *Matth.* 25. 41, 42.

4. To all whoremongers and adulters, thoſe ſins are ofttimes ſo ſecretly committed, that the Magiſtrate cannot puniſh them, and therefore God himſelf will judge them. *Heb.* 13. 4. *Jude* 7.

5. To all groſs offenders, at the day of judgment he'l be a ſwift witneſs againſt ſorcerers, murderers, &c. *Mark* 3. 5. *Revelat.* 22. 15. *See more in M. Love on Coloſ.* 3. 4. *p.* 42. 43.

6. At that day will Chriſt reveal all the ſecret abominations which have been committed in the world. Thoſe ſins which are now written as it were with the juice of Lemmons, ſhall by the fire of that laſt day be made viſible and legible to all. There's nothing ſo ſecret but ſhall be then revealed, all things ſhall be brought to light, even the hidden works of darkneſs. *Luk.* 12. 2. *Eccleſ.* 12. 14. *Rom.* 2. 16. 1 *Cor.* 4. 5. Theſe ſecret plots of villany which men would not have made known to the World for a World, ſhall then be written as with a beam of the Sun upon their foreheads, and ſhall be fully with all its circumſtances diſcloſed, and layed open before all the world. And if it be a ſhame to have ones ſins publiſht and ript up before a Congregation, tho it be for our amendment, and where there are many that pitty us, and pray for us: oh what confuſion will ſeiſe on men in that great day, when not one or two, but all their ſins ſhall be layd naked to the view of the world, where there ſhall be no eye to pitty them, nor any to pray for them. The eminent and ſignal work of the day of judgement is, to bring ſecret things to light, *viz.* Heart-pride, Heart-adultery, Heart-murder, Hypocriſie, *&c.* Theſe ſecret luſts which no eye but Gods can ſee, ſhall be brought into the open light, and the more craft and ſubtlety, and ſecret contrivance there hath been in thy ſin, the greater ſhall thy ſhame be in that day when the ſecrets of all hearts ſhall be diſcloſed. 1 *Cor.* 4. 5. Amongſt men, thoughts are free, but God will bring all the thoughts and devices of men to light. *Prov.* 15. 26. Not only the acts, but the thoughts of the wicked are an abomination to the Lord; and therefore go not about to commit any ſin under pretence of ſecreſie, for we ſee how even in this life ſecret ſins have bin brought to light, as *Davids* murder & adultry. 2 *Sam.* 12. 12. *Thou didſt it ſecretly, but I will publiſh it before all Iſrael.* q.d. I will publiſh it openly, and at noonday that I may bring upon thee that ſhame and diſgrace which thou didſt more carefully avoyd then my diſpleaſure.

Cogitationis panam nemo patitur. Iuriſconſ.

Reverebaris magis oculum hominum quam numen, non patiar ergo peccata tua occulta eſſe eam hominibus padefies. Pet. Martyr.

2. Men muſt then render a ſtrict and particular account of their *words*. Then men muſt anſwer for * idle, much more for filthy and hard ſpeeches againſt God and his People. *Matth.* 12. 36, 37. *Jude* 15. God hath given us tongues to bleſs and glorifie him, and if we abuſe them to curſing and diſhonouring of him, how ſhall we anſwer it in that day?

Verbum ἀεργὸν & otioſum, eſt vanum, frivolum quod, nec loquenti nec audienti utilitatem affert, etiamſi nulli ſit noxium nec in ſe reprehenſibile. à Lap.

3. Then much more ſhall men anſwer for their *evil works*. God will bring every work to judgement, whether it be good or evil. *Eccleſ.* 11. 9. and 12. 14. *Jude* 15. Then ſhall thy conſcience be ſuddenly, clearly and univerſally irradiated with extraordinary light to look upon all thy life at once as 'twere. Then muſt thou give an exact account for every

every thought of thy heart, for every luſt full glance of thine eyes, for every word of thy mouth, for every moment of thy time, for every motion of Gods Spirit which he hath made to thy ſoul, for every office thou haſt born, and how thou haſt diſcharged it in every point and particular. We are all Stewards, and muſt ſhortly give an account,
1. *De bonis commiſſis.*
2. *De bonis dimiſſis.*
3. *De malis commiſſis.*
4. *De malis permiſſis.*

See Mr. *Strong* Ser. on *Luke* 16.2. p.17.18. Preacht 1647.

1. We muſt give an account of all theſe Talents of Time, Truth, Wit, Riches, *&c.* which have been committed to our truſt, and how we have improved them to our Maſters praiſe. *Matth.* 25.14,15, *&c.* Then muſt you account for Perſonal mercies and National mercies, for the houſes you have dwelt in, for the creatures that have died for you, and toyld for you, for the cloaths on your back, the meat in your mouths, for every Sermon thou haſt heard, and what benefit thou haſt reaped by it, for every Sabbath thou haſt ſpent, *&c.*

2. You muſt anſwer for the good, which hath been omitted and neglected by you. *Matth.* 25. 42, 43. I was hungry, and ye did not feed me, *&c.* He doth not ſay, ye robbed me, ye perſecuted me, ye caſt me into priſon; but he condemnes them for omitting the duties he required of them. Many civil men bleſs themſelves in that they are no drunkards, adulterers, theeves, *&c.* but a negative Chriſtian is no Chriſtian. 'Tis not ſufficient, we do no evil, 'tis damnable not to do good. *Iſai.* 1.18. *Pſal.* 34.14. and 37.27. 1 *Pet.* 3.11.

3. For ſins committed, then ſhall the book of mens conſciences be opened, and all their works of darkneſs be brought to light. *Rev.* 20. 12.

See my Schools-guard in the Rules for expounding the Law. *Rule* 9.

4. For all the ſins which thou haſt ſuffered to be done, and haſt any way been acceſſary to, either by commanding, commending, conniving, *&c.*

Now this particular and ſtrict account implyes, that the day of judgement will be longer then ſome imagine, tho happily, not ſo long as others imagine. Some ſay, it is called a day, and therefore it ſhall laſt no longer; but this doth not follow, for the day of the Lord is not taken for a day natural, conſiſting of four and twenty hours, but for time indefinitely, it being frequent in Scripture to put day for time, as *Iſai.* 49.8. *Luke* 19.42. *John.* 8. 56. Others ſay that God can in a moment inlighten and dilate the conſcience, ſo that a man preſently ſhall ſee all that he hath done; this is true, but yet God will not onely have men themſelves to know, but all the world ſhall know and ſee the Juſtice of that day; and therefore it is very probable 'twill take up ſome conſiderable time. *As the day of grace conſiſts of many years, ſo will the day of judgement,* ſaith M. Cotton. *There ſhall be a day of publick hearing, things ſhall not be ſuddenly ſhuffled up* (ſaith Mr. Sheapard) *as carnal thoughts imagine. No, it muſt take up ſome large quantity of time, that all the world may ſee the ſecret ſins of wicked men, and therefore it may be made evident* (ſaith he) *From Scripture and Reaſon, that this day of Chriſts Kingly Office in judging the world, ſhall happily laſt longer then his private adminiſtration now* (wherein he is leſſe *glorious in governing the world.* Tho I cannot aſſent to theſe opinions, yet that matters of ſuch great and publick importance will take up a conſiderable time, I think no rational man will deny, who either conſiders the number and nature of the things to be judged, and how ſtrict and particular the Scripture affirms that judgement ſhall be. But poſitively to affirm,

Lincer. Concert p.88.

affirm, that it ſhall laſt ſo many hundred years, or ſo many thouſand years, is to be wiſe above what is written.

2. Since the day of Judgement is of ſuch general concerment both to good and bad, and ſince there is no Doctrine ſo powerful to awaken ſecure, impenitent ſinners out of their ſins; it may teach us *Miniſters* to be much in preaching and preſſing this day upon the conſciences of people. As King *James* ſaid of one that preacht before him of death; *this man* (ſaith he) *preacheth of death as if 'twere at my back.* So Miniſters ſhould preach ſo powerfully of judgement as if 'twere at mens backs ready to arreſt them. This Chriſt himſelf expreſly commands us to preach unto the people. *Acts* 10. 42. As they ſhould deſire to hear of that day, that ſo they might be kept in a continual preparedneſs for it, ſo we ſhould delight to be ſetting it forth in its lively colours for the comfort of the godly, and for the converting (if it may be) of others; for if this will not work, nothing will, if the terror of this day will not awaken thee, thy caſe is dreadful and deſperate. The hearing of this day made a *Felix* to tremble, and if thou be not paſt grace, it will make thee to tremble. When *Solomon* would fright young men from their ſinful pleaſures, he tels them of a ſtinging *But.* Eccleſ. 11. 9. *but remember that for all theſe things he will bring thee to judgement.* If our heart be not harder then the Adamant, the remembrance of this day will quicken us to amendment. And this is the reaſon why Gods ſervants in all ages have been ſo careful to mind people of this day. *Enoch* of old propheſied of it. *Jude* 14. 13. ſo did *Moſes*, *Deut.* 32. and *David*, *Pſal.* 96. *ult.* and *Solomon*, *Eccleſ.* 11. 9. and *Daniel* 7. 13, 14. and *Joel* 3. and *Malachy* 3. and 4. and Chriſt, *Matth.* 24. and 25. and *Paul*, *Rom.* 14. 10. 1 *Cor.* 4. 3, 4. and *Jude* 6. and *John*, *Rev.* 1. 7. and 20. 12. So that this is no ſuch Legal Doctrine as ſome Illegal and Lawleſs Atheiſts do imagine, for Chriſt, *Paul*, *Peter*, *John*, &c. that were Evangelical Preachers oft treated of it, yea, before ever the Law was publiſht by *Moſes*, this Doctrine was preacht preſently after the fall by *Enoch*. Jude. 14.

3. It muſt quicken *Judges*, and theſe in authority to execute righteous judgement, remembring that they judge not for men, but for the Lord whoſe Vice-gerents they are, and to whom they muſt ſhortly give an account. He judgeth among the Gods by diſcerning whether their judgement be right or not. 2 *Chron.* 19. 5, 6, 8. He is with them in the judgement, though *Jehoſhaphat* could not ride circuit with them, yet God did; he is with them not onely by way of aſſiſtance and *protection*, but alſo by way of *obſervation*, he takes notice of every ſentence that paſſeth, and will bring it again to judgement; for one ſpecial end of that great day is, *judicare non judicata & male judicata.* To puniſh thoſe ſinners which have eſcaped unpuniſht here, and to rectifie the unrighteous judgments of the world. Let there be no partiality, bribery, oppreſſing of the fatherleſs and the widow, but hear both ſides patiently, fully, indifferently; ſo acting and ſo judging, as remembring that you your ſelves muſt ere long be judged.

[See more in M. *Clerks* Mirrour, cap. 74. 75. M. *Gataker* Ser. on *Pſalm* 82. 6, 7. *p.* 71, &c. M. *Henry Smiths* Ser. on *Pſalm* 82. 6. *p.* 336. M. *Sam. Wards* Ser. on *Exod.* 18. 21. *p.* 395. M. *Strong* 31. Ser. *p.* 389. and 623.

Let every one *watch and prepare* for this day, let the thoughts of it ſleep with us, and wake with us, riſe with us and reſt with us, and be familiar with us; think you hear that voyce ſounding in your ears, Come, give an account of your Stewardſhip, for thou muſt be no longer Steward. Put not the remembrance of that day farre from your ſouls leaſt you draw neer to the ſeat of iniquity. *Amos* 6. 3. Moſt certain 'tis that the day of the Lord will come, but when, we know not. 2 *Pet.* 3. 10. Hence he's ſaid to come as a *thief in the night*. 1 Theſ. 5. 2. (1.) Secretly; ſuddenly, terribly and unexpectedly: bleſſed therefore is he that teacheth. *Mark* 13. 35, 36, 37. *Rev.* 16. 15. We ſhould ſhun thoſe ſins which breed ſecurity, as drunkenneſs, gluttony and. the cares of the world. *Matth.* 24. 38, 39, 42. *Luk* 21. 34. God hath hid this day from us, that we might be prepared every day. Let's get the Oyl of grace in our Lamps, that we may be ready when ever the Bridegroom ſhall come. Be much in works of piety and mercy, get your ſouls cloathed with Chriſt and his righteouſneſs, which onely can ſhelter you from wrath to come, and make you ſtand with comfort and confidence in that day. Let's realize that day to our ſelves, if we were ſure the day of judgment ſhould be the next week, what a ſtrange alteration would it make in the world; how would men ſleight theſe worldly things, as fine houſes, fine apparels, fine fare, &c. which now they doat on. Then they would faſt and pray, weep and repent. Why, this day may be the day of thy particular judgement, and therefore whilſt 'tis to day we ſhould do theſe things. Now let's deny our ſelves, follow the Lamb whitherſoever he goes, part with all for Chriſt, take him on his own Termes, and give him no reſt till he have aſſured thee by his Spirit, that thy ſins are forgiven thee, and then you may bid that day welcome and rejoyce in the thoughts of it. 1 *John* 2. 28. Walk exactly and ſincerely before God now, live ſoberly, righteouſly, religiouſly; do all as for Eternity. *Xeuxres* being asked why he was ſo curious in his painting, anſwered, *Quia Æternitati pingo*, 'tis for Eternity ſaid he. So ſhould we be exact in our walking and working, in our doing and ſuffering, remembring 'tis for eternity. None can dwell with that devouring fire but he that walketh uprightly. *Iſai.* 33. 14, 15, 16. To ſuch as faithfully diſcharge the duties of their callings this will be a day of bleſſing. *Luke* 12. 43. and of comfort. *Iſai.* 38. 3. 2 *Cor.* 1. 12. 1 *John* 3. 21. We ſhould therefore get and keep a good conſcience which will be a feaſt to us, eſpecially at that day. *Acts* 23. 1. and 24. 16. Whilſt 'tis called to day, then let us return, and cauſe others to return, and ſo fly from the wrath to come, preventing it by judging our ſelves, and ſetting up a Judicatory in our ſouls; examining, arraigning, inditing, and condemning ourſelves for our ſins, and then will Chriſt acquit us: if we humble our ſelves he will exalt us, if we remember our ſins he will forget them, if we take an holy revenge on ourſelves, we ſhall prevent his vengeance. The ſerious remembrance of this day hath a great influence on our lives, and therefore 'tis good to poſſeſs our minds with the truth of it, and our hearts with the terrour of it, that it come not upon us unawares. If this Principle were truly beleeved, oh what, holineſs, humility, fear. *Rev.* 14. 7. Patience in ſuffering. *James* 5. 8. Conſtancy in well-doing. 2 *Pet.* 3. 11. 14. and contempt of the world and weanedneſs from theſe low things which muſt then be conſumed with fire. 2 *Pet.* 3. 10, 11. Would it work in us.

As the day is certain, ſo 'twill be ſudden and if it were the laſt hour in *Paul's* time, ſure now 'tis the laſt minute of the laſt hour. The Judge was never neerer coming, and never leſs preparation for his coming.

Ideò latet unus dies ut obſerventur omnes.

See *Dyke* on Conſcience chapt 11. p. 203. and *Sleſfield* on Conſc. ch. 13. *In die judicii plus valebit conſcientia pura quam muſcipia plena.* Bern.

At

At his Appearance and his Kingdom.] Hence Note,

That *the ſecond coming of Chriſt will be a glorious coming.* In his firſt coming he vayled and covered his glory. *Phil.* 2. 7. But now he'l reveal and diſplay it, ſo that the glory of a thouſand Suns made into one will be as darkneſs compared to the glory of that day when Chriſt ſhall come in the glory of the Father attended with Myriads and ten thouſond thouſand of glorious Angels. (*Dan.*7.10.) and all the *Saints* that ever have been, attending him. 1 *Theſ.*1.13. The Scripture ſpeaks much of the glory of this ſecond coming. *Matth.*19.27. and 24.30. *Mark* 8. *ult. and* 13.26. *Coloſ.*3.4. *Philip.*3.21 *Titus* 2. 12. 1 *John* 3.2. *Jude* 6.14. At firſt he came in a poor abaſed condition to be judged and condemned by man, but now he comes to judge his Judges, and to condemn the world for its ſin. Now *Pilate* muſt to the Bar, and Chriſt is on the Throne. At firſt he was attended by twelve poor Fiſher-men, contemptible perſons in the worlds eye, becauſe his Kingdom was not of this world; but now he hath a glorious train of Saints and Angels to attend him. 2. As Chriſt the Head, ſo the Saints his Members ſhall then appear in glory. Here we are in our Minority, in our Pilgrimage, and our life is hid, (*Coloſ.*3.3.) Under many tentations, tribulations, perſecutions, doubts, diſeaſes, deſertions, perplexities, infirmities and ſins. Our ſpiritual life is hid under much corruption, there is ſuch a ſmoak and ſmother in the ſoul that the godly can hardly ſee Gods face. Grace in a good mans ſoul is like a Jewel in a pond of mud, 'tis there, but there muſt be much raking to find it. Now 'tis Winter with us, and tho we are the ſons of God, yet it appears not what we are. 1 John 3. 2. *But when Chriſt who is our life ſhall appear, then ſhall we alſo appear with him in glory.* Coloſ. 3. 4 Here it may be thou art poor and haſt not a houſe of thine own to dwell in; I, but if thou belong to Chriſt, the time is at hand when thou ſhalt have more glory then all the Monarchs in the world ever had. *Dives* will not be *Lazarus* now; Aye, but he would be glad to be *Lazarus* then. Wherefore let all the *Saints* which ſuffer for Chriſt now, comfort themſelves with the remembrance of the glory to come; *Matth.*20.32. 1 *Pet.*4.13.14. *Heb.*12.2. Let it quicken us to be much in glorifying God here, who hath promiſed to glorify us, with himſelf hereafter, *John* 17.4,5. 1 *Theſ.*2.12.

See more in D. *Tayler* on *Tit.*2.13.*p.*480 10.

[If any would ſee more on the day of judgement, let him peruſe thoſe that write on that Article in the Creed, and thoſe that write on the four laſt things. See *Byfield* on *Coloſ.*3.4. and M. *Love* on *Coloſ.*3.4. Ser.4. M. *Burges*, M. *Baxter*, M. *Durhams* Ser. on *James* 5. 9. M. *Sam. Smith*, Grand Aſſize, M. *Burroughs* Saints Treaſury. on *Heb.*9.27. *Barlow* on 2 *Tim.*1.8. D. *Tayler* in Folio, in Fine lib.p.54.

VERSE 2. *Preach the Word, be inſtant in ſeaſon and out of ſeaſon, reprove, rebuke, exhort with all Long-ſuffering and Doctrine.*

IN theſe Words we have the duty expreſſed, to the due performance of which the Apoſtle ſo ſolemnely, and ſeriouſly adjures *Timothy*, and in him all the Miniſters of the Goſpel ſucceſſively to the end of the World, *viz.* to *Preach the Word.* I may call it *The Preachers Directory.* Where we have, 1. A duty enjoyned, *viz.* the Preaching of the Word. 'Tis not a Toleration, but an Injunction; 'tis not a bare allowance, but a peremptory command, as of that which not onely *may be done*, but upon the greateſt peril *muſt be done.*

2. The time when we muſt Preach, or the meaſure how oft we muſt preach; it muſt be *in ſeaſon and out of ſeaſon*, (*i.*) at all times as occaſion ſhall require.

3. Here is the manner how this duty may be rightly performed, *viz.* 1. In general by being inſtant and zealouſly urgent in it, by indefatigable induſtry and undaunted reſolution. 2. Particularly, by diſcharging the particular duties of our office, which are

to { *Reprove.* *Rebuke.* *Exhort.*

3. By a due Qualification and right tempering of all theſe, with Long-ſuffering and Doctrine, with Lenity and Inſtruction.

Preach:

Κήρυξον, *Prædica, veluſtus præconis palàm proclama Evangelium.*

The *Word* is Metaphorical, and is borrowed from Heralds and publick Cryers, which are ſent from Rulers and States to make known their minds and edicts plainely and punctually to the people. The *Word* is taken two wayes in Scripture, 1. *Largely and improperly* for any declaration of Gods wiſedom, power, praiſe and goodneſs, thus every creature may be called a Preacher, ſo the Heavens preach Gods praiſe. *Pſal.* 19.1. and 145.6. *Iſai.* 60.6. Thus every man is a Preacher, and muſt ſhew forth Gods praiſe in his place and ſphear. 1 *Pet.* 2. 9. Thus reading the Word may be called Preaching. But the Queſtion is not *whether* reading (in ſome ſenſe) may not be called Preaching, taking Preaching in a large ſenſe, for any Declaration of Gods Will; but the queſtion is *whether* it be Miniſterical preaching; whether when the Apoſtle bids us divide the word aright, he meanes no more then to read aright? and when he ſaith, who is ſufficient for theſe things, he mean, who is able to read a Chapter? 2. 'Tis taken *ſtrictly and properly* (ſo in the Text) for the action of a lawful Miniſter, who in an Authoritative way doth ſoundly interpret the Word, and apply it to his hearers. This is the formal act and duty of the Miniſtry, 'tis a Paſtoral act

Act which is not common to every gifted Brother in the Flock. Others may be ſpeakers (as they call themſelves) of Blaſphemy, Hereſie, Nonſence; but none are true Preachers but ſuch as are ſent by God in an ordinary, orderly way, *Romans* 10.15. Theſe have their Commiſſion from God to declare all his Counſel with Majeſty and Authority publickly and power-fully, fully and faithfully to his people.

Τὸν λόγον. Verbum,
The Word.

We muſt not Preach our own inventions, *Non quicquid in buccas venerit*, our own idle, addle conceits; but we muſt Preach the pure Will and Word of God revealed to us in the Scriptures of the Old and new Teſtament. So much the Word λόγος importeth, *Luke* 11. 28. *Acts* 11.19.

2 The Goſpel is called *the Word*, by way of Eminency, becauſe it contains the marrow and Quinteſcence, the ſumme and ſubſtance of the Word, *John* 17. 8.14. *Acts* 13.26. and 15.7. *Eph.* 1.13. This is called the written, inſpired, created Word. *Verbum antonomaſticè pro Evangelio ponitur.*

3. There is the Eſſential, Divine and uncreated Word, and this ὁ λόγος is Chriſt himſelf who is the ſubject of the Goſpel. *John* 1. 1. *In the beginning was the Word* (i) The Eternal Son of God, the Eſſential Word of his Father, ſo called becauſe he is the ſumme and ſubſtance of that Word; in him that great promiſe, *Geneſis* 3. 15. yea and all the promiſes are made good to us. Now a Miniſter muſt preach the whole Word, (*Acts* 20. 27.) but more eſpecially, Chriſt and his Goſpel. Thus *John Baptiſt* was a Crier, *Matthew* 3.3. He proclaimed the coming of Chriſt into the World. Thus *Paul* was κῆρυξ, a Herald to publiſh the Goſpel.

Be inſtant.

The Word ſignifieth to ſtand over it, ſtand cloſe to it, or to ſtand much upon it. Ἐνίστημι ab ἱστημι, *adſto, inſto, urgeo*, *Acts* 4.1.39.

To be inſtant in Preaching implies a ſtanding to it with diligence and earneſtneſſe; hence *Tindal* renders it, *Be fervent* in Preaching. We muſt rouſe up our ſelves to the work, we ſhall meet with many dangers, difficulties, diſcouragements; we muſt expect many Temptations from within and from without us, from profits, pleaſure, eaſe; ſo that if we be not Inſtant and Urgent in the work, offering a kind of holy Violence to our ſelves, we ſhall fail in the duty: and though for the preſent we ſee no fruit of our labours, yet muſt we not give over, but be inſtant and unwearied in the work of the Lord, and even compell men to come in to Chriſt, *Luke* 14. 33. *Inſta cum ſedulitate*, Syriac. *Incumbe operi, Inſtanter age quod agendum eſt.* Eſtius.

In ſeaſon, out of ſeaſon.

Q.D. Preach the Word on all occaſions, take all Opportunities, be active in the duty, he that will be a Biſhop muſt be apt to teach, 1 *Timothy*, 3. 3. Εὐκαίρως, ἀκαίρως; *tempeſtivè, intempeſtivè; opportunè, importunè. Paræmaſia eſt Proverbialis locutio, ſignificans idem quod aſſiduè & inſtanter.*

1. We muſt Preach in ſeaſon, (*i.*) on the Lords Day, that is the ordinary time ſet apart by God himſelf for this duety. This ſeaſon Chriſt and his Apoſtles uſually obſerved, *Marke* 6. 1. *Luke* 4. 16. *Acts* 2. 46. and 13.14. and 20.7.

2. There are times and ſeaſons when the Word may be moſt acceptable and moſt profitable to the hearers, as when Gods hand lies heavy upon a people, and they are broken with ſome great affliction; then is a time to ſpeak a word in ſeaſon, then they will hear our words for they are ſweet, *Pſalm* 141. 6.

2. *Out of Seaſon.* Not that the Word is ever out of ſeaſon in it ſelf, for it is the Bread of Life, all other meats have their times and ſeaſons, but Bread is the Staffe of Nature, and is never out of ſeaſon. There is no ſeaſon unſeaſonable for ſo ſeaſonable, for ſo neceſſary a duty in the Opinion of a Natural man, and in the eye of carnal reaſon it ſeems ſometimes to be out of ſeaſon, as when it is preached on the week day, when Paſtor and people have profits and pleaſures, and worldly imployments to draw them off: Now a Sermon ſeems like ſnow in Harveſt to ſuch earthly ſouls, it is out of ſeaſon with them, yet even theſe ſeaſons which the world judgeth unſeaſonable muſt a Miniſter redeem for preaching. Thus Chriſt himſelf did not onely preach on the Sabbath day, but on the week dayes alſo, *Luke* 8.1. and 19. 47. We muſt not to favour our ſelves preach once a moneth, or once a day, but we muſt be diligent labourers in the Lords Vineyard if we expect our penny: So that there is no contradiction in theſe commands, both may and muſt be done by a faithful Miniſter, who muſt Preach in ſeaſon when God gives the opportunity, and the people deſire it, *Nehem.* 8.1. *Acts* 13.42. and out of ſeaſon, when peoples hearts are ſo diſtracted with worldly cares that they have no deſire after it. Now if Miniſters muſt preach the Word in ſeaſon and out of ſeaſon, then *People* muſt hear the Word and be inſtant in ſeaſon and out of ſeaſon. Preaching and Hearing are Relatives, if there lye a Neceſſity on us to Preach, by the ſame Rule there lieth a Neceſſity on you to hear, you muſt redeem time from your worldly affairs to attend on this Ordinance, not onely on the Lords day, but even on the week day. It will not repent you when you come into your Kingdome. The comfort and peace which you will gain by a right attendance on this Ordinance will abundantly recompence all worldly loſſes, you ſhall incur by it. Let thy bodily affairs wait on thy Spiritual, and the leſſer give place to the greater, we have a notable inſtance for this in the men of *Bethſhemeſh*, who were buſie at their Harveſt till the Arke came, and then for joy they lay by all, and goe to offer Sacrifice, 1 *Sam.*6.13,14,15.

Queſtion, *But would you have us caſt off our callings, and doe nothing but follow Sermons?*

Anſwer, By no means, for he that commands us to be ſwift to heare, *James* 1.19. commands us alſo to be diligent in our calſings, yet whetting is no letting, the oyling of the wheels doth not hinder the going of of the Clock. An houre ſpent in hearing a Sermon is no hinderance to our particular calling. We can ſpend two or three houres in Viſiting our friends, and think it no impediment to our Temporal imployments. So that in Cities and Towns eſpecially where people may meet conveniently in reſpect of cohabitation it will be their wiſedome to improve theſe opportunities for their ſpiritual advantage, as they did (*Acts* 13.42.) who deſired the Apoſtles to preach in the ſpace between that and the next Sabbath (*i.*) on the week day, ſaith *Diodat.*

(*i.*) Εἰς τὸ μεταξὺ σαββάτων, *medio tempore inter duo Sabbata.* Grotius.

See this Caſe excellently cleared by Maſter *Hildersham* on *John* 4. Lect. 51. *p.* 218. And *Churth* his *Miſcelan.* 2. *P. p.*41, 42.

Reprove,

Reprove, Rebuke, Exhort.

Having ſpoken before of Preaching in General, now he comes to the particular branches of it; whereof the firſt is to reprove ſuch as are erroneous in Judgement, by Scripture demonſtrations to confute and confound them and put them to ſilence, *Titus* 1. 9.

ἐλεγξον (i.) *Argumentis convince, nam ſi abſque Argumentis aliquem intrepes, temerarius eſſe videberis, & ille quem intrepes fiet impudens & obſtinatus.* Chryſoſt.

2. *Rebuke* and chide ſuch as are exorbitant in their manners and corrupt in their lives, others may doe it *ex Charitate*, *Leviticus* 19. 17. Miniſters *ex Officio* with all authority, *Titus* 2.25. 1 *Timothy*, 5.20. *Iſay* 58.1. Many call it *Rayling*, when it is onely *Rebuking*: by this means ſome may be reclaimed, others reſtrained, and the wicked left without excuſe.

ἐλεγχω *reprehendo, objurgo.*

3. Exhort ſuch as run well to perſevere, * Comfort the dejected, quicken the ſlothful, the words of the wiſe are as goads to rouſe men out of their dulneſs, *Eccleſ.* 12. 11. people then muſt ſuffer the word of Exhortation to work on their Affections without quarrelling or fretting againſt it, *Hebrewes* 13. 22. *q. d.* Reprove all errours, rebuke all ſins, and exhort to all Duties, yet ſtill with the ſpirit of Love and meekneſſe: that we may convert and not exaſperate them: ſo that the Apoſtle here repeateth and preſſeth again theſe Miniſterial Dueties before mentioned, 2 *Tim.* 3.16.

παρακαλω *hortor, conſolor.*

Mitem & patatum animum præſtare debemus peccantibus, & illos non perſequi, ſed revocare. Seneca de Ira l. 1. c. 14.

With all Long-ſuffering.

Here is the manner how all theſe muſt be done, *viz.* with a great deal of Patience and lenity, leaſt we become diſpondent becauſe we ſee not the preſent fruit and ſucceſs of our rebukes and exhortations. Our reproofes never work kindly, unleſs people ſee that they come from a patient and a loving mind. We muſt doe all in Love and in the ſpirit of meekneſſe, mourning for their folly, and endeavouring their reſtauration. We muſt doe nothing proudly, ſuperciliouſly or Tyrannically, but do all with a Paternal affection without malice, wrath, bitterneſſe. If a man have broke his bones or loſt his ſight we do not uſe to revile him, or rage againſt him, but we pitty him, we pray for him, we bemoan his condition. A little Patience will not ſerve a Miniſters turn who hath to doe with all ſorts of perſons, he muſt get a ſuffering frame of Spirit, Long-ſuffering, yea, all Long-ſuffering and Patience, that he may be able to bear with the weak, not deſpair of the wicked, nor raſhly caſt off any, but patiently wait till the Lord ſhall give them repentance to ſalvation. As the Apoſtle prayed for his *Coloſſians* (1. 11.) that they might be ſtrengthened with Patience, yea, all patience; ſo we had need to pray for our ſelves that God would ſtrengthen us with Long-ſuffering, yea with All long-ſuffering that we may patiently endure the reproaches and indignities which attend our callings, and are annexed to our Orders, that ſo we may condeſcend and ſtoop to the ſlowneſs and dulneſs, weakneſs, and waywardneſs of our people.

μακροθυμια, *longanimitas, lenitas,* (i.) *Patientia & tolerantia injuriarum.* Paræus.

Dilige & dic quod vules. Aug. *Vide* Sal. Terræ *cap. ult. Plus in corrigendo agit benevolentia quàm ſeveritas; cohortatio quàm commotio: Charitas quàm poteſtas.* Lev. Epiſt. 84.

This

See more on 2 Tim. 3.10.

This will make us like to God who beareth long, and is ſlow to wrath, *Exodus* 34, 6. *Romans* 9. 22.

Objection, *The Apoſtle commandeth* Titus to be ſharp and ſevere, Titus 1. 13.

Anſwer, Diſtinguiſh the perſons and the doubt is reſolved. The *Cretians* to whom *Titus* preached were rugged and refractory, now a hard knot muſt have a hard wedge. But the *Epheſians* to whom *Timothy* was ſent were of a better temper and diſpoſition as appeareth, *Acts* 20. 32. and therefore to be more meekly and mildly dealt withall.

2. Others draw the difference from the perſons to whom the Apoſtle writ, the one was *Timothy*, who (they ſay) was ſevere and auſtere, and is therefore exhorted to lenity and patience. The other *Titus*, who (they ſay) was gentle of nature, and mild, and is therefore ſtirred up to ſharpneſſe and ſeverity.

And with (All) Doctrine.

The Apoſtle very ſeaſonably addeth this Caution and Qualification, *viz.* That all our reproofs and exhortations ſhould have a good foundation and be grounded on ſound Doctrine; being clearly agreeable to Gods Word and Will. Let a man preach never ſo fervently and affectionately, yet unleſſe by Scripture Arguments he convince me of my ſin and errour, he doth but beat the Aire, and all that he ſaith doth but vaniſh into ſmoak. Doctrine muſt be laid as the ground of all, and a reaſon of the reproof muſt be given. Man is a rational creature, and it is not words but ſolid Arguments that muſt convince him, ſtir him, comfort him. Many young men make a great noiſe, they * flutter and make a great clutter in a Pulpit, they have many high-flowen words, and that is all. The emptieſt carts maketh the greateſt rattle, and the emptieſt barrels the loudeſt ſound; but for want of ſubſtantial Arguments they leave their Auditors unſatisfied and unwrought upon, would you not then have their advice contemned, convince their Auditors of the Truth of what you ſay, and then they will, yea they muſt ſubmit or doe worſe. Now theſe two Qualifications are very neceſſary for a Miniſter.

Ubi non ſubeſt Doctrina, ibi fruſtrà laboratur; quia eſt ædificatio ſine fundamento. Paræus.

Primaria dos Epiſcopi eſt Scientia & Doctrina. Hilar. *Parum eruditi nimium ſervidi* Calvin.

To ſuch we may ſay, as the Eccho to the Painter.

Vane quid affectas ſimilem mihi pingere Pictor?
Si mihi vis ſimilè pingere, pinge ſonum.

1. He had need of a great deal of patience to undergo the oppoſitions and reproaches of an ungrateful world.

2. He had need to be accompliſhed * with all manner of Learning, that he may be able to ſtop the mouths of all gain-ſayers.

* *Vox omni refertur ad utramque, ut & nulli ſuccumbat adverſitati, & nullam documentum neceſſarium prætermittat.* Eſpencæus.

Obſervations.

1. Note, *Gods Timothies onely, who are called and ſet apart by Impoſition of hands for the work of the Miniſtery, muſt Preach the Word.* Preaching is not every mans work in common, it belongs not to the flock, but to the Paſtors and Leaders of the flock. The Apoſtle layes not the Injunction upon all, but onely on *Timothies*, who are fitted and ordained to the work. Every Miniſter is an Herald, an Ambaſſador, an Officer, and muſt

V. Tallica. S.l. 2.c.2. Sect. 5. and Mr. *Jenkins on Jude* to p. 5. 6. *folio.*

muſt not go without his Commiſſion, nor deliver any thing but what his Lord who ſends him ſhall give him in charge, *Acts* 20.27. Faith comes not by hearing every ſpeaker, but by attending on ſuch Preachers as are ſent, *Romans* 10.15. If any run before they are ſent, they may ſpeak as long as they pleaſe, but they ſhall never benefit the people, *Jer.* 23. 32. But of this ſee more at large in my Pulpit-Guard.

2. Obſervation, *Miniſters muſt be Preachers.* As they muſt be Miniſters, (*i.*) Men called to the Work, So when they are called, not onely they *may*, but they *muſt* Preach. There is a neceſſity lieth upon them, yea, a neceſſity backt with a Woe, 1 *Corinthians* 9.16. So that they muſt either Preach or periſh: this muſt be done, or they are undone. *Verbi Miniſteres, Hoc age, was Maſter* Perkins *his Motto.* Reading is not ſufficient, we muſt Preach and Expound the Word. When God had given the Law to his People, he preſently appoints Prieſts and Levites to expound it to them, *Nehem.* 8.7, 8. *Mal.* 2.7.

This is that * great Miniſterial Duty which the Apoſtle doth ſo ſeriouſly here preſs upon us. This was the firſt thing which our Saviour gave in charge to his Apoſtles, when he ſent them forth into the World, *Matthew* 10.7. *Goe Preach*, and this was his laſt charge to them when he was leaving the World, *Goe Preach and Baptize*, *Matthew* 28 19. This he commanded *Peter* once and again, that as he loved him he would feed his ſheep, *John* 21. So that if we either love Chriſt or the ſoules of our Brethren, or our own ſoules, we muſt feed the flockes, and be prompt and ready to Preach on all Occaſions, 1 *Timothy* 3.2. and 2. 2, 24. He muſt not conceal his gifts to himſelf, but on all occaſions he muſt be ready to communicate them to others. 'Tis true, a Miniſters Converſation muſt be unſpotted and blameleſſe, but let him live never ſo well, yet unleſſe he Preach and faithfully diſcharge the Dueties of his calling, he ſhall never convert ſouls. As for dumbe Dogs, and blinde watch-men, they are worthleſs, uſeleſs things, not fit to be ſwineherds. Let ſuch lazy droans read, *Jerem.* 23. and *Ezekiel* 34. and if they have not loſt all ſenſe and ſavour it will awaken them.

Eſt ad hoc primum & maximum Epiſcopi officium ad quod Epiſcopus Iure Divino obligatur, Teſte vel Concilio, Trident. Seſ. 24 c. 4.

The neceſſity and Efficacy of Preaching, you may ſee in my *Sal Terræ.* cap. 1. 2, 3 6.

Διδακτικὸς, *ſignificat non ſimpliciter Doctorem, ſed facultate docendi præditum, & ad docendum appoſitum.* Muſcul.

Ignaviſſimum hoc animalium genus vix parcis alendis idoneum. Luther.

3. Obſervation, *Miniſters muſt not preach the fancies and inventions of men, nor the Canons and Decrees of Prelates, but they muſt Preach the pure Word of God.* They are Heralds and muſt keepe to the inſtructions of him that ſent them without adding or detracting: If any man ſpeake in the Church, he muſt ſpeak the Oracles of God, 1 *Peter* 4. 11. and what Chriſt commands, *Matth.* 28.20.

'Tis the whole Word of God which we muſt preach both Law and Goſpell, the One will keepe us from Preſumption, and the Other from Deſpaire; the One will Humble us, and the Other will Raiſe us.

The Law makes way for the Goſpel, it breaketh the ſtubborne heart of man, and maketh him prize a Saviour, and cry out with *Paul*, *Acts* 9. 6. *Lord what wilt thou that I ſhall doe? q. d.* I doe now Reſigne and Devote my ſelf wholly to thee, I am ready to doe and ſuffer what ever thou ſhalt command me.

Thus the Preaching of the *Law* prepareth the heart for Chriſt, and muſt firſt be preached, the Spirits Method is firſt by the Law to convince us of the exceeding ſinfulneſſe of ſin, and then by the Goſpel to convince us of Chriſts Righteouſneſſe, *John* 16. 9, 10. But our great Worke is to Preach the Goſpell, and the Law onely in Reference to the Goſpell.

The expreſſe words of our Commiſſion are, Goe * Preach the Goſpel to every Creature (*i.*) to every Rational Creature of what Nation, Language, Sex or Condition ſoever; make a tender of Chriſt to them all: Hence we are called *Miniſters of the Goſpel*, becauſe it is our Primary worke to publiſh Chriſt and his Benefits to the World.

* *Reſpectu externæ prædicationis & Vocationis omnibus qui Evangelium audiunt, reſpectu efficaciæ, fidelibus tantum.*

The Goſpel inlightens & enlivens us, it purifieth & pacifieth the ſoul: light is a deſirable thing, this is a light to them that ſit in darkneſſe, *Eſay* 9.2. 'Tis the Horn of Salvation, *Luke* 1.69. The Scepter of Chriſts Kingdome, *Pſalm* 44.7. The Kingdome of Chriſt, becauſe it ſheweth us the way thither. By it we receive the Spirit, *Galathians* 3. 2. Hence the Preaching of the Goſpell is called the Miniſtery of the Spirit, (2 *Corinthians* 3. 5.) by which the *Spirit* is conveighed into our ſouls.

'Tis the * greateſt Honour any Nation can have to be the Seat of the Goſpel, As the Arke was the Glory of Iſrael, ſo is this of Gods People. It ennobles and raiſeth mens ſpirits, and enables them to doe more then others, *Matthew* 5. 47. We diſhonour the Goſpel, when we ſuffer Heathens by their Moral low Education to excell us who have the Goſpel which is mighty to raiſe us to ſupernatural Operations: Hence the Apoſtle blames the *Corinthians*, becauſe they walked like Natural men, 1 *Corinthians* 3. 3. We are Redeemed from the Earth, *Revlations* 4. 3. and therefore muſt not live like men of the Earth, but muſt walke up to our Principles and Priviledges, leading lives ſutable to the Goſpel, *Philippians* 1. 27. Let us highly prize it and receive it with all readineſſe. As *Rachel* cried for Children, *Give me Children or I die*; ſo ſay you, *Give me Chriſt, or I die.*

* *Vide* Maſter *Strongs* two and thirty Sermons, p. 309. *Matthew*, 11. 23. and *Robinſon* on *Epheſians*, 6, 14. p. 603.

A man may want liberty and yet be happy, as *Joſeph*. He may want Peace and yet be happy, as *David*. Want Children and yet be happy, as *Job*. But he that wanteth the Goſpel which ſhould diſcover Chriſt to him, wanteth every thing that is good.

A Throne without the Goſpel is but the Devils Dungeon. Wealth without the Goſpel is but Fuel for Hell; and Honour without Chriſt, is but meere diſhonour and a Cypher. Let us then intreat the Lord to diſcover to us the deep Myſteries of it, *Epheſians* 1.17,18. They are above Natures reach, 2 *Corinthians* 2. 9. and 1. 2. 14. *Nil dat quod non habet.*

The Vegitative Creature cannot doe the Acts of the Senſitive, nor the Senſitive of the Rational, nor the Rational of the Spiritual and believeing Chriſtian: Hence more Errours have riſen about the Goſpel, then about the Law: becauſe the Principles of the Law are written in mens Natures, Heathens have made Lawes againſt Drunkenneſſe, Whoredome, Theft, *&c.* But the Goſpel is Supernatural. Hence *Arians*, *Arminians*, *Socinians*, and *Papiſts*, have erred exceedingly concerning it.

4. Obſervation,

4. Obſervation.

Miniſters muſt be Inſtant and Urgent, Active and Zealous in the diſcharge of their Dutie. Many tentations from profits and pleaſures, from eaſe and quietneſſe will aſſail us on the one hand; and many diſcouragements from an ungrateful malignant world on the other hand; ſo that if we be not inſtant and earneſt we ſhall never breake through them, but ſhall be ready to look back, yea, and to leave Gods Plough in the open field. Men are dead in ſin and therefore we had need to Cry aloud and lift up our voyces like Trumpets, that we may help to raiſe them, *Iſay* 58. 2. *Cry*, it is not *Say* or *Read* a Sermon, but *Cry it, and that aloud*, with fervour and affection that the dead may hear and live.

His verbis non aſſiduitatem modò commendat ſed etiam contentionem quæ omnia difficultatum obſtacula ſuperat. Calvin in locum.

2. Be impartial, ſpare not for fear or favour, but be they high or low, rich or poore, ſhew them their ſins.

3. Lift up thy voyce like a Trumpet (*i.*) ſet to all thy ſtrength, and * rouſe up others; the ſpeech is borrowed from ſouldiers in battle, where if any be faint-hearted or drowſie, yet the ſound of the Trumpet quickens them to the battle.

Summa movendorum affectuum in eo eſt ut prius ipſe ſis motus. Quintilian.

4. Shew my people their tranſgreſſions, *viz.* plainly and particularly, cauſe them to know their own abominations. Thus it is good to be earneſt and zealouſly affected in a good thing, *Gal.* 4. 18. We cannot be zealous in a better cauſe, for it is Gods cauſe, the Churches cauſe, and the cauſe not of bodies but of ſouls, their Eternal happineſſe depends upon it. This made *Apollos* ſo fervent and diligent in teaching the things of God, (*Acts* 18. 25.) and *Iſay*, and Chriſt to labour and ſpend their ſtrength, *Iſay* 49. 4. lazineſſe is naught in any calling, but moſt odious in a Miniſter who is called to the higheſt and hardeſt work in the world. This will require the whole man, and therefore we ſhould give up our ſelves wholly to it, *Acts* 6. 4. 1 *Timothy* 4. 15. for who is ſufficient for this alone? 2 *Cor.* 2. 16. There is no grace that more graceth a Miniſter then *zeal* for God and his Worſhip; hence Chriſt ſent not fleſhly, but fiery tongues on his Diſciples that they might inflame the hearts of their hearers, *Acts* 2. 3. The *Angels* that publiſh the Everlaſting Goſpel to the world, doe not creep or walke, but ſpeedily fly upon that ſervice, *Revelations* 14. 6. We muſt be *Seraphims* with ſix wings which are moſt ready to doe what ever God ſhall command us. *Iſay* 6. 2. we muſt be burning and ſhining lights, *John* 5. 35. So was *Eliſha*, *Iſay*, *Jeremy*, *John Baptiſt*, they were all men of fire, who helpt to thaw the frozen and cold hearts of their hearers. Such a one was **Luther*, what ever he ſpake or writ was operative on mens hearts, what an intenſe and high degree of zeal was in our Saviour, *John* 2. 17. his zeal for Gods Houſe and the purity of his Worſhip was ſo vehement, that like * fire which eats up and devours that whereon it lights, it even eat him up; it even conſumed his very moyſture and exhauſted him and made him unmindful of himſelf. He neither regarded life nor limbe, but expoſed all to hazard in defence of Gods honour againſt a pack of malicious, covetous Scribes and Phariſees. Zeal in an Holy Senſe, conſumeth the Fleſh, and eateth the bones, *Jerem.* 20. 9. many waſte and conſume themſelves; ſome in drunkenneſſe, ſome in whoreing, ſome in moyling for the world; woe to ſuch as dye of theſe

Examples of zealous Miniſters. See Mr. *Sam. Clerks* Mirror, chap. 82. edit. 3.

Ardeat orator qui vult accendere plebem.

Quicquid dicit Lutherus, quicquid ſcribit, id in animos penetrat, & mirificos relinquit aculeos in cordibus hominum. Adam in vita Luth.

Dicitur Zelus exedens, quia tanquam ignis inter præcordia concluſus urit, torquet & conſumit animum, moleſtè ferentem profanationem Domus Dei Chemnitius.

unholy and unhappy Conſumptions: but when the zeal for Gods Glory conſumes us, happy thoſe that dye of ſuch holy conſumptions.

Thus to * looſe our lives is to ſave them, and to waſt them is the way to preſerve and renew them; no man ever yet loſt by ſpending himſelfe for God. And though we cannot be zealous as Chriſt was by way of *Equality*, yet by way of *Conformity and ſimilitude* we muſt in our Degree labour to reſemble him. Chriſt will owne none for his peculiar people, but ſuch as are zealous of good works, *Titus* 2. 14. The *dull Aſſe* is no ſacrifice for the Living God, *Exodus* 13.13. and the *lingring Snail* is reckoned amongſt uncleane creatures, *Leviticus* 11. 30. Grace is no ſleepy, idle, drowſie habit, but an active, lively, operative thing; hence all Gods ſervants have been men of fire. *Abraham* how zealous in Praying for *Sodom*, how ready to circumciſe himſelfe and all the men in his houſe, how ready to part with all at Gods bare command. *Lot* doth not onely abſtaine from the ſins of *Sodom*, but his ſoul was * tortured and tormented with their wickedneſs. 2 *Peter* 2. 8. *Moſes*, one of the meekeſt men in the world, yet when God was diſhonoured in an holy heate he throweth down the two Tables of ſtone, and breaketh them, ſignifying thereby their breach of Covenant with God by their ſins; yet did not the Lord checke him for it, He onely bid him goe make new ones: where we may obſerve the goodneſſe of God, that if our zeal tranſport us too far, yet the Lord pardons the errour of our fervency, rather then the Indifferencies of Security and Luke-warmneſſe.

Thus * *Baruc* how earneſtly doth he act in Gods work, *Nehemiah* 3. 20. *Nehemiah* forſooke all his Court preferment, paſſed through many dangers and difficulties and contends even with Rulers for profaning the Sabbath, he curſed them (*i.*) he cauſed them to be excommunicated and driven out of the Congregation, or he ſharply reproved them, telling them they had made themſelves guilty of the curſes whereinto they had entered, *Nehemiah* 10. 29. and 13.25. Holy *David* was a man even compounded of zeal, as appeareth, *Pſalm* 119. 53,97. 136.139.158.174. How did he prepare with all his might for the Houſe of God, and thinketh all the gold and riches he had given to be as nothing, 1 *Chronicles* 29.2, 3, 4. he prepared an hundred thouſand Talents of Gold, and a thouſand thouſand Talents of Silver; he gave of his owne proper goods thirteen Millions, eight hundred ſeventy five thouſand pound ſterling. But what makes *David* ſo magnificently liberal? Why it was his zealous affection to the Houſe of God. It is want of affection, not want of money that makes men give ſo baſely to the promoting of Gods Worſhip: yet ſo inlarged was *Davids* heart, that he accounts all this but a poor gift, 1 *Chronicles* 22. 14.

In my * poverty (ſo 'tis in the margin of your Bibles) *have I prepared all this*, he accounts his 1300. cart load of gold and ſilver, but a poor gift, it was not anſwerable to his deſires, nor according to that which the tranſcendent Majeſty of God might require, but it was according as he was able by reaſon of his continual troubles and afflictions, what a Seraphim was *Paul*? how did he burn with a zeal for Gods Glory? how was his Spirit kindled in him when he

* *Perde te ne Pereas.* Salvian.

Abjicere curam noſtri propter Dei zelum, eſt Dei cuſtodia fideliſſima noſmetipſos committere. Rolloc.

ἐκαρδίζετο, *Excruciabat ſe adeò ut anxiam ac doloribus confectam traheret animam.*

* *Seipſum accendit*, he burſt out into an holy heat, and built his part with a ſpecial fervour of Spirit.

* Begnani, *in afflictione mea* Montan. *In paupertate mea. Vulg.* κατὰ τὴν πτωχείαν μου, *ſecundum inopiam meam*, Septuag.

Paupertatem nominat modeſtia & humilitatis ergò, quod ſciret illa nihil eſſe comparatione illorum quæ Deo debentur. Lavater.

he ſaw the Idolatry at *Athens?* *Acts* 17. 16. How gladly doth he ſpend himſelf for the Church of God? 2 *Cor.* 12.25. What pains did he take, what hazards did he run that he might win ſouls? *Rom.*15.19. He ſurpaſſed *Alexander* the Great, and all the Conquerours of the world, for they conquered men by the *Sword*, but *Paul* by the *Word*, they gained Kingdoms to themſelves, but *Paul* for Chriſt; they conquered bodyes, he ſouls; they men, he devils. But where ſhall we now find a zealous *Elijah*, a man of fire againſt ſin and errors? where are our *Luthers*, *Lattimers*, *Bradfords* that fear not the faces of great ones? Bleſſed be God, he hath many in the Land that both in the Pulpit, and by their Pens, do witneſs againſt the enormities of the times, yet in compariſon of the ſwarms of idle, heretical, profane, ſelf-ſeeking Miniſters, they are thin ſowen, for 1. Some are ignorant, and cannot. 2. Others are ſcandalous, and dare not reprove ſin, for fear of being upbraided themſelves. 3. Others are Time-ſervers, and to keep their places, they go along with the current of the times, and ſay as the great ones would have them. Are the times for liberty? ſo are they. Are the times for Anabaptiſts? *&c.* ſo are they: *Doctores aerei*, like wax, ready to take any impreſſion, that the Rulers and great ones will put upon them. 4. Others are zealous, but 'tis *againſt zeal*; inſtead of being inſtant in Preaching, they are earneſt againſt zealous Preachers and preaching. Inſtead of heavenly fire, they are full of ſtrange fire. They are zealous, but 'tis for Superſtition, Will-worſhip, Anabaptiſme, *&c.* When they ſhould uſe all means to keep in, and increaſe this holy fire, as the Prieſt was commanded. (*Levit.* 6. 12, 13.) not to ſuffer the fire of the Altar to go forth, but he muſt bring wood to it, and nouriſh it that it alwayes might burn; yet theſe by their negligence ſuffer it to decay. 'Tis ſaid that the Image of *Iſis* was carried by a dull Aſſe, ſuch a ſervant may fit ſuch a ſaint: but dead Miniſters are no ſervants for the living God. I rejoyce not in theſe victories of the devil, but ſhall turn my complaint into a prayer, that the Lord *would purifie the ſons of Levi, and purge them as gold, that they may offer in righteouſneſs.* Malac. 3. 3. And that all Zions Nazarites may be purer then ſnow, and whiter then milk. *Lam.* 47. 13. That all thoſe whom the Lord hath ſet apart for his own immeditate ſervice, may in ſome meaſure reſemble their Lord and Maſter in the beauty of holineſs, that they may be like *Apollos*, who was fervent in ſpirit, mighty in the Scriptures, and taught diligently the way of the Lord. *Acts* 18. 25,26. that like *Micah* (3. 8.) we may be filled with the Spirit of God, and ſo may be enabled to fulfil our duty. That he would flame us with the fire of *love*, that we may help to inflame others. Did Miniſters love their peoples ſouls more, they would be more zealous for their good. Love is an active thing, it will make one do and ſuffer much for the party beloved. A mother loves her child, which makes all her pains with it light. One being askt out of what book he got ſuch fiery, fervent Sermons, anſwered, I get them out of the Book of Love. This will make us fervent in prayer for our people, and faithfully to diſcharge

Quaſi fulgur celerrimè orbem pertranſiit & ſubegit Chriſtus. Chryſoſt.

Paulus *eſt verus ille* Hercules, *verus* Sampſon, *qui non duodecim, ſed mille trophæa, mille triumphos peregit.* à Lap.

Iſidis *effigiem tardus geſtabat aſellus.*

Qui de lapſu gaudet alieno, gaudet de diaboli victoria.

Omnium divinorum eſt diviniſſimum cooperari Deo in converſione errantium, qui pro amore pro univerſorum ſalute laborat, reſtè Deiformes & divini imò diviniſſimi nuncupantur. Dionyſ...reop.

Ex Libro Charitatis, huic uni ſtudeo, ea eóque verba non inſtantia, ſed inflammantia depromo.

our duty, by admoniſhing the wicked, comforting the afflicted, reſolving their doubts, ſympathizing with them in their ſorrows, and viſiting them in their diſtreſſes, as *Eſay* did *Hezekiah* in his ſickneſs. 2 *Kings* 20 1. The falſe Prophets are branded, for *feeding themſelves, but not the flock, the ſick they did not heal, nor bind up the broken.* Ezek. 34. 24. Much of the ſins and errors of the times lie at Miniſters doors, and cold Miniſters make bold ſinners. Hence Chriſt blames the Angels and Paſtors of the Churches for the ſins of the Churches, *Rev.* 2. and 3. Our Apoſtaſy makes others to apoſtatize, many begin like thunder, but they end like ſmoak. We may ſay of many Miniſters as they ſay of *Butter*, 'tis gold in the morning, ſilver at noon, and lead at night, or like one *Baldwin*, Archbiſhop of *Canterbury*, whom Pope *Urban* greets in the ſtile of a *fervent Monk, a warm Abbot, a Luke-warm Biſhop, and a key cold Arch-biſhop.* Or like Pope *Pius* the Third, who was wont to ſay of himſelf, that the higher he was raiſed, the worſe he was.

Cum religioſus eſſem bene ſperabam de ſalute animæ meæ, Cardinalis factus, extimui; nunc Pontifex creatus penè deſpero. V. à Lapide in num. 11. 11.

2. *It* ſhould be a matter of great lamentation to us, when we conſider the great Luke-warmneſs, and want of zeal that is amongſt us; we may take up the Prophets complaint, *Jer.* 9. 3. there's no man valiant for the truth. If men can ſave themſelves they care not what becomes of Gods *Pauls* or ſervice. *Acts* 18. 14. There is indeed a great profeſſion of Religion in the Land, but where, oh where's the power! moſt are become like *Pharaoh* King of *Egypt*, who was nothing but a *noiſe*, Jer. 46. 17. Nothing but words, he promiſed much, but performed nothing. So that our Nation hath loſt it's former glory, piety is now turned into an empty ſhew, and thoſe Ordinances which formerly converted many, now ſeem to have loſt their converting power. *S. Peter* at one Sermon converted three thouſand, but we may preach three thouſand Sermons before we can convert one. After the world, how furiouſly do men drive like *Jehu*, as they would break their wheels in pieces; they riſe early and break their brains, *they pant after the duſt of the earth Amos* 2. 7. and run themſelves out of breath in purſuit of wordly things. *Ahab* is ſick for *Naboth*'s Vineyard, and cannot ſleep till he have it. Men are as hot as fire for earth, but as cold as ice for heaven. So that 'tis not now the Kingdom of Heaven that ſuffers violence, but the Kingdoms of the Eearth ſuffer violence, and the violent take them by force. The *voluptuous* man follows his pleaſures with all his might, and gives his ſtrength to women, *Prov.* 31. 3. with dangers and difficulties do they break through to obtain them, and what great expenſes to maintain their luſts. *Herod* can part with half his Kingdom to pleaſe an harlot; yet had no zeal for the Miniſtery, but ſuffers *John* to be beheaded, whoſe life was more worth then his whole Kingdom. The *Ambitious* man how active is he for promotion, how doth he ride and run for a little preferment? a chiſter of honor is more eſteemd by him then all the vintage of Piety & Religion. The *envious* man, how full of fiery indignation is he againſt his adverſaries. *James* 3. 14. and 4. 12. *Galath.* 5. 20. The *ſuperſtitious* man how zealous is he in his blind way? how doth he compaſs Sea and Land to make a proſelite? what pilgrimages, whipping, cutting, lancing, ſelling eſtates, and offering their very children unto *Molech*. Ezek. 26. 20, 21. they can *part with thouſands of Rams, and ten thouſands of Rivers of oyl, and give the fruit of their body for the ſin of their ſouls.* Micah. 6. 7. The Iſraelites can freely part with their ornaments of gold and ſilver to make a golden Calf

There is more light then formerly, but where's our ancient heat? *Ignis qui in parentibus fuit calidus, in nobis lucidus.*

See 12 Sorts of falſe Zealots, Byfield on Col. ſ. 4 14. p. 194.

Calf. The *Seducing Sectary*, *the white Devil* that under pretence of extraordinary ſanctity practiſeth all manner of iniquity, how active is he to ſow the Devils ſeed. As the Devil their Maſter, ſo theſe who are his Factors, rage becauſe their time's but ſhort, *Revel.*12.12. The Devils themſelves ſeem to be poſſeſt of far worſe Devils, and to act with greater fury then formerly. The *Sacrilegious*-Church-robber, when the zeal for Gods houſe ſhould eat him up, ſuch is his zeal, that it eats up Gods houſe. He devours Tythes, Glebe, all that he can lay hands on, all's Fiſh that comes to his Net; he thinks all's gain that he can get from the Miniſter. Theſe are *Latrones not Patrons*, not *Church-pillars* but *Church-peelers*. They ſhould maintain the Miniſtery, and they get Impropriations (a very proper Term for their improper Tenure) into their hands. 'Tis true *de facto*, that the Tythes are ſold, but *quo jure*? what power had they to ſell that which was devoted to the immediate worſhip of God? Had there been a ſufficient maintenance left for the Miniſtery, they might the better have taken the remaining ſuperfluity. But to take away a Miniſters neceſſary maintenance, and thereby to ſtarve ſouls (for ſcandalous means breeds ſcandalous Miniſters) is the ready way to bring a curſe on ſuch perſons, and all they poſſeſs. 'Tis a ſnare to devour holy things. *Prov.*20.25. They that take the Lords poſſeſſions into their poſſeſſion ſhall periſh like *Oreb* and *Zeeb* which lay like dung on the earth, *Pſalm* 83. There's a curſe attends ſuch Thieves. *Belſhazar* drunk but once in the Veſſels of the Temple, and it coſt him both his Kingdom and his life to boote. There is no way (in my opinion and experience) to uphold the Miniſtry of *England*, but by gaining Impropriations out of the hands of private perſons, and laying them to the Church, to whom moſt properly they belong. We ſee how Augmentations fly and fail, and if we ſhould be put to live on the Peoples *benevolence*, it would ſoon prove a *malevolence*. But of this I have ſpoken at large elſewhere. Others are zealous but 'tis for *ſin*, their tongues are ſet on fire of hell. Their heads are alwayes plotting miſchief, they cannot ſleep till they have done ſome evil (*Prov.*4. 16.) as a zealous good man ſleeps not till he hath done ſome good. *Pſal.*132.4,5,6. His houſe was no houſe, and his reſt no reſt to him, till he had finiſht Gods work. So the wicked man ſleeps not till he have brought his wicked devices to paſs, and as the good man hath his awaking thoughes with God and goodneſs. *Pſal.*139.18. *So ſoon as ever I awake my thoughts and meditations are with God:* So the wicked man when he awakes, he is ſtill with ſin; his waking-thoughts in the night are to do miſchief in the morning. *Micah* 2.1,2. they hinder themſelves from ſleep that they may further themſelves in ſin; the night is ſpent in plotting and contriving miſchief, and the day in accompliſhing theſe plots. Thus night & day they follow the Trade of ſin, & ſo are juſtly ſtiled workers of iniquity. Now as to be zealous in goodneſs is the height of goodneſs, ſo to be active in wickedneſs is the height of wickedneſs, when men ſhall ſell themſelves to ſin, and work wickedneſs with greedineſs. 1 *Kings* 21.20. and 2 *Kings* 17. 17. Laſtly, others are zealous againſt zealous ones; they cannot endure to ſee any better then themſelves. The Scribes and Phariſees will not go to Heaven themſelves, nor yet will they endure that others ſhould go. If Chriſt do but ſet his face towards *Jeruſalem*, the Samaritans will hate him. While *Paul* was a Perſecutor, he met with no perſecution, but when he was converted and preached

Againſt theſe ſee *Perkins* on *Jude* 9 Vol.3.p.432. and 555.

'Tis a World of hurt that comes to the Church by impropriations, eſpecially in the North parts, in great Pariſhes to ſet up poor weak men and others, to receive all the Revenues, this increaſeth *Popery* in thoſe parts. D. *Sibbs* Ser. on *Heb.*11.30. *p.*82.

V. Sal. Terra. cap.9.9.

preached the Truth; then he's a peſtilent follow, and is mad. In other Religions the more zealous a man is, the more he is eſteemed, but amongſt us the more zealous, the more hated. Theſe hate their beſt friends, for theſe zealous *Elijahs* are the Pillars of a Land, the very Chariots and Horſe-men of our *Iſrael*, the ſtrength and ammunition of the Land, that by their prayers and tears keep off many a Judgement. The wicked fare the better for them every day, why is the heap of chaff kept from burning, but becauſe there's ſome wheat mixt with it; but if once the wheat were out, the chaff ſhould ſoon be ſet on fire. When once the number of Gods Elect is accompliſht the world ſhall not ſtand a moment. 'Tis juſt with God to take them from us for our abuſing them, we caſt dirt, and God caſts duſt on them, many great men are fallen of late in this our Engliſh *Iſrael*, nigh an hundred godly Miniſters are taken from us within the ſpace of three years paſt, many of them young and eminent for Piety; ſo that we this day are weakned both in Church and State. *Joſeph* is not, and *Simeon* is not, and *Benjamin* is not, all theſe things are againſt us. This is and ſhould be a Lamentation to us.

Now ſince there is ſuch aboundance of falſe fire and fein'd zeal in the world; we had the more need to try our own. Some are miſlead by a *blind zeal*. Rom. 20. 2. Others by an *indiſcreet zeal*. Matth. 26. 51. *Luke* 9. 52, 53 54. *John* 8. *ult*. Others by *an hyrocritical zeal*, they pretend Religion, but they intend their own inriching. So *Demetrius* pretended the preſervation of Religion, when indeed he intended his own ſilver Trade. *Acts* 19, 24.

It muſt be right *quoad fontem & quoad finem*.

1. True zeal is known by the *Riſe and Original of it*. 1. If it be wrought in our hearts by the Spirit of God; we are not born zealous for God, his Truth and People, but by nature are full of enmity to all theſe. *Acts* 9. 1. *Phil*. 36. *Paul* in his natural ſtate perſecutes the Church out of a blind zeal, many miſtake the fire of their own flints, and the fire of Hell for this celeſtial fire. But the Author of all true zeal and Heavenly fire is the holy Spirit of God, which is oft called *fire*. *Acts* 2.3,4. *Matth*.3.11. becauſe like fire it inlightens, and heats our cold and frozen hearts. *Luke* 24.32. A man that hath fire in his boſom will quickly be ſenſible of it. *Prov*. 6. 27, 28. 2. Tis operative like fire, daily burning up our luſts, purging out our droſs, and working out our ſcumme. 'Tis the true purgatory fire which all beleevers paſs through *Iſay* 4. 4.

2. It ſprings from knowledge, as *David* firſt beleeved, and then ſpake, ſo the zealous man firſt knows Gods Will, and then is zealous in the proſecution of it. Blind zeal is rather fury and madneſs, raſhneſs and rudeneſs then zeal. 'Tis *celeris curſus extra viam*. It's like mettle in a blind Horſe, which carries the Rider into many dangers. Like a Ship without a Pilot, which runs it ſelf on many Rocks and Sands. Like wild-fire in a Fools hand, or the Devil in the Demoniack, which caſt him ſometimes into the fire and anon into the water. The Jews had a zeal after Legal Rites and Ceremonies, *but* 'twas a blind zeal: that, But ſpoiled all, *Rom*.10.2.as without knowledg the mind is not good, ſo neither is the man, nor his zeal. *Prov*.19.2.as blind obedience is no obedience, ſo blind zeal is not zeal. Such is the zeal of Papiſts and *Sectaries*.

Verus zelus non eſt ſine vera cognitione. Rabies eſt non zelus ſine vera ſcientia. Rolloc.

3. It ſprings from a Love to Chriſt, this conſtrains us to do and ſuffer for Chriſt. 2 *Cor*.5. 14. As Chriſt loved us, and ſpent himſelf for us, ſo the ſenſe of this love being ſhed abroad in our hearts will

Dilectio Chriſti vita ſuos conſtringit, ut non poſſint non velle extrema quaque pro Chriſto perpeti. Aretius.

will make us to ſpend our ſelves for him. This fire of Gods love to us will make us contemn all other fire.

4. When it ſprings from a Love and Compaſſion to our Brethren, when all our admoniſhions and reproofs come from a ſpirit of love and tenderneſs, and are mixt with meekneſs and mourning, this is true zeal. Thus *Samuel* (1.16.) tells *Saul* plainely and ſharply of his ſin, yet mourns for his perſon. *Lot* reproves the Sodomites for their wickedneſs, yet calls them Brethren. *Gen.* 19. 7. *Chriſt* was angry at the ſin, yet mourned for the ſinners. *Mark* 3.5. So doth *Paul.* 2 Cor. 12. 22. Hot and moiſt is the beſt temper, both in nature and grace. When men rave and rage, and are full of bitterneſs, then Satan caſts out Satan, and they do more hurt then good. Theſe hate the ſinner and not the ſin, when the good man is merciful to the ſinner, but cruel and unmerciful to the ſin. *Ignis zeli ardeat oleo misericordiæ.*

2. True zeal is known by its *End* : *viz.* Gods glory. It can be content to decreaſe, ſo Gods honor may increaſe. *John* 3. 30. As true zeal comes from God, ſo 'tis for God and his glory, and not for ſelf. The hypocrite may ſeem very zealous, but 'tis for his own ends, like the Shecamites that would be circumciſed, that they might get cattle. *Gen.* 34. 33. *Jehu* did an act that for the matter was good, but his ſelfiſh, Vain-glorious ends marred all, and made it murder. *Hoſea* 1.4. *Bonitas Theologica pendet à fine.*

3. By the properties and effects of it, which are five. 1. It increaſeth by oppoſition. Like Fountain-water, 'tis hotteſt in the coldeſt weather. As water caſt on lime. (by an Antiperiſtaſis) burnes more fiercely. The more the wicked oppoſe Gods Law, the more *David* loves it. *Pſal.* 119. 126. If *Michol* mock *David* for dancing before the Ark, he'l reſolve to be yet more vile. 2 *Sam* 6. 22. True zeal over-looks and over-leaps all lets and impediments, difficulties are but whet-ſtones to fortitude. Heroick ſpirits know not what diſcouragements mean. Many waters of oppoſition cannot quench this ardent love, but intend it rather. *Cant.*8.6,7. As we ſee in *Jacob*, (Gen.32.24,25,26.) and the Woman of *Canaan.* Tell *Caleb*, there are Anakims, and he'l ſay, lets go up couragiouſly againſt them. *Numb.* 13. 30. Tell *Paul* of bonds, why he fears not death. Hypocrites make a great ſhew till they meet with oppoſitions, and then like ſnailes they pull in their horns. *Amor neſcit difficultates.*

2. It will make us abound in duty, if there be the fire of zeal within, there will be a flame of a holy Converſation without; love, eſpecially zealous love is bountiful, it thinks it can never do enough for God, he's glad he hath any thing of worth to loſe for him, and reſolves with the Martyr, *if he had as many lives to loſe as he hath haires on his head, and as much blood to venture as there is water in the Sea, it ſhould all go for Chriſt.* They are ready to act to their power, yea, and beyond their power. 2 *Cor.*8.3. Zeal is a very high and intenſive heat of all the affections, it makes us burn in our love to God, in our deſires after him, our joy in him, our fear to offend him, our indignation againſt all that ſpeak or do any thing againſt him, or his. *Pſal.* 139. 21. *Jer.* 13:9,10. 'Tis not ſo much any one Affection, as the intenſive Degree of all, when they are all improved to the utmoſt for the furtherance of Gods glory, and the good of his People. A zealous man is a man of mettle and ſpirit, he's all life and activity. 'Tis the very *formalis ratio*, the quinteſcence of zeal, to be in- *Zelus eſt intenſus gradus puræ affectionis.*

Zelum qui habent omnes ſibi inimicos ſuos putant qui ſunt hoſtes Dei, quamvis patrem, fratres, ſocios, Ambroſ. in *Pſal.* 118.

tenſe and increaſed to the utmoſt, 'Tis not every degree of Affection, for a formaliſt may have ſome cold Vellieties and Luke-warm deſires, and a carnal man may have ſome joy and fear. But zeal is another thing; 'tis a boiling over again with extremity of heat. 'Tis *ſacra ebullitio*, a holy heat, and riſing of the heart againſt ſin. It makes a man fervent, * or ſeething hot againſt ſin. *Rom.* 12.11. Water may be hot in ſome meaſure and yet not ſeeth, ſeething hot is the higheſt degree of heat. But the Hypocrite is affraid of being too zealous and active for God; whereas we can never be too zealous in that we know to be good in it ſelf, and good for us to do. We cannot exceed in our love to God, nor in our obedience to him. No vertue in its formal reaſon can be too much intended; a man cannot be *nimis liberalis*, tho he may be *nimius in largitione*. Keep the horſe under the bridle, and in the right way; and keep the ſtream within its banks, let it run in a right channel, and then the ſtronger the better.

ζεστος a ζεω, *ferveo, bullio.*

In eo non poteſt eſſe nimium, in quo debet eſſe maximum.

3. It will make us ſharp and ſevere againſt our own ſins, but pittiful and compaſſionate to others. As charity ſo zeal begins at home, no man can ſpeak ſo ſharply againſt him, as he doth againſt himſelf; though others may excuſe him, yet he'l not excuſe himſelf. *i. e. 2 Sam.* 24. 10. But the Hypocrite he's *parcus ſibi, ſeverus aliis*. High and harſh in his cenſures of others, but indulgent to himſelf. *Matth.* 7. 4. the worſt men are uſually the greateſt cenſurers. *Acts* 28. 4.

4. It makes a man more zealous in great matters then in leſſer. In great cauſes, he ſheweth great zeal, and in leſſer cauſes, leſſer zeal. He calls not for a Sword to kill a Flea, nor for an Axe to crack an Egge. He well knows that the ſame fire is not requiſite for the roaſting of an Egge, as is for the roaſting of an Ox. But the Hypocrite he's *magnus in minimis*, he's fiery in ſmall matters, and cold in weighty ones. With *Saul* he kills the lean, but ſpares the fat. And with the Phariſes, he Tythes Mint and Cummin, but neglects obedience in the great things of the Law. *Matth.* 23. 23.

Ne ſcutică dignum horribili ſectere flagello. Horat. l. 1. Sat. 3.

5. He's more zealous in Gods cauſe then in his own. *Moſes*, how meek and quiet in his own cauſe. *Numb.* 12.3. Yet how hot in Gods. *Exod.* 32. 9. 19. 27. *Hezekiah* mourns more for *Senacherib*'s blaſphemy, then for the Sword that was drawn againſt himſelf. 2 *Kings* 19.3, 4.16. *David* when himſelf was perſecuted became as a deaf man, but when Gods Law is tranſgreſſed his zeal conſumes him, and rivers of tears run down his eyes. *Chriſt himſelf* in his own ſufferings was as a Sheep before the Shearer dumb, but when Gods houſe is profaned, he doth not onely by words, but blows drive them out with an holy violence. *Nehemiah*, how ſilent when himſelf was reproached, but when Gods Sabbaths are profaned he contends even with Nobles about it. *Joſhua* (7.8.) is more tender over Gods Name, then his own: he doth not ſay, what ſhall our names, eſtates and lives do, but what wilt thou do for thy own name? The Church of *Epheſus* could bear any ſuffering, but not ſin. *Rev.* 2. 2. But the hypocrite is hot in his own caſe, and key-cold in Gods, let any wrong him, or rob him, he's all on a flame, but let Gods Name, Sabbaths, Servants be wronged, he cares for no ſuch things.

4. True zeal may be known by it's concomitants and companions, which

which are 4. 1. 'Tis ever attended with wiſedom and *diſcretion*. 'Tis not a raſh ungrounded zeal, but a wiſe, ſober, well-grounded fervour. As a good diſh may be ſpoiled in the dreſſing, ſo a good reproof for want of obſerving due circumſtances of perſons, time and place, may looſe it's due operation. Hence *Solomon* commends a word that's ſpoken, *Beophman, ſuper rotis ſuis*, running on the wheels of all due circumſtances. *Pſal.* 25. 11. Fire on the hearth is good, but fire in the top of the houſe is dangerous. Love allows us to be warm and plain, but not ſcalding hot in our reproofs. A well-ordred zeal will teach a *Nathan* to catch a *David* in a parable.

Caut. Yet muſt we beware leaſt under pretence of diſcretion we deſtroy zeal, of which ſee more in the Objections.

2. It keeps the bounds of its calling. It dares do nothing without a call from God. *Simeon* and *Levi* were good men, and the cauſe was good, but the proſecution of it was ill, for they aſſumed the Magiſtrates power without a call. *Gen.* 3.4. Exceſſive heat, or exceſſive cold is poyſen.

3. He loves to ſee, and to make others zealous. It's the nature of fire to multiply, one living coal kindles another, zealous *Abraham* will not keep his goodneſs to himſelf, but he'l communicate it to his family. So *Moſes*, Numb. 11.29. and *Paul* Acts 26. 29.

4. 'Tis of a growing nature, we muſt grow in zeal as well as in other graces. A grain of muſtard ſeed though it be little, yet 'tis lively. Fire on the Altar might not be ſuffered to go out. *Levit.* 6. 13. As natural ſtrength, ſo this is increaſed by exerciſe. To him that hath true zeal ſhall be given more.

Ignis charitâ-tis ſemper ar-dere debet in Altari cordis. Greg.

Laſtly, this muſt quicken us all to an holy zeal and emulation in well-doing. Moſt men ſeek to excell their Neighbours in riches, fine houſes, fine fare, but who labours to excel in vertue? The living God delights not in dead hearts, dead ſpirits become not his ſervants; cold wiſhes, and faint deſires pleaſe not him, we muſt be active and ſtirring, if we deſire that God ſhould be with us; for our God is not the God of the dead, but of the living. Who ſhould be zealous and active for God if we be not? as *Nehemiah* ſaid in another caſe, (*Neh.* 6. 11.) Should ſuch a one as I fly? I that am under ſuch ſpecial promiſes, ſpecial protection, ſpecial providences, ſhould I diſhonour my profeſſion and in a fearful manner fly? ſo ſhould ſuch as we be cold and dead who live upon the bread of life, and drink the water of life, who have lively Oracles, and lively Ordinances, and all meanes to make us lively? Let us therefore do what we do with all our might, as *David* did when he danced before the Ark. 2 *Sam.* 6. 14. Let us oppoſe ſin with all our might, Preach, Pray, and praiſe God with all our might. *Judge* 5. 12. *Pſal.* 103. 23. *Rom.* 12. 11. We ſhould burn and boyl up in our ſpirits in duty. By this meanes we ſhall prevent aboundance of dangerous temptations which ſeiſe on Luke-warm profeſſors. When Honey is cold, every Fly and Waſp robs us of it, but when 'tis boyling and ſcalding hot, they dare not come neer it. When men are cold, and indifferent in Religion, every Sectary and Seducer (which are the

Devils, Flies, and Emiſſaries) makes a prey of us, but when we are hot and reſolute, we diſ-hearten them in their attempts, and diſmay that great Belzebub the Prince of theſe Flies. Let therefore this ſalt ſeaſon all our ſervices. Chriſt calls for ſuch Worſhipps. *Matth.* 22. 37, 38, 39. Chriſtianity is a work of activity, we muſt ask, ſeek, knock, ſtrive, wraſtle, run, and work out our ſalvation with the greateſt accuratneſs, care and diligence. *Philip.* 2. 12. We muſt not reſt content with the beginnings of grace, but we muſt work it up, and increaſe with the increaſings of God. *Coloſ.* 2. 19. We muſt be filled with the Spirit and with the fire of zeal, we muſt have fiery-heads, and fiery-hearts, fiery words, and fiery works, that (what in us lyeth) we may ſet the whole world on fire with the love of Chriſt. If we be to *hear* the Word, we ſhould be ſwift to hear, and gladly embrace the opportunity, flying as the clouds and flocking as the Doves to their windows. When we come to the *Sacrament*, we muſt earneſtly deſire it as Chriſt did. *Luke* 22. 15. *With a deſire have I deſired to eat this Paſſover with you.* (*i.*) I have earneſtly and heartily deſired it. *Hezekiah* kept the Paſſover with joy. 2 *Chron.* 30. If we be called to Covenant with God, we muſt do it with joy, and with all our hearts, as *Aſa* and the people did. 2 *Chron.* 15. 12, 15. If we be to *Pray*, it muſt be fervent, operative, energetical praying. *James* 5. 16. We muſt ſtrive in our prayers. *Rom.* 15. 30. and ſtir up our ſelves, that we may lay hold on God. *Cant.* 3. 4. *Iſai.* 27. 5. and 64. 7. That's the way to have peace with him. When we ſee a man angry, thoſe that are friends lay hold on him to prevent a danger: ſo when we ſee God angry with his People, we ſhould compaſs God about like an Army, one lay hold on him, and another lay hold on him till he be pacified with his people. But then we muſt be holy men, elſe if a Rebel or Traitor ſhould come to the Princes Chamber, and lay hold on him, it would be accounted Treaſon, before we come to reaſon with God, we muſt waſh our ſelves, and then come and welcome. *Iſai.* 1. 16, 17, 18. We muſt get a ſpiritual induration and holy impudency, let God do what he will with us, let him oppoſe, delay, deny us, yet we will not let him go till he bleſs us. As *Pharaoh* had a curſed Induration, and a plerophory of hardneſs, ſo that no plagues could work on him; ſo we ſhould get a bleſſed induration and fulneſs of aſſurance, reſolving though God ſhould cruſh and kill us, yet that we will truſt in him. *Job* 13. 15. And when we find our ſpirits ſtat then cry, becauſe thou canſt not cry; and be in an agony, becauſe thou canſt not be agonized. Formality in duty is the bane of duty and Religion. There's little difference between a careleſs performance of duties, and a total omiſſion of them, ſince men looſe both wayes. Let us then rouſe up our ſelves, remembring that the more zealous any are here, the more glorious they ſhall be hereafter. Let us all in our ſeveral callings be active for God. Let *Magiſtrates* and Rulers rule for him, as *Nehemiah* did. Let them not bear the ſword in vain, nor tolerate ſuch things as are intolerable. There's no Precept or Preſident in the whole Book of God for any Toleration of one Error, much leſs of all; but promiſes that God will give us *one heart, and one way.* If Magiſtrates ſuffer Gods Name to be deſpiſed, he'l make them to be deſpiſed. 1 *Sam.* 2. 30. *Ahab* loſt his life for not puniſhing blaſphemous *Benhadad* with death. 1 *Kings* 20. 42. I plead

Non dicit ἐργάζεσθε *operamini, ſed* κατεργάζεσθε *accuratè magnóque cum ſtudio operamini. cum multa diligentia & ſolicitudine pergite veſtram operari ſalutem; operari enim hîc non inchoatum (antè enim cœperant benè operari. c. 1. v. 6.) ſed continuatum ſignificat.* à Lapide.

ἐπιθυμία ἐπεθύμησα, *deſiderio deſideravi, (i.) ſummopre deſideravi. Eſt Hebraiſmus.*

Plead not for *Cruelty*, but *Juſtice*; as Magiſtrates muſt be clement and merciful when occaſion requires, ſo they muſt be juſt & ſharp againſt incorrigible & incurable offenders. If *Abiſhai* out of love to *David* would have ſlain *Shimei*, who reviled him, ſaying, Why ſhould this dead dog curſe my Lord the King, let me goe to take off his head, 2 *Sam.* 16. 9. and ſhall the Magiſtrate be ſilent when the *King* of *Kings* is blaſphemed and reviled to his face? if men will ſtill bear with ſuch, yet God will not.

Vide Cobbet for Magiſtracy. P. 86, &c.

Objection, *If we puniſh them we ſhall looſe a partie.*

Anſwer, Such a partie (as I now ſpeak againſt) are better loſt then found. They cannot long proſper with them who ever hath them. But by puniſhing ſuch we ſhall make God our friend, who hath promiſed to defend thoſe that defend his Truth: We have a notable inſtance in the City of *Geneva*, which from the beginning of the Reformation to this day have puniſhed Sectaries and Hereticks, and yet God hath kept them ſafe and ſound. Many create to themſelves needleſs fears.

They are falſe Worſhippers, and not true ones that deſtroy a people, *Hoſeah* 8. 5. *Thy Calfe hath caſt thee off.* They had caſt off God, and now the Call caſts off them

2. *Governours of Families* ſhould be zealous againſt ſin in all their Relations; hate it in father, mother, wife, children. *Aſa* puniſheth his own mother for her idolatry, 2 *Chronicles* 15. 16. The Lord taketh notice what every man doth in his Family, he obſerves who prayes, who reads, who ſupreſſeth ſin in his Family, who acts for him, and who for themſelves, *Mal.* 3. 16. Our zeal is the beſt thing we have, and therefore to be given to God who is the beſt of beings. But yet there is nothing that the world ſo much oppoſeth as zeal; the Devil and his Agents can bear with any man ſave the zealous man. The Hypocrite, Formaliſt, Civilian, Temporizer, &c. All paſs through the world with praiſe. 'Tis onely theſe Zelots that oppoſe the ſins of the time which are counted the troublers of the places where they come, though they be never ſo peaceable. To diſcourage men from this courſe the world hath raiſed many Cavils.

1. Objection, *I am but one, and what good will my zeal doe?*

Anſwer, One zealous man *may*, yea, and hath done much good to a whole Land. *One Phinees* by executing Juſtice turned away Gods wrath from all *Iſrael*, *Numbers* 25. 6, 7, 11. One faithful *Huſhai* by his Counſel ſpoyled *Achitophels* policy, 1 *Samuel* 17. 14. One poor man ſaved a Citie, *Eccleſ.* 9. 15. and the Prayers of *One* righteous man availeth much, *James* 5. 16. When Gods judgements were falling on *Jeruſalem*, he ſought but for a man that he might ſpare it, *Jeremiah* 5. 2. A carnal man dares not ſtir without company, eſpecially the company of great ones, they enquire whether any of the Rulers and learned Phariſees have gone that way, *John* 7. 47. Jades will not go unleſs ſome lead them the way; and Cowards ſtand ſtill to ſee who will go firſt, but a gracious ſoul is content to ſit alone, *Lam.* 3. 28. and go alone in the way to Heaven, 1 *Kings* 19. 10. He ſtayes not for company, but if the cauſe be good, rather then it ſhall fall, he will endeavour to uphold it himſelf. *Heſter* will venture all for Gods people, and if ſhe muſt periſh, ſhe will periſh in this cauſe. Let nothing diſcourage you, if God have called thee to a good work and none will joyne with thee in it, yet remember he that called thee alone will bleſs thee, *Iſaiah* 51. 2.

1. Objection, *I am but a woman, the weaker Veſſel, and therefore my zeal can doe but little good.*

Anſwer, Yet thou mayeſt doe ſomewhat for God; we reade in Scripture what great things God hath done by women, *Deborah* and *Jael* two excellent women. The one ruled with an Heroick Spirit, the other killed *Siſera* a valiant Commander, *Judges* 4.4,5.22. The woman of *Abel* by her prudence ſaved the City, 2 *Samuel* 20.16.22. *Abigail* by her wiſedome preſerved her husband and family from an imminent danger. The *Shunamite* that great good woman ſtirred up her husband to entertain *Eliſha* to the great benefit of her family, and *Heſter* was a means to ſave the Jewes from ruine. God loveth to hang the greateſt weights on the weakeſt wyres, and to doe great things by weak Inſtruments, that his Name may have all the Glory.

3. Objection, *It is good to be diſcreet and wiſe in what we doe.*

Anſwer, Diſcretion doth not hinder but further our zeal, it doth not diminiſh it, but directs it; and therefore they are not to be *Oppoſed*, but *Compoſed* and made ſubſervient to each other. Prudence doth not abate our Diligence, but guideth it in its work, it teacheth us not to doe leſſe, but to doe better. Thus there is an Harmony amongſt the Graces, and we may in no wiſe ſet them at variance amongſt themſelves. Yet 'tis the property of the men of the world to accuſe Gods faithful miniſters (who tell them diſcreetly and zealouſly of their ſins) for raſh, heady men, and ſuch as want diſcretion..

Thus when Biſhop * *Latimer* reproved the ſins of the Court, they would accuſe him for lack of diſcretion. *It rejoyceth me* (ſaith he) *when my Friend telleth me that they finde fault with my indiſcretion, for by likelyhood the Doctrine is true; for if they could finde fault with my Doctrine, they would not charge me with lack of diſcretion*, &c.

* *Latimer* Sermon before K. *Edward* 6. p. 101. 102. *edit. vlt.*

4. Objection, *It is good to be moderate, Vertue conſiſteth in a mean.*

Anſwer, Moderation in our own cauſes and quarrels doth well, *Phil.* 4.5. But moderation and indifferency in Gods Cauſe is not moderation, but luke-warmneſs and coldneſs, which God abhorreth; and if wicked men will not content themſelves with moderation in purſuit of their luſts and Idols, *Jer.* 8.2. but will ſpend their eſtates, *laviſh Gold out of the bag upon them*, *Iſay* 46.6. ſhall not we in an holy prodigality ſpend our ſelves and what we have from God for his honour?

'Tis true in Moral Vertues which are *circa res medias*, the mean is beſt. But Religion admits of no mediocrity. *e. g.* our love to God, and our hatred againſt ſin can never be too intenſe. Yea, no Vertue in its formal Reaſon can be too much intended nor admit of an exceſs: that man that ſaith he hath zeal enough, had never any true zeal at all. The Apoſtle ſaith its good to be zealous in a good thing, and is not zeal then beſt in the beſt things? and are there any things better then God, his Truth, Worſhip, People? Is it good to be earneſt for a friend, and is it not much better to be zealous for God? The things we ſtrive for are ſo Excellent that no zeal can be too much. 'Tis for a Kingdome, for an Heavenly Kingdome, 'tis for Chriſt for grace and glory; and if thou canſt finde any thing in the world that better deſerveth thy zeal, let it have it.

5. Objection, *The Apoſtle would have* Timothy *to be gentle*, 2 Timothy, 2. 24.

Anſwer,

Anſwer, True, for he was imployed amongſt the Gentiles who were newly converted to the Faith, and therefore muſt be wiſely and gently handled, ſuch bruiſed Reeds muſt not be broken, but when men are obſtinate they muſt be rebuked with all authority, *Titus* 2. 15.

6. Obſervation, *If we be thus zealous we may looſe all.*

Anſwer, True, and yet be no looſers neither. The Martyrs loſt all and yet were gainers. God will make up your loſſes in a better kind, *Matth.* 10. 37. Let us do our duty, and commit the ſucceſs to God. Many like *Ammaziah* could be content to do Gods Will, but they are affraid of looſeing ſome hundreds of Talents by it, but the Prophets anſwer may ſatisfie us. *The Lord is able to give thee much more then that*, 2 *Cor.* 25.9.

7. Obſervation, *I may bring paine and ſorrow on my ſelfe by my forwardneſs.*

Anſwer, Thou mayeſt bring greater ſorrow on thy ſelfe by thy backwardneſſe.

2. Wee ſee what pain men will endure to preſerve a Natural life, and ſhall we endure nothing for our ſpiritual life?

3. God will aſſiſt thee, and in the multitude of thy perplexities he will delight thy ſoul, *Pſalm* 94. 19.

8. Obſervation, *The world will thinke us mad and out of our wits if we thus oppoſe their ſinfull counſels.*

Anſwer, This is none new thing, Chriſt himſelf was called mad, and they ſaid that he had a Devil, *Mark* 3. 21. the Diſciple is not above his Maſter.

[But of this ſee more in 2 *Tim.* 3.9.

9. Obſervation, *I am of a dull and heavy conſtitution, and therefore it cannot be expected that I ſhould be ſo hot as others.*

Anſwer, See how 'tis with thee in other things, art full of life, ſpirit and activity for profits and pleaſures; and yet haſt thou no mettle nor life for God and his worſhip? certainly the fault is not in thy *cold conſtitution*, but in *thy wretched corruption*; where thou loveſt thou haſt heat enough. Let a man touch the coldeſt of you in your gains, pleaſures, reputations, and you have heat more then enough: onely Gods honour lieth unregarded by you.

2. Suppoſe thou art of a ſad and heavy conſtitution, yet Grace is above Nature, it rayſeth and rectifieth it. 'Tis like gold in the Mine which turneth every thing into the nature of it. Hence the Spirit of Grace is compared to Oyle which is a Royal liquor and will be above all. *Gratia non tollit, ſed attollit naturam.*

Now to quicken you, take theſe *Conſiderations and Motives.*

1. Conſider this is no Arbitrary or indifferent thing, but 'tis that which God hath oft *commanded*, That we ſhould love him with all our ſtrength. (*i.*) zealouſly and ſincerely, *Deut.* 6. 5. *and do what we do with all our might*, *Eccleſ.* 9. 10. *Rom.* 12. 11. Striving and *earneſtly contending for the faith*, *Jude* 3. The compound implieth an ardent and vehement defence of the Truth, we muſt contend for it with our utmoſt ſtrength. Truth is a precious Jewel, and heavenly Treaſure which we muſt labour to preſerve unto Poſterity. One grain of it is of more worth then all the world. *Malim ut pereat totus mundus quàm veritatis mica*, ſaid *Luther*. Little deviations from the Truth muſt not be ſuffered, leaſt they increaſe to

It is not ἀγωνίζεσθαι, but ὑπερνικᾶν, ſupercertare. τὸ ὑπὲρ notata ingens; acre, continuum certandi ſtudium ſignificat ſtrenuum, & quaſi ſuper Vires certamen, inſtar athletarum qui in agone ſuas vires & ſeipſos quaſi transcendunt dum de vita agitur. à Lap.

greater.

greatest, as thin exhalations turn into thick clouds, and little ſparks make great fires. God will not have his leaſt command-ments contemned, *Matth.* 5. 19. Hence Chriſt com-mands us not onely to deſtroy *Vulpes, ſed Vulpeculas*; even the litle Foxes, that hurt his Vine, *Cant.* 2. 15. But we are not put to contend *pro tricis & terminis*, for the out-works of Religion, but for the Fundamentals, and for the whole poſſeſſion. We muſt contend with *Papiſts* about our Juſtification, with *Arminians* about our Election, with *Antimonians* for the Law, with *Socinians* for the Goſpel, and with the *Antiſcripturiſts* for all.

For zeal to Gods Word and Wor-ſhip. See Doctor *Burges* his Tract. of Zeal. *Chap.* 3. *p.* 27, &c.

Talis Zizani a non ſunt tolerandain agro Domini maledictum ſilentium quod hic connivet. Luther.

2. The Lord commends this in his ſervants, he hath recorded the zeal of *Moſes*, *Phinees*, *Paul*, *Apollos*, &c. to their everlaſting prayſe, they are the Apple of his Eye, which is *Oculus Oculi*, the glory of the Eye, *Zach.* 2. 8. They are his jewels, he counts himſelf honoured and adorned by ſuch, and therefore he calls them his glory, *Iſay* 4. 5. Theſe glorifie God on earth, and therefore we will glorifie them with himſelf, *John* 15. 8. and 17. 4. 5. God hath more glory from his little zealous flock then from all the world beſides. Hence he ſo much glories in him, *Job* 2, 3. *Acts* 13. 22.

3. He *Rewards* it where ever he finds it; *Phinees* for his zealous execu-tion of Juſtice was bleſt both he and his poſterity, *Numb.* 15. 11, 12, 13. *Levi* for his zeal in vindicating Gods Honour was exalted to the Prieſthood, *Exod.* 32. 29. *Deut.* 33. 8, 9, 10. *Zabulum* and *Naphtali* that ventured their lives in Gods cauſe, *Judge* 5. 18. God remembers the kindneſs and rewards it many years after, in ſending Chriſt to preach the Goſpel firſt to them, *Matth.* 4. 13. 14. yea ſo greatly is the Lord delighted with zeal that *Jehu* his Hypocritical zeal went not unrewarded, 2 *King.* 10. 30.

4. It *graceth all our graces*, and is the Honour of our honours. All Grace without this is nothing, * Dead Knowledge, Faith, Repentance, are of no eſteem with God: dead Prayer is not Prayer. As under the Law no ſacrifice was acceptable without fire; ſo no duty now is accep-table without the fire of zeal.

V. My Schools *Guard Rule.*

5. Chriſt hath paid beſt for our zeal. The fair price that he paid to Redeem us, the ſame precious blood he gave to purchaſe us to himſelf a zealous and peculiar people, *Titus* 2. 14. If any have paid dearer for it, or can ſhew better Title to it, let him take it.

6. Our zeal doth denominate us that we are, that we are zealous for. 'Tis true, we may love the creature but it muſt be with a ſubordinate & inferior love: but our zeal which is the cream of our affections muſt be given on-ly to God. 'Tis a glory which he will not ſuffer to be given to another.

7. Our zeal may provoke others, the *Corinthians* zeal provoked many, 2 *Cor.* 9. 12. When the Love-ſick Church began to commend Chriſt, *Cant.* 5. *ult.* This is my friend, and this is my Beloved, in the very next Chap-ter 6. 1. Others begin to inquire, *Where is thy Beloved, that we may ſeeke him with thee.*

8. Such help to ſave a Land from ruine: One zealous *Moſes* kept off judgement from *Iſrael*, *Pſalm* 106. 23. One zealous *Phinees* ſtayes the Plague. One zealous innocent man may ſave an Iland. *Job* 22. *ult.*

9. This makes a man to excel, we are all by Nature of one blood, 'tis Holy zeal that makes the difference. This makes the Righteous to excel his Neighbour (*Prov.* 12. 26.) both in life and death one of theſe Pearles ſurpaſſeth ten thouſand peebles; as one living creature excels a thouſand dead ones. Theſe are called *lively ſtones*, 1 *Pet.* 2. 5.

1. They

1. They are *ſtones* in reſpect of ſtability and ſolidneſs, they ſtir not from their principles, but are an everlaſting foundation, *Prov.* 10.25.

2. *Lively*, becauſe of their Zeale and Activity, they are prompt and ready for every good work, 2 *Timothy* 2. 21. Their ſpirits are raiſed to the higheſt excellencies, and ſo are capable of the higheſt actings. They live the life of God, *Epheſians*, 4. 18. or a godly life, *becauſe it is from God* as the Author, it is *according to God as the pattern*, and it *tends to God as the end*. Others may do well, but the zealous man excels them all. Hence he's called in Scripture not *Adam*, a common man, but *Iſh quaſi Eſh* a man of fire, heat and courage; a man of ſpirit, life, activity, a man of men, an excellent man fitted to honour God, and rule others.

10. You will have no cauſe to repent of this zeal; yea if the ſaints in Heaven were capable of ſorrow, they would grieve for nothing ſo much as that they had not done more for God in their generation. How many have repented of their ſuperſtitious, carnal zeal, as Cardinal *Woolſy* ſometimes did, *Had I ſerved God as diligently as I have done the King, he would not have given me over in my gray hairs, but this is my juſt reward for ſerving men before God*.

11, There is an abſolute neceſſity of it in reſpect of the many enemies that oppoſe us. So ſoon as ever a man begins to look towards Heaven, he muſt look for Giants and ſons of *Anak* to oppoſe him. We have the Devil *above us* with all his *methods*, *Eph.* 6.11. *depths*, *Rev.* 2.24. *Devices*, 2 *Cor.* 2.11. The world *about us*, with all its baits and ſnares; and an evil heart *within us* ready to betray us into the hands of our enemies. So that unleſs we be reſolute, violent men we ſhall never get Heaven, *Matth.* 11. 12. 'tis not the lazy, ſomnolent Chriſtian, but the active and the violent that take Heaven by force.

12. All thy gifts and parts without zeal to improve them, become uſeleſs. A Stag or Hart that hath great ſtrength and horns, yet doth little with them for want of courage. As a bird without wings, a body without a ſoul, and ſalt without ſavor, ſo is a man without zeal; like *Jeremiahs* rotten girdle that was *good for nothing Jer.* 13.7. Zeal is to the ſoul that which ſpirits are to the body, and wine to the Spirits, it puts activity and quickning in us. 'Tis as wheels to the Chariot which make us run the wayes of Gods Commandments; as courage to a ſouldier, as mettle to the horſe, and as manure to the ground which makes it abound in fruitfulneſs. Now that you may get and keep this Gace we muſt ſhun thoſe Quench-coals which extinguiſh this holy fire in us.

1. The firſt is the retaining of any one boſome beloved ſin, be it Pride, Idleneſs, Formality, Covetouſneſs; either thy zeal muſt deſtroy thy ſin, or thy ſin will deſtroy thy zeal. Zealous affections are the *wings* of the ſoul, but ſin like bird-lime intangles them that they cannot fly Heaven-ward. They are the *feet* of the ſoul, but ſin like fetters hindereth us from running. They are *the fire* of the ſoul; but ſin like water quencheth this fire. We muſt reſolve therefore againſt all ſin if ever we would have the Spirit of zeal to dwell in us.

2. Take heed of the inordinate love of the world. Theſe thornes will choak our zeal, and this outward heat extracts and conſumes our inward. Caſt earth upon fire and you put it out; *Demas* and *Judas* the love of the world drew them off; we muſt get our affections looſened from the world, and uſe it as though we uſed it not. Uſe it we may as the Traveller doth his Staffe, but love it inordinately we may not, unleſſe we will renounce the Love of God, 1 *John* 2. 15. Our love cannot ſtand in intenſe degrees to two ſuch contrary Maſters.

3. Evil company is a great extinguiſher of this Holy Fire, ſcarce any thing more. Hence zealous *David* commands evil company to depart, *Pſalm* 119.115. We muſt therefore be very choyce of our company for it hath great operation upon us either to good or evil. As iron ſharpens iron, and one edged tool helps to ſharpen another; ſo God hath ordained the ſociety of men to quicken men. Conference and communication of experiences hath incredible profit in all Sciences. Hence the Saints that lived in dead times did by conference excite and quicken each other in the wayes of God, *Mal.*3. 16,17

See notes on 2 *Tim.*3.5. *

4. Formality in Religion is a great enemy to zeal, When men reſt in a bare performance of duties without any power of godlyneſs, this is the * bane of Religion: when ever we come to duties we ſhould ſtir up the graces of Gods Spirit in us, 2 *Timothy* 1.7. If fire be not blown and ſtirred up, it will decay and goe out. We muſt alſo dayly be adding fuel to it, for *where there is no fuel the fire goeth out, Proverbs* 26. 20. Pray much, men of much Prayer have been men of much zeal, as we ſee in *David, Daniel, Paul, Bradford.* Frequent the Preaching of the Word. *Accede ad hunc ignem*, there is a hidden Vertue in this Ordinance to kindle this fire in our breaſts, which maketh the Devil ſo buſie in drawing men to ſeparation, for he well knowes by long experience that if he can but get men ont of Gods waythey will ſoon decay in grace; the body may aſſoon live without food as the ſoul can live without this bread of Life.

[If any would ſee more, let him peruſe D. *Corn. Burgeſs* Treatiſe of Zeal. Maſter *Henry Hall's* Sermon on *Matthew* 11. 12. and Maſter *Laves* 4. Sermon on *Matthew* 11. 12. Maſter *Fenner* on the Affections Sermon, the ninth, tenth, eleventh, *Hilderſham* on *John* 4. 32. Left. 56. Doctor *Sibbs* Beams of Light, Sermon on *Matthew* 11. 12. Maſter *Aſh* his Sermon of Zeal.

5. Obſerve.

Miniſters muſt take all occaſions to preach the Word. They muſt preach on the Lords Day, and on the week day, in publick and private, at home and abroad, In proſperity and adverſity, In War and Peace, In Priſons and Palaces. We muſt not be *S*trawberry-Preachers (as Biſhop *Latimer* calleth them) which come but once a year and are quickly gone again. Not long ſince the Church was troubled with *Canon-Preachers*, who preached according to the Canon once a moneth, or once a day; inſteed of theſe we have *State-Preachers* who preach ſuch ſtuffe for quality as may pleaſe the State; and ſo much for quantity as will bring in their Augmentations, no Catechizing of the flock, no preaching on the week day unleſs *Angels or Nobles* call them. No baptizing of Infants, no fitting of the flocke for the Lords *S*upper, but all lies at random and in confuſion; ſurely ſuch Halving-Preachers ſhould have half-pay. Doth not he that commands us to Preach command us to Baptize alſo, and to diſpenſe the Lords *S*upper often. Surely, this is either not Scripture, or els ſome of us do not doe our duty. Let us therefore either do our duty, or elſe caſt off our Miniſtery, and give place to ſuch as will. As the woman ſaid to the King, either do me juſtice and act as a King, or elſe put off the Title: ſo either let us do the whole work of our Miniſtery, or put off the Name. For *nomen inane, crimen immane.*

See Dr. *Harris* on that Text, p. 99. *folio.*

Let us preach in ſeaſon and out of ſeaſon, ſo did our Saviour; he took all occaſions to preach; ſometimes he preached in the Synagogues, anon in a Mountain. * *Matth.*5.1. ſometimes in a ſhip *Luke* 5.3. and anon in a deſert, *Luke* 4.42. when the heart is willing it will find out opportunites of doing

doing good. So *Paul* preacheth in Synagogues, in Houſes, by a Rivers ſide *Act.* 16. 13. in priſon *Philem.* 9. and on other occaſions. We are Gods Huſbandmen and in the morning we muſt ſowe our ſeed, and in the Evening not be idle, for ſome may proſper: when we conſider the great price that was paid for ſouls (*Acts* 20. 28.) it muſt quicken us to redeeme all opportunities to gain them to Chriſt. Love is active, but lazy perſons; have a thouſand excuſes, either their bodies are unable, the place unfit, the company inconvenient, &c. Many Lions ly in the way of the ſluggard, but *willing minds know no difficulties.*

6. Obſerve,

We are exceeding backward to the beſt things, and have need of many admonitions and exhortations in ſeaſon and out of ſeaſon to quicken us in Gods work. It's much adoe to make us begin, and when we have begun, we are ready to look back on every diſcouragement. Were there in us that Tractableneſs and teachableneſs which ought to be, how eaſily might Miniſters lead us in good paths.

'Tis propheſied of Goſpel times that ſo meek and teachable men ſhall be, that even a child with Scripture reaſon ſhall lead them, *Iſay* 11. 6. A wicked man, though you bring an hundred plain Scriptures yet he will not be convinced; but a gracious ſoul if he have but a little hint from Scripture, that what he holds or doth is diſpleaſing to God, he preſently caſts it off. We ſhould therefore lament the ſad depravation of our Natures that have need of ſo much quickning to the beſt things. Many wonder why we are ſo fervent and frequent in reproofs, why our neceſſitie requires it, and God in this Text injoynes it. Many love us whileſt we comfort them, but when we come to cutting, reproving and launcing their ſoares, then they look upon us as enemies. [See more before on 2 *Timothy* 3. 16.]

7. Obſerve,

Application muſt be joyned to Doctrine. The Foundation and the building muſt go together; for a foundation without a building argues the folly of him that laid it; and a building without a Foundation will ſoon fall. 'Tis not ſufficient that by ſound Doctrine we inform the judgement, but by Application we muſt work it on the Affections.

This is the very life of Preaching Doctrine is the whole loaf (as 'twere) but Application is the dividing the word aright, and diſtributing thereof to every one according to their ſeveral conditions. For theſe very ends and uſes God hath given us his word, 2 *Tim.* 3. 16.

VERS. 3, 4. *For the time will come, that they will not endure ſound Doctrine, but after their owne Luſts ſhall they heap to themſelves Teachers, haveing itching eares.*

4. *And they ſhall turne away their Eares from the Truth, and ſhall be turned to Fables.*

IN theſe words we have an Apoſtolical Propheſie of the petulancy and peril of the laſt times, when men will grow weary of ſound Doctrine, and fall to the embracing of fabulous and vain opinions inſteed of truth. The words are to be conſidered *Relatively*, as depending on the precedent Verſes, and ſo they contain in them a Reaſon of the Apoſtles ſolemne Adjuration, by which he ſtireth up *Timothy* to a careful diſcharge of his Duety in Preaching the word, *viz.* in reſpect of the Apoſtacy of the laſt times when many would fall from the truth, grow weary of ſound Doctrine, and follow fables: where we have:

1. The grounds of their Apoſtacy, *viz.* their hatred of the Truth, they will not endure ſound Doctrine, (*id eſt*) they will * reject it and caſt it behind their backs, they hate and abhor it: 'Tis a *Metioſis* where leſs is ſpoken then is meant.

Reſicient. Æthiop. Verſ.

They look upon it as a grievous burden, as *Iſrael* did upon the Doctrine and Viſions of the Prophets, *Jeremiah* 13. 34. 36. 'Tis not ſo much they *cannot*, but they *will not* endure ſound Doctrine, they love their luſts above the Law, and therefore they hate him that reproves in the gates.

They are ſo far from obeying it, that they will not once hear it, and ſo farre from loving it, that they will not ſo much as * Tolerate it. Errours they can tolerate, and ſuperſtition they can tolerate, but the Truth they cannot bear.

* 'Tis not ὑπέχω, *ſubſtineo*, as the Vulgar; but ἀνέχομαι *tolero*. Beza.

By *ſound Doctrine*, is meant the pure Word of God which hath no Errour nor evil mixed with it, but is ſound *in ſe*, and ſound *Effectivè*. It ſheweth unto men their ſinne which is the Souls ſickneſſe, brings them to a Saviour, and ſo makes the conſcience ſound and whole.

Ea quæ vitam exigit ad Evangelii amuſſim. Grotius.

This is called *Saving Doctrine and ſound Wiſedome* (*Proverbs* 2. 7. and 3. 21.) and is oppoſed to Fables and Humane inventions by which the ſimplicity of the Goſpel is corrupted.

Sana Doctrina ea eſt quæ vera, & ſincera eſt, & ſalutem affert, quæ Deum habet Authorem & refertur ad Gloriam Dei.

2. A ſecond

2. A ſecond ground of their Apoſtaſy is their delight in falſe Teachers; they ſo doat on them, that one or two will not content them, they muſt have *heaps of them*. They love their luſts, and therefore they ſeek out for ſuch Teachers as may not diſquiet them. Such as erre cannot reſt, but they muſt run from one Teacher to another, they get heaps of ſuch claw-backs to themſelves. (*i.*) They wittingly and willingly ſuffer themſelves to be deluded by them. The word ſinifies, 1. An earneſt deſire of getting ſuch Teachers. 2. It notes an indiſcreet and confuſed gathering together of ſuch a multitude of Teachers without wit or reaſon, without any reſpect either to their life or learning; as in an heap all is confuſed, there is neither firſt nor laſt, head nor tail, but all's mixt together; ſo amongſt theſe confuſed perſons all's confuſed, there's no Maſter, and Schollars, ſuperior and inferior, but all are levelled and equal like themſelves, hence they are ſaid to *heap to themſelves Teachers*. The Diſciples create their Doctors (*& talis creatio fit ex nihilo*) they be not choſen and ordained in an orderly way; but (which is the height of baſeneſs) the luſts of their followers are their call. One loves *Antinomianiſm*, and he gets an heap of Antinomians to ſpeak to him. Another loves *Quakeriſm*, and he gets an heap of Quakers to ſcratch his itch. Thus according to mens corrupt humors they have their Teachers. As the Lord complained of his people. *Jer.* 2.28. *According to the number of Cities thy are thy Gods O Judah.* So according to the variety of mens luſts, they get them Leaders. They cannot endure to be bound to one faithful Paſtor who watcheth over his Flock, and preacheth ſolid Truths, but they love ſuch as will claw their itch, and ſing *Placebo*.

Interopium, acumulo, acervatim aggero.

Aſciſcunt ſibi Doctores qui aures ſculpant, non qui rodant mordaci vero. Sasbout *in Locum.*

Sine judicio ac temerè colligunt Doctores ſuos. Aretius.

3. A third cauſe of their Apoſtaſy is that inmate malice and inbred concupiſcence which is in the hearts of men. They are lead by their * peculiar luſts, every one hath his *dilectum delictum*, his darling ſin, one's for luxury, and another for hereſy, *&c.* Now according to theſe luſts they earneſtly ſeek out for Teachers, which may in no wiſe diſquiet their luſts, which are their Lords, and which they love as their lives. *Rom.* 1.4. *Jude* 16. The Vulgar renders the word, *Deſires*, after their own *deſires* they ſhall get Teachers. But the word in the Original is *Luſts*, which implies not a ſimple deſire or ſudden motion, but a vehement, ardent, earneſt deſire, & purſuit of a thing.

κατ' τὰς ἰδίας ἐπιθυμίας (*i.*) *ſecundum ſuas illas peculiares cupiditates.* Beza. *Opponitur τὸ ἴδιον, peculiare, el doctrinæ quæ eſt Catholica & toti Eccleſiæ communis.*

Ἐπιθυμία eſt cupiditas & ardens appetitus, à θύω ardere.

4. They have *itching ears*, this is another reaſon why they ſeek out for falſe Teachers, they love not ſuch as deal plainly and faithfully with them, they muſt have ſuch as will claw their itch, pleaſe their humors, tickle their fancies with novelties and curioſities, but they muſt in no wiſe touch their vices.

Prurire aures dicit auribus (eleganti Metaphorâ) *qui ſermones quærunt vitia ſua titillantes.* Grotius.

2. Here is *the iſſue and conſequence* of their contempt of the truth, and the fruit of this mad Itch. *viz. the loſs of truth, and following Fables.* They ſhall turn away their ears from the truth, *viz.* of the Goſpel which flatters no man, they'l reject ſound doctrine which is ſharp and curbs their luſts, and turn to *Fables* which will gratifie them ſince they can find nothing in the word which may pleaſe their itching humor, they will ſee what Fables and lying Legends will do; but all in vain, for as a man that hath his itch ſcratcht, for preſent is pleaſed, but after hath more pain then before: ſo theſe after they have wearied themſelves in purſuit of lying vanities,

nities, at laſt lye down in greater ſorrow. Theſe are marble to God, and wax to the Devil; the truth they cannot obey, but they willingly obey unrighteouſneſs. This is the Devils method. Firſt, he ſtops the ear againſt ſound Doctrine; and then he opens it to error. Like a cruel Thief he draws the ſoul out of the right road, into ſome wood, by-lane or corner, and there binds, robs and rifles it.

Queſt. What Fables doth the Apoſtle here mean?

Anſw. 1. Some ſay Judaical Fables, as *Titus* 1. 14. 1 *Tim.* 1. 4. Where Fables and Genealogies are joyned together.

2. Others conceive the Apoſtle Means the Fabulous Divinity of the Gnoſticks, made up of Judaiſm and Gentiliſm. Theſe are too narrow; the words are to be taken more largely, and generally for any Fables and erroneous Doctrine be it never ſo abſurd or impious, proceeding whether from Jews or Gentiles, from Hereticks or Schiſmaticks, they'l prefer falſhood before truth, darkneſs before light, and death before life. The ſumme and ſubſtance of all is this. *q. d. O my ſon* Timothy, *this exhortation and adjuration of mine in preſſing thee to an earneſt and diligent preaching of the Word is not needleſs and vain, for although thou haſt now an opportunity of preaching, yet the time will come, yea, is already begun when men will not away with ſound doctrine, but by reaſon of their luſts they will multiply to themſelves variety of pleaſing Teachers, having itching ears which altogether affect Novelty of Doctrines and curious ſpeculations inſomuch that they will forſake the truth to follow Fables, which will lead them to deſtruction.*

ἐφὶς μυθοὺς, (i.) *ad falſas & inutiles doctrinas quibus faſcinatus mundus veritatis lucem mavult medis omnibus extinctam, quàm è tenebris emergere.* Beza.

Obſervations.

Obſervation 1. God not onely knoweth what Men do at preſent, and what they have done, but what they will do in time to come. He tells *Timothy* here what will be done many years after he is dead and gone. He tells what *Joſiah* will do before he is born, and it came to paſs. 1 *Kings* 13. 2. and 2. 22, 17. What is to be done a thouſand years hence is as preſent to him as a thouſand years that are paſt, which are but as yeſterday. *Pſal.* 90. 4. His knowledge is like himſelf, infinite, he perfectly knows all things paſt, preſent and to come, nothing is hid from him. *Heb.* 4. 13. He calls the things that are not as if they were. *Rom.* 4. 17. and knows us before we had a being. *Jer.* 1. 5. This is Gods prerogative royal, whereby he is diſtinguiſhed from all falſe Gods, *Iſai.* 41. 23. 1. He knows all things to come, in himſelf, as able and willing to have them done if good, or elſe to ſuffer the doing of them being evil, and to order them to his own ends. 2. He ſees them in their cauſes, by which they ſhall be done. 3. He knows them in themſelves altogether, not ſucceſſively as we do by reaſoning and ſearching out the cauſes, but by one eternal act of underſtanding. *Acts* 15. 18. This will further appear, 1. If we conſider how he made all things, and therefore he muſt needs know all things. As an Artiſt that made an Inſtrument, knows all the ſecrets of it. God that hath made the eye muſt needs ſee, and the heart, muſt needs know what is in it. *Pſal.* 94. 11. He knows all by way of cauſality. 2. He rules and governs all things, and therefore muſt needs know all things.

Pernovit omnia propriè, verè, perfectiſſimè per ſuam Eſſentiam; diſtinctè non confuſè; certò & evidenter, non obſcurè & ex opinione, ſimul & ſemel; uno actu & ictu.

things. 3. He's the righteous Judge of all the world, yea, he's both Judge and Witneſs, *Mal.* 3.5. which he could not be, if he did not know the thoughts, words, and works of men.

1. This reproves theſe Atheiſtical * *Antinomians*, which ſay God ſees not the ſins of his people, when he ſees them more perfectly then our ſelves ſee them, and ſets even our ſecret ſins before him. *Pſal.* 90.8. He ſaw *David*'s adultery, and *Solomons* idolatry, and puniſht them for it. He ſaw the ſins and his Churches, and reproves them for them. *Rev.* 2, and 3.

Againſt theſe ſee M. *Gataker*, Gods Eye on *Iſrael*. M. *John Sedgwick* againſt the Antinonians. M. *Anto. Burgeſs Vindic. Legis.*

2. This muſt teach us to walk *ſincerely* with our God, who ſees even our ſecret vices as well as our duties. He ſets a print on our heels and ſpies out all our paths. *Job* 13. 17. He knows our thoughts before we think them, our words before we ſpeak them, and our works before we do them. *Pſalm* 139. 2. to 16. He knows more by us then we know by our ſelves, we know but in part, but God knows us thoroughly; and if our conſciences do accuſe us of ſome things, yet he is greater then our conſciences, and knoweth all things. 1 *John.* 3.20.

3. It may ſerve to convince us of the truth of the Scriptures, and that they are the very Word of God, in that all its Predictions have been fulfilled. [See *B. Ushers* Body of Divin. p. 9. and M. *Baxter's* Saints Reſt. p. 2. c. 6. Sect. 1. p. 250.]

4. It ſerves for *ſingular comfort* to the Godly, and that many wayes, 1. In point of *weakneſs*, it may be thou canſt not pray nor do as thou deſireſt, yea, but the Lord knows our deſires before hand, and hath promiſed to anſwer them. *Neh.* 2. 4. *Pſal.* 10. 17. he knows the intents and bents of our hearts, and will deal with us accordingly. 1 *Cor.* 4.5. 2. It may comfort us in all our troubles that our God knows them before they come upon us. When we know not how to deliver our ſelves, yet he doth. 2 *Pet.* 2. 9. And therefore to comfort his Churches, he tells them more then once that he knows their ſufferings. *Rev.* 2.2, 3, 9, 13. and the plots of their malicious enemies. *Jer.* 18. 32. *Exod.* 3. 9. 2 *Chron.* 16.9. He knows thy ſtrength and thy parts, and will not ſuffer thee to be tempted above what thou art able to bear. 1 *Cor.* 20. 13. 3. It may comfort us in caſe of reproach, cruel witneſſes may riſe up againſt thee, and lay to thy charge things which thou knoweſt not, I but the Lord knows thy innocency, and will one day clear it before all the world, this comforted, *Job* 16.19.

4. It may comfort us againſt Apoſtaſy, many good ſouls fear they ſhall never perſevere, I but the Lord knows who are his. 2 *Tim.* 2. 19. and he'l not loſe one of his. *John* 10.27, 28, 29. and 17.12.

5. It may comfort us againſt inordinate cares, he's an Heavenly Father that *knows* our wants, and out of the riches of his goodneſs will ſupply them. *Matth.* 6.30, 32.

6. It may comfort us againſt the ingratitude of the world, here oft-times the more we do for men the leſs they do for us, & the more we love the leſs are we beloved. But our comfort is that our God who ſeeth in ſecret, he will one day reward us openly. *Matth.* 6. 6.

Obſervat. 2. *The more perfidious the world is, and the more falſe Teachers abound, the more careful muſt Chriſts Miniſters be to oppoſe them by preaching ſound Doctrine.* The badneſs of the Times approaching muſt make us to redeem the preſent ſeaſon. The Sun will not alwayes ſhine, tempeſts

tempeſts will ariſe, aud the night will come when no man can work. Beſides the affections of people are mutable, they that at firſt ſeem to love the Goſpel, after a time will loath it, they that to day are ready to adore us *as Gods*, to morrow are ready to ſtone us *as Devils*. Acts 14.12,13,18,19. Thoſe that reverence *Moſes* to day, to morrow are murmuring againſt him. *Exod*.14.*ult*. and 15.14. So unconſtant are the affections of this ungrateful world to Gods faithful meſſengers, eſpecially when they apply ſound Doctrine to their ſoars.

Obſervation 3. Saving Doctrine is ſound Doctrine. 'Tis pure and ſound *in it ſelf*, and 'tis ſound *effectively*, it cures and heales the ſoul which is ſick of ſin, and brings it to ſalvation, hence it's ſaid to *ſave the ſoul*, James 1. 21. and it's called healthful and wholeſom words. 1 *Tim*. 1.20. and 6.3., and 2.1.13. *Titus* 1. 9. and 2.1.

V. Sal. Terra. c.1.

V. M. Ant. Burgeſs on John 17.12. Lect. 69.

Amant veritatem lucentem, oderunt redarguentem. Aug.

Gravis mala conſcientia lux eſt. Seneca.

Obſervation 4. *Unſound perſons cannot endure ſound Doctrine*. 'Tis *ſalt* which ſearcheth mens ſores and puts them to pain. 'Tis light which theſe ſoar eyes cannot endure, nor theſe Thieves abide. They do evil and therefore they hate the light. *John* 3.20. They are ſick of a *Noli me tangere*, and had rather periſh in their ſins then part with them. They *impriſon the Truth in unrighteouſneſs, *Rom*. 1.18. There is in them not onely a *formido* but a *deteſtatio lucis*, they do not onely fear, but hate the light. They cannot endure to have the Law preacht, their conſciences ſearcht, nor their ſins diſcovered. The light to them is as the ſhadow of death, as *Job* (24.17.) ſpeaks in another caſe. This made *Ahab* to hate plain-dealing *Micajah*. 1 Kings 22. 8. and *Aſa* to impriſon the Prophet. 2 Chron. 16.7,20. and *Herod*, *John* the Baptiſt. So *Jer*.11.21. *Amos* 7.12. *Micah* 2.6. Light is an unwelcom gueſt to evil conſciences. Wholeſom inſtructions will not down with them, they muſt have ſweet and pleaſant things, or nothing. They forbid Gods meſſengers to preach to them, unleſs they'l preach ſmooth and pleaſing things, of peace proſperity and pleaſure, though they walk in a ſinful path, and have no right to them. *Iſai*.30. 9, 10. *They ſay to the ſeers ſee not, and to the Prophets propheſy not to us right things, ſpeak unto us * ſmooth things, propheſie deceits*. They love ſuch as preach the viſions of their own brain, and ſow pillows under mens elbows, dawbing with untempered mortar. *Ezek*. 13. 10, 11. When Prophets propheſy falſly, and people ſhall love the lyes and flatteries of ſuch Impoſtors better then Gods truth, what will the iſſue and end of ſuch practices be but miſery and deſtruction? *Jerem*. 5. 31. and 6.12,13,14. *Micah* 3.11, 12. But as for ſound men they love ſound Doctrine, they deſire it. *Pſal*.43.3. They come to it, *John* 3.21. and bleſs God for it. 1 *Sam*.25.32,33.

Chalakot, (i.) *lenia, mollia, blanda, ſuavia.*

Obſervation 5. *In the laſt dayes there will be many falſe Teachers*. There will not be one or two, but there will be heaps of them, the world will ſwarm with them. Men will have variety of luſts, and thoſe call for variety of Teachers to uphold them. Good Men, and ſpecially good Miniſters are rare, they are *one of a thouſand*. Job 33. 23. But wicked ones abound; there is much droſs, but little gold; much chaff but little wheat, many weeds, few good flowers. If the Devil have any work to do, he wants no Agents to effect it. If *Ahab* will not hearken to *Micajah* a true Prophet, the Devil hath four hundred falſe ones ready to delude him. 1 *Kings*22.6,21,22. If men once ſet open their doors, they ſhall not want Deceivers. When Prophets propheſie falſly, and people love to have it ſo,

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'tis juſt with God to ſend them Teachers according to their own deſire; that he who is Heretical, may be Heretical ſtill, and he that is profane, may be profane ſtill. When men ſleight truth, they ſhall have Teachers which ſhall be Gods Executioners to bind them and blind them, and lead them into error. As God puniſht the contempt of light in former ages, by giving men up to Antichriſt, to be deluded by Monks, Friars, & Lyars, becauſe they received not the truth in love; ſo now, he puniſheth formality, and contempt of the Goſpel by giving men up in the hands of Socinians, and ſuch like Seducers which ſhall feed them with fables inſtead of truth. Such as go to their Aſſemblies may ſay of them as *Dionyſius Calderminus* ſaid of the Maſſe. *Eamus ad communem errorem, Let's go to the ſhop and ſink of errors.* Let us get our hearts ſtabliſht with grace, and then we ſhall not be carried about with theſe ſtrange Doctors and their various doctrines. *Heb.*13.9.

St: *M:Birſtr* Virtigo. and M. *Anto Burgeſs* his 110. Ser. Left. 51. p 316.

6. Obſerve, as all other parts of man ſo amongſt the reſt, the *ear* hath it's diſeaſes. Since the fall, we are crazed in our intellectuals, in our morals, and diſeaſed in eyes and ears: hence we read of a *deaf ear.* Iſai.6. 9, 10. Micah. 7. 16. Rom. 11. 8. an *uncircumciſed ear.* Acts 7. 51. *a dull eare.* Heb. 5. 11. and an *itching ear* which is all for vain, new, curious things. In the laſt dayes men will be ſo delicate that they will not endure common truths, nor plain and profitable preaching, but their *Itching ears* muſt have *Clawing ſpeakers* which will ſpeak ſweet and pleaſing things. And this is the reaſon why one falſe Teacher prevails more in an hour in a corner, then a Preacher of Truth can do in many years, 'tis becauſe he preacheth *Placentia*, and vents ſuch things as are ſutable to corrupt Nature. Salt is fitter for ſuch then Oyl, though it be more ſearching, yet it is more ſoveraign.

Ut caro pruriens ſemper appetit fricari; ſic iſtorum aures nuſquam non inveniunt audire, verba quæ vanitatem dicant, & ad voluptatem illiciant. Auguſt. in Joh: Tract. 97.

This Itching-diſeaſe was never ſo common as in our dayes, we can meet with few but they have *ſcabs* upon them, one hath the ſeal of Arminianiſm, another hath the botch of Socinianiſm. One hath the itch of Anabaptiſm, another hath the ſcurff of Antinominianiſm. Some have the *itch* in their feet, they run after fools and fables, ſome in their eyes they wander after vanities, and others in their ears, harkning after novelty. We read in Scripture of a twofold *itch.* A penal itch, afflictive itch upon the body. *Deut.*28.27. *The Lord ſhall ſmite thee with the ſcab, and with an incurable itch.* Now this is nothing comparatively, for though it be irkſom to the body, yet it may be good for the ſoul; however 'tis a judgement by which God is honoured, but the itch of ſin is the evil of evils, there's no goodneſs in it.

2. There is a ſinful ſpiritual itch upon the ſoul, which is ſevenfold, *viz.* an itch of

1. Novelty.
2. Curioſity.
3. Singularity.
4. Popularity.
5. Flattery.
6. Diſputing.
7. Quarrrelling.

Qui novitatibus ſtudent nuſquam erroris finem inveniunt, ſed nova ſemper commenta proferunt; ea enim eſt erroris vis ut ſiſti nequeat Chryſoſtom. in 1 Tim. 3. Hom. 8. *Non eſt bodiè ſciens qui novitates non invenit.*

Againſt theſe ſee *Bohemus* his Meditat. 100. *p.* 235.

1. There is an Athenian Itch when men are all for *Noveltie*, They muſt have *Novum aut nihil*. Ordinary Truths will not down with them, they muſt have New-notions which are extraordinary. They are ſurfeted with old and wholeſom Truths, they muſt now hear ſome *New Doctrine*. *Acts* 17. 19. Not that a modeſt, humble inquiry after Truth is to be condemned as Novelty, as the Papiſts condemn us for Noveliſts, becauſe we have forſaken their by-paths to walk in the good old way which leads to reſt. *Jer.* 6. 16. But 'tis no wonder that pious paths ſeem new to them, to whom the Goſpel it ſelf is new.

Quid monſtri eſt ſi nova illis videantur omnia pia; quibus novum eſt Evangelium, Bilney.

2. An *Itch of Curioſity*, when men will be wiſe above what is written. *Rom.* 12. 3. 1 *Cor.* 4. 6. And love to pry into Gods ſecrets, and ſcan the Myſteries of Religion by carnal reaſon. God oft plagues ſuch curioſity with a fall; when pride is in the ſaddle, a fall is on the crooper, this pride is the mother of hereſy. Yet how many pry ſo long into the ſecrets of nature till they are paſt grace, and ſeek ſo long after the Philoſophers ſtone till at laſt they find the Devil himſelf. God is diſpleaſed with ſuch. 1 *Sam.* 6. 19. 'Tis his prerogative royal to have ſomething in ſeveral, that he might be the more admired in his deep myſteries; we ſhould not therefore deſire a reaſon of his wayes beyond his revealed will. *Dent.* 29. *ult.* *Rom.* 9. 20. In this our ſafety is to ſit ſtill. *Exod.* 33. 18, 20. And with the Apoſtle to adore thoſe depths and counſels which we cannot fathom. *Rom.* 11. 33.

Multi propter arborem ſcientiæ, amittunt arborem vitæ. Aug.

Euclides *interrogatus quales eſſent dii & quâ re deleſtarentur? Cætera quidem ignoro* (inquit) *at inviſos illis odio eſſe certò ſcio.* *Mallem ignorare ſine crimine, quàm ſcire cum diſcrimine.*

[See more in Church his Treaſury. p. 149, &c. *Granatenſis.* p. 436, &c. *Tactica* 5. Cap. 4. Sect. 4. p. 50. 51.

3. An Itch of *ſingularity*, how many in our dayes for fear of *popularity* run into *ſingularity*, they grow weary of ſound, ſolid, ſavory and approved doctrine, hunting after ſome aery ſpeculations, delighting themſelves in ſome *Terra incognita*, in ſome untrodden paths of Divinity, till thy fall into a ſnare. This was the diſeaſe of the * School-men, like *Nimrod* to get themſelves a Name they builded Babels to their own confuſion. I wiſh this *ſcabies ſcalpenda*, this ſkurvy itch had onely infected the Vulgar, but alas thoſe that are cloathed in ſcarlet are tainted with this dunghil diſeaſe; the Oaks of *Baſhan*, and the Cedars of *Lebanon* are become as ſo many Reeds ſhaken with every blaſt of ſtrange Doctrine, and every Novel opinion is ready to tranſport them from the Truth to Fables. 'Twas *John* Baptiſts glory, and 'twill be ours to be no ſuch Reeds. *Matth.* 11. 7.

See 2 *Tim.* 3. 15. *Obſerv* 2.

An Itch of *Popularity* and applauſe, they long to be in Print, when they have been in travel with their New-notions, they are even ſick till they be publiſht to the world. They love to have it ſaid, *O this is he that is in Print againſt Infant-Baptiſm, againſt Magiſtracy, againſt Miniſtery, againſt the Trinity*, &c. It's pitty but ſome were better phyſickt for this Itch. Others have an Itch to be in the *Pulpit*, and muſt in all haſt be Teachers of others before they have learned themſelves. Theſe would have ſome ſalt throwen on their Itch.

V. Tactica S. 1. c. 2. ſ. 5. *p.* 112.

5. An

5. An itch after ſmooth, pleaſing preaching. Theſe itching ears love flattering Preachers. *Iſai.*30.20. They love to be clawed. They have Muſical-ears, the Prophet's eloquence may delight them as ſome pleaſing ſong, but his wholeſom direction they will not follow. *Ezek.*33. 31,32. Plain-preaching is too harſh for their dainty ears, they cannot endure to have thoſe courſes contradicted which they have pitcht upon, and to which they have addicted themſelves. Neither can they endure to hear any one man long, they muſt have an heap of Teachers. They love to hear high-flowen-notions that they may diſcourſe above the rate of their neighbours, their curious Palats diſreliſh common food. Priviledges when preacht pleaſe them, but poſitive duties diſtaſt them. Theſe are high in their Notions, but low in their practicals, like children that have the Rickets, grow in the head, wither in the feet.

6. An Itch of *diſputing*. We have many that love to queſtion everything, but they beleeve nothing. They deſire rather to diſpute well then to live well. This is the *ſcab* & blemiſh of our age. This Itch of Diſputing hath almoſt deſtroyed all the Power of Godlineſs. When men fall to wrangling they deal by truth as I have read many Suitors, did by a Virgin, one would have her & another would have her, tell at laſt they had pulled her all to pieces. *Luthers* prayer therefore ſhall be mine, *From frivolous, fruitleſs controverſies good Lord deliver us.* Whilſt men ſpend their ſtrength and time about mint and cummin the weighty matters of the Law lye unregarded. Better want a diſputative-knowledge, then that ſavory, ſanctifying, affective-knowledge, which will enable us to die for the Truth, though we cannot diſpute for it. 'Tis holineſs and obedience, not diſputing and wrangling, which is the way to happineſs. 'Tis well obſerved by one, *that diſputations in Religion are ſometimes neceſſary, but alwayes dangerous, drawing the beſt ſpirits into the head from the heart and leaving it either empty of all, or too full of fleſhly zeal, and paſſion if extraordinary care be not taken ſtill to ſupply and fill it anew with pious affections towards God, and loving towards men.*

Pruritus diſputandi ſit Eccleſiarum ſcabies.

Inter diſputandum amittitur pietas, unitas, veritas. I ſpeak now onely of wrangling, Anabaptiſtick diſputes, and not of grave and ſerious ones, which ſearch out truth to the bottom.

Againſt theſe ſee an excellent Sermon of M. *Anto. Burgeſs* his Spiritual Refining. 1.Part. Lect.51. P.316.

L.Robinſon his Eſſaies Obſeſerv. 7. p.79.80. *& ubi plurima.*

7. A quarreling, contradicting itch which like a tetter the more it is rubbed the more it ſpreads it ſelf. They have critical ears, they come to arraign the Miniſter at the Bar of their own judgment, & to judge that word by which they muſt be judged. Theſe come not to practice the Sermon, but to quarrel with the Preacher. Salamander like they love to live in the fire of contention. God loves not (ſaith *Luther*) ſuch *Curiſts and Quæriſts* (i.) Such as are alwayes to their *Cur*, why is it thus and thus? and their *Utrums* whether it be ſo and ſo? We muſt believe and obey, but not reaſon with God about his Commands, there muſt be a quiet reſignation of our wills to Gods Will. *Thologia noſtra eſt Pythagorica*, God hath ſaid it and that's ſufficient to quiet a gracious ſoul. *Fides eſt quietativa, non diſputativa*, Faith quietly and readily obeyes it; doth not diſpute Gods Command. A beleever is not quarreling when he ſhould be doing his duty. It's a good ſign we are ſincere when we do all things without murmuring and quarreling. *Philip.* 2. 14, 15. We ſhould therefore caſt off all wranglings about toyes and trifles, about niceties and novelties, about things whereof we can neither have proof nor profit.

Such queſtioning for diſputation and not for edification hinders much the Practice of Religion Such may well be called Seekers, ſince they are alwayes ſeeking, but never find the right way.

The cure of this Itch is, 1. To acquieſce in the pure Word of God, without any hunting after Novelties and Curioſities. Love the Law, and then ye will neither forget nor forſake it to follow Fables. The root of Apoſtaſy is want of affection to the Word; when men ſerve not God with gladneſs of heart in the aboundance of ſpiritual mercies, but grow weary of truth & loath this Heavenly Mannah, then 'tis juſt with God to give them up to ſtrong deluſions, to believe lyes. *Job* 12.16. *Ezek.* 24.4,9. 2 *Theſ.* 2.11. When men will not be ſervants to Truth, 'tis juſt with God, that they ſhould be ſlaves to ſin and error, and when they will not ſerve God in the enjoyment of Ordinances, they ſhould ſerve their luſts in the want of them. *Amos* 8. 11.

2. Take heed, 1. *Whom* ye hear. 2. *How* ye hear. 1. Take heed whom and what you hear. Faith comes not by hearing every Self-called-ſpeaker, but by hearing ſent Teachers. *Rom.* 10.14, 15. Such as have Itching-ears & love to hear all men, many times grow out of love with all, ſo that they can endure to hear none long. If the Devil but can ſet the Itch upon thee of hearing New-teachers, he'l ſoon draw thee to believe lyes and fables. His great deſign is to undermine the Miniſtery, and ſteal peoples hearts from them, if the Wolves but can get the Sheep from the Shepheards they will ſoon devour them. If then you love your ſouls, love your faithful Paſtors, and ſtick to them.

V. Hildersham on John 4. 32. *Lect* 58 *p.* 241.

2. Take heed *how* you hear, as all the ſenſes muſt be guarded, ſo muſt this, ſet a Watch-man on it, and take heed how, ſee to the manner, as well as to the matter of your hearing. *Luke* 8.18. The *ear* is an honourable part, 'tis *ſenſus diſciplinæ*, the ſenſe which conveighs inſtruction into the ſoul. For delight 'tis an excellent ſenſe, therefore the ears are called *the daughters of Muſick.* Eccleſ. 12. 4. By it Faith which is the Grace of graces is conveyed into the ſoul. *Rom.* 10. 17. Faith comes by hearing and not by ſeeing. Labour then for an intelligent, obedient, circumciſed, mortified ears which is a choice mercy. *Matth.* 13. 16, 23. *Rom.* 2. 29.

To this end we muſt hear the Word
1. Preparedly.
2. Attentively.
3. Intentively.
4. Retentively.
5. Underſtandingly.
6. Diſcreetly.
7. Beleevingly.
8. Reverentially.
9. Affectionally with { Love. Deſire.
10. Obedientially. { Joy.

1. There muſt be preparation before we hear, and that not onely habitual, but an actual waſhing of our hearts and hands before we come to Gods Altar. *Pſal.* 26. 9. *Ezra* 7. 10. *Job* 11. 13, 14. *Eccleſ.* 5. 7. *Sancta ſanctis*, theſe holy things call for holy Ones. We muſt firſt take an holy Vomit, and by a ſincere confeſſion of ſin rid our ſtomacks, and purge out of our ſouls thoſe malignant, peccant humors of malice, guil, hypocriſy, filthineſs, and ſuperfluity of naughtineſs, before we can receive the Word with meekneſs ſo as to grow thereby. 1 *Pet.* 2.1,2. *James* 1. 22. *Jacob* purgeth his family before he goes to *Bethel.* Gen. 35.1,2. The huſband-man firſt rids his ground of thoſe buſhes, briars and brambles which ſtand

ſtand in his way and then falls to plowing before he goes to ſowing, and ſo muſt we, firſt rid our hearts of all inordinate cares which like thornes choak the good ſeed of the Word, and then receive it into *honeſt and good hearts*, *Matthew* 13. *Jer.* 4.3. when the people were prepared for the hearing of the *Law*, *Exodus* 19. *Then*, and not till *Then* doth God ſpeak unto them, *Exodus* 20. 1. Our Tranſlation reads it, And, but former Tranſlations render it, Then, and ſo ſaith the *Arabick* Verſion *Deinde*, then, or after that, *viz.* they were prepared. Many come but like *Rachel* they bring their Idolls with them *Geneſis* 31.19. like the *Samaritans* they will ſerve the Lord and their Idolls too, 2 *Kings* 17. 33. Such God diſowns, Ver.34. They ſerve not me ſaith God, he will have all or none at all, and therefore he threatens to ſet himſelf againſt ſuch, *Ezekiel* 14,7,8. there is no ſtanding with comfort or confidence before God in our ſins, *Ezra* 9. *ult.* The prime cauſe of ſo little profiting after ſo long hearing is our unpreparedneſſe for the duety. This hardens the heart *Accidentally* and maketh it more blind. *Iſay* 6. 9,10. The Sun ſoftens waxe, but hardens clay; and if the word be not the ſavour of Life, then contrary to its own Nature meeting with the rebellious hearts of men, it hardeneth them, and becommeth the ſavour of death unto them, 2 *Corinthians*, 2. 16.

2. Hear *Attentively*, give heed to what is delivered. *Acts* 5.16. There is no getting or keeping knowledge without attention, *Proverbs* 5.1,2. Let a Miniſter preach never ſo powerfully if the people ſleep, talk, gaze, or come when half is done, they cannot profit. We ſhould rouſe up our ſelves to attend, as for our lives remembring it is for Eternity. The people that heard our Saviour attended, or (as the word ſignifieth) they * hanged upon him (*Luke* 19.*ult.*) as the young birds doe upon the Bill of the Damme, every one openeth his mouth to ſee which can catch it, and that bird which is not fed, waits till his turn cometh: They hung upon him as Bees on Flowers to ſuck out the Virtue that is in them, ſo *Luke* 4.20.

* Ἐξηρτῶντο, *pendebant ab eo*, (i.) *attentiſſimè ipſius Sermonem audiebant, quaſi ab ipſius ore pendentem.* Beza.

3. *Intentively*, with the higheſt intention of Affection. We muſt hearken diligently and encline our ears to hear, *Iſay* 55. 2, 3. We muſt ſet our hearts on the things we hear, for it is our life, *Deut* 32. 46. *Ezek.* 40. 4. The word muſt not ſwim in our Heads, but ſink down into our eares and Hearts, *Luke* 9. 44. we muſt mark it diligently, and entertain it readily; The Kingdome of Heaven muſt ſuffer violence and we muſt take it by force, *Matthew* 11.12.

4. *Retentively*, We muſt retain the Word, and lock it up in our hearts as a Jewel of the greateſt price. So did *Mary*, *Luke* 2. 51. and ſo muſt we *Deuteronomy* 11.18. *Job* 22.22. *Proverbs* 2.1. *John* 15. 20. an holy remembrance of Gods Word is an excellent preſervative againſt ſin, *Pſalm* 119.11. and a ſingular ſupport to us in our troubles, *Pſalm* 73.17. Hereby we ſhall be the better enabled to practice what we hear, we cannot practice what we forget. The ſciens muſt be grafted into the ſtock before it can grow, the Word muſt be graffed in our heads and hearts before we can bring forth fruit to Chriſt, *James* 1.21. The Devil uſeth all means to ſteal the word out of our hearts, and to make us forget it, *Matthew* 13.19. For he knoweth it is the way to bleſſedneſſe, when men hear the Word and keep it; *Luke* 11. 27,28. We ſhould therefore pray for the Spirit of Grace which may lead us into all Truth, and bring all good things to our remembrance, *John* 14.26. and 16.13. and pray with *David* that God would keep his Truth in the imaginations of the thoughts of our hearts, 1 *Chronicles* 29.18.

2. Love the Word, we doe not eaſily forget the things which we love *Jeremiah* 2. 32. If *Rachel* love her Fathers Idolls, ſhe will lay them up, *Geneſis* 31. 34. Want of Affection breedeth want of memory. If *David* delight in Gods Law, hee will never forget his Word, *Pſalm* 119. 6.

3. Uſe the Meanes, Reade, Heare, Meditate, Conferre, Apply the Word, and write it as *Baruc* did *Jeremies* Sermons, *Jer.*36.

4. The *Iſraelites* muſt make them Fringes that they may not forget the Law, *Numbers* 15. 38. 39. and above all, be ſure to *receive* the Word with all readineſſe of minde, *Acts* 17.11. It is a mercy that we heare the Word, a greater mercy when we can approve of it, but the greateſt mercie is to receive it into our hearts in the Love of it. 1 *Theſſalonians* 2. 13. When we can eate the Word, *Jeremiah* 15. 16. and receive its ſharpeſt reproofes with ſubmiſſion and Thankefulneſſe, 1 *Samuel*, 25. 33. *Pſalm* 141. 5.

5. *Underſtandingly*, We muſt not barely reade, but we muſt ſearch the Scriptures and labour to underſtand what we heare, *Matthew* 15. 10. *John* 5. 39. Praying for the Spirit of Illumination, *Epheſians*, 1. 17. 18.

6. *Diſcreetly*, we muſt Try the Doctrine before we truſt it. Though it be *Paul* that Preach yet the *Bereans* will trie his Doctrine by the Scriptures, *Acts* 17.11. and *Paul* calleth on his hearers to * Judge and conſider what he ſaid, 1 *Corinthians* 10. 15. and 2 *Timothy* 2. 7. 1 *Theſſalonians*, 5.21. and biddeth them *Try the Spirits*, 1 *John* 4. 1. God hath given his People an Anointing to this end, that they may be able to judge and diſcern of things that differ, *Coloſſians* 1. 9,10. We will not take gold, but We will try it firſt, and we will count Money after our own Fathers, and ſhall we take Doctrines onely upon truſt?

Iudicio diſcretionis.

7. *Beleevingly*, we muſt by faith apply it to our ſelves, whether it be for Humiliation or Conſolation, *Job* 5. 27. It muſt be engraffed in our hearts by Faith, *James* 1. 21. This is the way to make it effectual, *Romans* 1.2.16. 1 *Cor.*1. 21. Unbelief bars the heart againſt the Word, and maketh it unprofitable to the hearers, *Heb.*4.2.

8. *Reverentially*, no ſervice pleaſeth God that is not mixt with Reverence and feare, *Pſalm* 2. 1. *Hebrewes* 12. 28. We muſt ſet our ſelves as in Gods preſence, and ſo heare as if God himſelfe ſpake to us, ſo did *Cornelius*, (though a Souldier and a great man) *Acts* 10. 33. So did the *Theſſalonians*, 1 *Theſſ.* 2.13. *They received not the Word as the word of* Paul, *but as the Word of God.* It is God that ſpeaketh to us by the mouth of his Prophets, *Luke* 1. 70. and 10, 16. *Daniel* 9. 10. *Micah* 6. 9. *John* 1. 23. 2 *Corinthians* 5. 20. We are Chriſts Embaſſadours, and the words of an Embaſſador are eſteemed as the words of him who ſendeth him. When our Preaching agrees with the Word 'tis as the Word of God himſelf. This believed would make us come with fear to Sermons, as *Jacob* did, *Gen.*28.16. when he ſaid, *Surely, the Lord is in this place*; then Verſe 17. He was afraid and ſaid, *How dreadfull is this place*? God highly prizeth ſuch hearts as tremble at his Word, *Iſay* 66. 2. He overlooketh the Frame of Heaven and Earth to looke on ſuch; neither doth he looke on them with an eye onely of *Intuition*, as he looketh upon the reſt of the Creatures, but with an eye of ſpecial complacency, approbation and delight. Theſe humble ones he will teach his way. *Pſalm* 25.9. and meek hearers he will ſave, *James* 1.21.

9. *Affectionately*,

9. *Affectionally*, with ſingular love, as the Word of the great God which ſhould be ſweeter to us then honey, and more precious then Gold.

2. With *Joy* ſhould we draw waters out of theſe Wells of ſalvation. We ſhould * fly to Gods Houſe even as the Doves unto their windowes, *Iſay* 60. 8. We ſhould come into his Courts with Joy, and as the terrours of the Law ſhould make us melt and mourn, 2 *Chronicles* 34. 27. *Acts* 2. 27. So the Conſolations of the Goſpel ſhould raiſe us to joy *Luke* 1. 46,47.

* See Maſter *Caſe*, his Morning Lecture, *Page* 1, &c.

3. We ſhould earneſtly *deſire* the Word, 1 *Peter* 2. 2. Appetite and deſire of food is a ſigne of life. Such hungery ones ſhall be filled with good things, *Luke* 1. 53. as Drunkards looke on the Wine to quicken their Appetite, *Proverbs* 23. 31. So ſhould we on the excellencies of the Word to quicken our deſires after it.

10. *Obedientially*, We muſt reſolve to obey whatſoever the Lord by his Miniſter ſhall command us whether it be for Humiliation or Conſolation, *Jeremiah* 42. 5,6. If the Lord will be pleaſed to draw us we muſt reſolve to run after him, *Canticles* 1. 4. If he will Teach us we muſt reſolve to keep his Precepts, *Pſalm* 119. 33,34. *Iſay* 2. 3.

This is the end of our hearing that we may doe Gods Will, *Deuteronomy* 4. 5. and 5. 1. and 11. 32. This prompt Obedience is better then Sacrifice, 1 *Samuel* 15. 22.

1. A wicked man may offer Sacrifice, but no wicked man can obey.

2. The ſacrificer offereth the fleſh of another in ſacrifice, but the Obedient man offereth himſelf. But the wicked are Sermon-proofe, the Hammer of the Word cannot worke upon their Adamantine hearts. There is not a more evident ſigne of one devoted to deſtruction then this. If *Eli's ſonnes* will not hearken to the Voyce of their Father, it is a ſigne the Lord hath a purpoſe to deſtroy them. If *Amaziah* will not hearken to the Prophets Counſel, he ſhall to ruine, 2 *Chronicles* 25. 16. When men have been often reproved, and yet ſtill harden their necks refuſing to obey, they ſhall periſh, they ſhall ſuddenly periſh, and that without remedy * *Proverbs*, 29. 1.

Per victimas aliena caro, per Obedientiam tua propria Voluntas mactatur. Gregor.

It is a dreadfull Text, every word hath its weight.

* See Maſter *Fenner* and Maſter *Hooker* on that Text.

1. Man of reproofes: It is an Hebraiſme and is very Emphaticall in that Language which knoweth no Degrees of compariſon, it caries the force of the ſuperlative Degree, as *Eccleſ.* 7. 1, 2. *Vanitie of Vanities*, (*i.*) Exceeding vain men, of blood (*i.*) moſt cruel, bloody-men. So a man of reproofes (*i.*) A man that hath had many and various reproofes, God hath reproved him by his Miniſters, by Friends, by Foes, by Checks of Conſcience, by Judgements on others, by Judgements on himſelfe, and yet the man is ſo hardened that nothing will worke. Well what of him? why,

Vir redargutionum. Hebr.

Vide Schooles-Guard. *Rule* 12.

1. Though ſuch a man may eſcape for a time, yet the Word will at laſt arreſt him and lay hold on him, *Zach.* 1. 6.

2. He ſhall be deſtroyed, he ſhall not be annihilated that were well for him, but he ſhall be deſtroyed; it is not a deſtruction in reſpect of being, but a deſtruction in reſpect of Joy and Comfort here and hereafter. He doth not ſay he ſhall be lightly chaſtned or a little puniſhed, but he ſhall be deſtroyed.

3. See

3. See the Certainty, *ſhall be* (*i.*) It is decreed in Heaven that he ſhall certainly periſh.

4. See the ſuddenneſſe of it, ſhall ſuddenly be deſtroyed. They looke on Judgements at a diſtance and put the evil day farre away, crying, *Peace, Peace* till judgements come ſuddenly on them as pangs upon a woman in travaile; as we ſee in the old World *Sodom*, and the Jewes and *Pharaoh*.

4. 'Tis *irremediable*, no Prayers and Tears can help him, no power can reſcue him, no Mercy pardon him, no Mediatour intercede for him; there is no remedy, all the world cannot help that man, which after many reproofes, heardeneth his neck. Oh then, Come with Tractable, Teachable Hearts to the Word, and bidd reproofes wellcome, for they are the way of Life, *Proverbs* 6. 23.

Qui frequenter ob vitia increpatur, vel ab homine per verba, vel à Deo per flagella, aut per internas inſpirationes & tamen inſtar tauri indurat cervicem certiſſimè citiſſimeque confringetur.

VERSE 5, 6.

Vers. 5, 6. *But watch thou in all things endure Afflictions, doe the worke of an Evangeliſt, make full proof of thy Miniſterie.*

6. *For I am now ready to be offered, and the time of my departure is at hand.*

IN theſe words the Apoſtle goeth on with the proſecution of his former Exhortation, wherein he * Epitomizeth all that he had ſaid before, and exorteth *Timothy*, to foure Duties.

* *Epilogus eſt qui repetit omnia quæ hâc præcipuè Epiſtolâ diſputavit, eaque nunc infigit animis brevi præceptiunculâ.* Baldwin.

1. The firſt is to watchfulneſs, *But watch thou in all things.* Having in the two precedent Verſes told him of the danger, now he exhorteth him to his duety, where we have,

Firſt the dutie it ſelf, *Watch.*

Secondly, The extent of it, not in ſome things onely, but *in all things*. We are beſet round and muſt therefore keep watch and ward at every turn: *q. d.* ſince falſe Teachers will abound, and people will turn from the Truth to Fables, it becommeth thee O *Timothy*, and ſuch as thou art to act the part of Faithful Shepheards, and diligently to watch over the flock that it ſuffer not by your negligence.

The word νῆφε which we Tranſlate watch, ſignifieth alſo to be ſober, not onely in body, but ſpecially in minde. Though moſt uſually and properly it is taken in Scripture in the former ſenſe. The word implyeth, that Miniſters of all men muſt be ſober and watch, God hath joyned them together, and we may not ſeperate them in our lives (1 *Theſſalonians*, 5.6. 1 *Peter* 5.8.) they are like ſtones in an Arch, the one helpeth to uphold the other; we cannot watch without ſobriety, and we cannot be ſober without watchfulneſs.

2. Conſtancy and courage againſt all oppoſition. 'Tis true, faithfull Miniſters of all men muſt undergoe much labour and ſorrow, many dangers and difficulties; yet muſt they not be daunted or diſcouraged but like valiant ſouldiers of Chriſt we *muſt endure hardſhip*, and undergoe all manner of evils and injuries cheerfully for Chriſt, and fulfill our Miniſtery in deſpight of them all. He that feareth the face and frownes of man, can never diſcharge his Miniſtery faithfully to God.

κακοπάθησον, *ſignificat non tantum affligi, ſed quæſitis injurias perferre, & nullis malis abſterreri quæ comitantur prædicationem Evangelii.* 2. *Significat laborem, labem & periculum ſuperare, mala ſuſtinere, & pro Evangelio obdurare.*

3. Fidelity, he exhorteth him withall faithfulneſſe and diligence to diſcharge the dueties of his Calling. *Do the worke of an Evangeliſt.* (i.) That work which becometh an Evangeliſt, *viz.* To preach the Goſpel purely and ſincerely, not ſhrinking from his Duty for any perſecutions or troubles whatſoever.

Plenâ animi fiducia & Spiritu intrepido partes Officii tui perfice, qui mundi odia nihilum perfimeſcunt, in Eccleſiaſtico Miniſterio non poterunt cum fructu verſari requiritur igitur ὑπομονὴ ac πληροφορία per quam pericula, odia & quævis adverſa contemnantur. Gerhard.

Evangeliſts were Extraordinary Officers (but Temporary) they were Coadjutors and Helpers of the Apoſtles in ſpreading and publiſhing the Goſpel. They for the moſt part attended on them und watered what they planted, *Acts* 8.39, 40. *Epheſians* 4. 11. ſuch a one was *Timothy*, as appeareth, 1 *Corinthians* 4. 17. and 16. 10. and 2. 1. 1. *Philippians* 2. 19. 22. Now *Paul* maketh an honourable mention of *Timothies* office.

Firſt, The better to incourage him in the faithfull diſcharge of his Duety againſt all Oppoſition.

Secondly, That the VVorld might ſee he had Authoritie for what he did.

4. Sincerity. Leaſt any ſhould accuſe thee of negligence, *make full proof of thy Miniſtery*, fulfill and accompliſh it, Let it be fully known. *q. d.* So behave thy ſelf in this Office, that men may be able to charge thee juſtly with nothing, but rather approve of thee in all things; Let the VVorld ſee that thou makeſt it thy own and onely work to winn ſoules by a faithfull diſcharge of every part of thy Miniſtery, both in publick and private, revealing the whole Counſel of God and boldly rebuking all ſorts of ſinners.

τὴν διακονίαν σου πληροφόρησον. *Miniſterium tuum imple* (id eſt.) *plenè perfice Miniſterium tuum, ut perfectè expleas & perfungaris tuo docendi officio, & nihil omittas eorum quæ à bono & fideli Miniſtro jure exiguntur.* à Lapide.

By Miniſtery is not here meant any Civil Office or attendance on the Poor (as the Word importeth in Scripture) but it noteth the Office of Preaching the Goſpel, which is called *The Miniſtery*, *Coloſſians* 4. 17. and the Preachers of it *Miniſters* (1 *Corinthians* 5. 3. *Coloſſians* 1. 7.) by way of Eminency.

Verſe 6.

The Apoſtle giveth a Reaſon for this his ſo ſerious an Exhortation, drawn from the time of his death which he diſcerned to be now at hand, and therefore he Exhorteth *Timothy* to be ſo much the more diligent, that the Church might not ſuffer by his negligence after his departure, *q. d.*

So long as I lived I was a Father, a Counſellor and a quickner of thee both by word and example; thou haſt hitherto had my help, but now thou muſt ſhift for thy ſelfe, and ſwimme without one to hold thee up; for the time of my Martyrdome is now at hand.

Hence briefly *Obſerve. That we muſt not onely be good whileſt we have good company, as King* Joaſh *was when de had good* Jehojada *the Prieſt to quicken him*, 2 *Kings* 12.2. *but when good men leave us, yet muſt we not leave our goodneſſe*, *Galathians* 4.18. *Philippians* 2.12. A man that is truely good is alwayes good, in all places, times and companies, he is ſtill the ſame.

In this verſe we have *Pauls* intimation of his death.

Verſe 7.

We have a briefe Narration of his life.

Verſe 8.

Verſe 8. VVe have his hope and expectation after this life.

1. By a Spiritual inſtinct he ſaw that his departure was at hand, and his Martyrdome near; He was now in his laſt bonds, and he ſaw the cruell actings in *Nero*'s Court againſt him, and therefore he concludes he had not long to live.

2. The Terms and Titles by which the Apoſtle ſetteth forth his death unto us, are worth the obſerving.

1. He calleth it an offering. *I am now ready to be offered* up as a ſweet ſacrifice to God in my Martyrdome for his Name. 'Tis uſual in Scripture to put that in the Preſent Tenſe as done, which yet was not done till afterward. Thus Chriſts body is ſaid to be broken, and his blood powred out, *Matthew* 26. 28. (1.) This was ſhortly after to be done on the Croſſe: So *Matthew* 26. 45. *John* 20. 15. and 14. 3. The Word in the Original is very Pathetical and Emphaticall, it ſignifieth a *Drink-offering*, he was now ready to be offered up as a *Drink-offering* on Gods Altar; he chuſeth this word rather then that of Sacrifice.

Paul having ſpread the Goſpel farre and neare, at laſt came to *Rome*, and there was beheaded in the thirty ſeaventh year of our Lord, and the laſt of *Nero*'s Raigne. *Vide Euſeb. l.* 2. *c.* 25.

Σπένδομαι, *pro libamento offero percutio fœdus.*

Libamen *non ex parte, ſed totum & in ſolidum offertur Deo.* Chryſoſt. in locum.

1. becauſe the *Drink-offering* (ſaith *Chryſoſtome*) was offered up whole, but ſo was not the Sacrifice, for part of it was given to the Prieſts.

2. This conſiſting of Wine and Oyle which was powred out when a *meat-offering* was made was moſt fit to ſet forth the death by which he ſhould die, *viz.* by ſhedding his blood for Chriſt, which he cheerfully powred out as a *Drink-offering* to God in ſealing of his Truth. This is the moſt genuine ſenſe of the Word, it ſignifieth a *Libation* or *Drink-offering* of which we have frequent mention in the Law, (which the *Septuagint*, render by the word in the Text) when they powred out Wine, Water, Oyle or the like in Sacrifice to God, this they called a *Powred-out-offering*, or an effuſion, becauſe it was onely of moiſt things. Thus *Geneſis* 14. *Exodus* 30. 9. *Leviticus* 23. 13. *Numbers* 6. 15, and 15. 5. 12. and 28. 7. *Deuteronomy* 32. 33. 2 *Samuel* 23. 16, 17. 2 *Kings* 16. 13. *Jeremiah* 32. 29. and 44. 17. 25. So that by this alluſion he ſeemeth to Intimate the manner of his death, which was not by being offered as an *Holocauſt* or *Burnt-offering* by fire (as the Martyrs were) but by a death wherein his blood was ſhed and powred out: *viz.* by beheading.

In uſu erant ſub Veteri Lege præter ſacrificia ex animalibus, oblationes, partim ex aridis qua Hebraïs Mincha; partim liquidis, Vino præſertim qua à Græcis σπονδαὶ dicebantur, à Latinis Libamina. Tactica. S. l. 3. c. 3. Sect. 15.

Liber (l.) *mallor* (Meton. *adjuncti Metaphoricâ*) *nam Sacrificiis* Libamina *adjungebantur.*

He doth not ſay, I ſhall now be ſlain as ſome vile, guilty perſon, but I ſhall now be offered up in Martyrdome, as a ſweet-ſmelling ſacrifice to God.

3. He uſeth this Metaphorical word to intimate his Confirmation of the Truth he had preached. As the aſperſion of blood Blood or Wine was uſed in ſacrifices for the Confirmation of Covanants; or as Covenants were confirmed by effuſion of VVine, which the parties contracting had firſt taſted of: ſo his death was not onely an oblation or Sacrifice, but a *Libamentum*, *a Drinke-offering* powred out for Comformation of the Goſpel which he had preached.

The Apoſtle expreſſeth this more clearly, *Phil.* 2.17. *Yea, if I be offered upon the Sacrifice and ſervice of your faith I joy with you all. q. d.* I have not onely laboured amongſt you, but if I may die for the confirmation of your Faith, and be powred out as a drink-offering for the ſealing of the Doctrine which I have taught you it ſhall be that whereof I ſhall rejoyce together with you. Let *Nero* kill me becauſe I converted you and others to the Faith, it ſhall not trouble me, but I will freely give my ſelf in ſacrifice for you, that you may be an Oblation to God, and my Blood the Drink-offering; that ſo I may offer up an intire Sacrifice to God. Briefly, the Levitical Sacrifice conſiſted of two parts.

Sacrificium erat quaſi convivium Dei in quo victima erat inſtar cibi, Libamen *inſtar potus Dei. V.* Ravenal. *in Verbo* Libamen.

1. There was the *Victima*, the Sacrifice it ſelf, *viz.* a Bullock, a Ram, or the like.

2. There was the *Libamen*, the *Drink-offering* of Wine, Oyle or the like; now the *Philippians* faith was the ſacrifice which was ſeaſoned with *Pauls* blood as a *Drink-offering*.

2. He ſetteth forth his death unto us by the term of *A departure or diſſolution*. Tis not a deſtruction, but a reſolution or looſing of the ſoul from the bonds of the body. Death is a taking aſunder the parts of which we are compoſed, 'tis a freeing the ſoul from this houſe of Clay. The ſame word is uſed, *Philippians* 1. 23. *I deſire to be diſſolved. q. d.* I deſire to be diſcharged and releaſed out of the Priſon of the body, that I may be preſently with Chriſt in Heaven: Or as the word will bear, I deſire to depart this life and to diſlodge, as thoſe that quit their Innes to further their travel homeward; or ſuch as goe to Sea, and ſet ſail for another Countrey, who weigh Anchor and are gone. So ſaith the Apoſtle. I am here as an exile, and like as a ſtranger, I deſire to be freed from this baniſhment, and to ſet ſail for Heaven. Thus the Word is often uſed for a departing, *Luke* 8. 38. and going home, *Luke* 9. 31. and 12.36, *Matthew* 14. 23.

Τῆς ἐμῆς ἀναλύσεως. *dimiſſionis meæ.* Beza. *Reſolutionis meæ Vulg. Migrationis & reditus mei.* Sculter.

Mori eſt reſolvi; mors enim nihil aliud eſt quàm ἀνάλυσις & reſolutio quædam.

Cupio ἀναλῦσαι, diſſolvi, quod eſt vocis media, unde non tam activè quam paſſivè ſumi poteſt & ſignificat non ſolùm diſſolvi, ſed etiam diſſolvere vel ſolvere ut naute aporta. Sculc.

Ἀναλύειν *propriè ſignificat domum redire.* Sculter. exercit. l. 1. c. 62.

Obſervations,

Obſervation, 1.

1. *But watch thou*] The Apoſtaſie and looſeneſſe of the times we live in muſt make us the more watchful. Their falls muſt be our fears; their Levity muſt quicken us to Conſtancy, and their negligence muſt quicken our diligence in keeping the Watch of the Lord. Like Salmons we muſt ſwimme againſt the ſtreame of corrupt times, and keep our ſelves pure not onely from the groſſe *Blottes*, but even from the *Spottes* of the Age wee live in. Good men in evill dayes are compelled to be * Singular in many things, as *Lot* in *Sodome*, and *Job* in the Land

Vide Maſter Burroughs Gracious Spi. *Cap.* 7.

Land of *Uz*, but they never affect singularity, affectation of singularity argues pride.

Observation 2. *Good men desire the Churches good after their departure.* *Paul* is dying, yet he commands *Timothy* to improve his talents for the Churches good when himself was dead. *Moses* before he dies prayes the Lord to set up a fit Ruler in steed, *Numbers* 27. 16, 17. *Elisha* wept for the mischief that *Hazael* would doe to Gods people when he was gone. So did *Isai*, (22. 4,5.) when he saw a day of trouble coming on the Church (though himself lived not to see it) yet he wept bitterly. *David* set his son upon his Throne before he died and gave him a strict charge to maintain the truth. *Peter* (2. 1, 15.) endeavoured to keep the truths he had taught in remembrance after his death. Christ prayes for the welfare of the Church after his departure. *John* 17. Wicked men care not what becomes of the world, when they are dead and gone let heaven and earth come together, and all be in confusion, they care not. But good men have publick spirits.

Observation 3. *As all persons so Ministers especially must watch.* The Devil hath a special spight at them, he commands his agents as the King of *Aram* did his followers to *fight neither with small nor great, but against the King of Israel*; so he bends all his strength against the Ministers of Israel. What *Luther* said of Magistrates, is most true of faithful Ministers. They are the common Buts which the Devil and his Factors shoot at. We are watch-men by office, and so are bound to the duty by a double tye. 1. As Christians. *Mark* 13. *ult.* What I say unto one I say unto *all*, watch. Christs Disciples must not be secure. *Luke* 21.34. The better the man the more watchful must be be. The Pyrat sets on the laden Ship, and the Thief upon the wealthiest Traveller. But we must watch as Pastors too, we must stand upon our watch-tower to descry dangers, and discover Wolves that would destroy the Flock.

Qui regit, signum est in quod Satan omnia jacula dirigit. Luther.

2. We must watch at *all times*, 1. In prosperity, as Pigeons when they fare best, fear most. Then we are most apt to forget God. Hence *Job* (3. 25.) in his highest prosperity foresaw a storm and prepared for it. Christ would have his to watch and pray *alwayes*. Luke 21. 36. 2. Watch in adversity, the Devil is busie then in laying snares, as the Fowler doth for Birds in frosty weather. When we be in tentations, then watch and pray that you be not overcome by them. *Matth.* 26.41.

V. Tallica Cl. 3. c. 2. sect. 5. p. 283.

3. In all *places*, in publick and private, at home and abroad; the world is full of snares. Art solitary? yet watch, for then Christ was tempted. *Matth.* 4. 1. Goest thou to Markets, fairs and publick meetings? thou art encompast with dangers. *Ibi latet, imò patet, anguis in herba.*

Quoties inter homines fui, minor homo redii.

4. Watch *in all things*, so runs the Text. Watch unto *prayer*, take the fittest opportunity for that duty. *Ephes.* 6. 18. 1 *Pet.* 4. 7. 2. Watch in prayer, against destructions, sleep, &c. *Colos.* 4. 2. So watch unto *hearing*, take all opportunities to hear, *James* 1. 19. Wait on wisedoms posts. *Pro.* 8. 34. 2. Watch in hearing, take heed how ye hear. *Luke* 8. 18.

5. Watch *against all sins*. We carry about us a proness to all sin. Even the best men have the root of the basest sins in their bosoms, as we see in *Lot*, *Noah*, *David*, *Solomon*. How foully did they fall when they

Vigilata prava quæque sensi-mus in Davide, nec fortitudo Samsonis, nec sapientia est Salomone vos esse cognoscitis. August.

did but a little neglect the watch of the Lord? especially we must watch, 1. Against the sins of *our natures* and constitutions. *Psal.*18.23.

2. Against the sins of our particular *callings*. There are several sins which accompany several callings. Ministers are prone to idleness and flattery, Magistrates to covetousness and bribery, Tradesman to consenage and forgery, *&c.*

Watch against the sins of the *Nation which thou livest in*. The sins of our age are Atheism, Formality, Hypocrisie, Pride and Impenitency.

6. Watch over all thy senses, stop thine *ears*, make a covenant with thine *eyes*. Job 31. 1. Set a watch before thy *mouth*. The whole soul is out of order, and therefore we must set a Guard upon all its faculties, especially upon the *understanding* which is the *primum mobile*, and sets all the rest on work. Warring and watching go together. Our war is perpetual and so must our watch be. *Job.* 14. 14. We are beset round with many dangerous enemies, which calls for sobriety and watchfulness. 1 *Pet.*5.8. 1. The *Devil* is a dreadful enemy if we consider his power, malices, subtilety and sedulity. If one of these make an enemyterrible, how terrible must that enemy be in whom all these four meet? if an enemy be malicious, if yet he want power, or if he have power and malice, yet if he want pollicy, or if he have malice, power and policy, yet if he be lazy and careless there is the less danger. But where malice is accompanied with power, and that seconded with craft, and all heightned with diligence, it concerns men to watch against such an adversary. The *World* also hath many dangerous tentations; and above all, we our selves are the soreſt enemies to our selves. *Saul*, *Goliah* and *Absalom*; now of the three *Absalom* was the worst, because a child and so a bosom enemy. This inbred enemy which lies in our own bosoms is that which doth us all the mischief. God who hath made our hearts, and knows them better then we our selves hath told us. *Jerem.*17. 9. That the heart of man is deceitful. 2. Deceitful above all things. 3. Wicked. 4. Desperately wicked. 5. Yet, so desperately wicked that none can thoroughly know how wicked it is. A sad clymax and gradation. By which we see that the heart is the most deceitful and the most deceiveable both actively and passively of any thing in the world. This should make us keep a very strict watch over it. *Prov.*4.23.

[For watching see M. *Ambrose* his Media, p. 38. *Fenner* Folio in Fine, p. 32. M. *Scortretch* an excellent Tract. on watching. M. *Obad. Sedgwick* on 1 *Cor.* 16. 13. M. *Rous* Art of Happiness, cap.5. folio. p. 55.

Observation 4. *Ministers especially must be hardy men*. They must not be dainty, delicate, soft, effeminate ones which can endure no labour, taunts, or trials; but they must be hardy, hardned, seasoned, solid pieces which will not warp or wind what ever the seasons be. This the Apostle enjoyned *Timothy* more then once. 2 *Tim.* 1. 8. and 2. 3. And brands those temporizers for their cowardice, in that for fear of persecution they preached circumcision. *Gal.*6.12. We are called * Soldiers, Shepherds, Watch-men, Husband-men, all which must endure Summers-heat, and * Winters frost. We have to do with wicked men who have brows of brass, and we had need of brows of brass to oppose them, *Jer.*1.17,18. we have to do with briars, and thorns, he that toucheth them had need to be fenced with iron, staves and spears. 2 *Sam.*23.7.

* *Militi multa agenda, patienda plura; solis & laboris sit patiens.*

* *Quis nisi vel miles vel amans & frigora nollit, Et denso mixtas preferet imbre nives.* Ovid.

1. We

1. We muſt endure hardſhip in our *preparatory ſtudies*, we muſt give up our ſelves to reading, ſtudy and prayer, theſe require the whole man, and therefore we are commanded to abide in theſe. 1 *Tim.* 4. 15. to give up our ſelves unto them. *Acts* 6. 4. and to attend on our miniſtery. *Rom.* 12. 7. Thus *Ezra* (7. 10.) prepared himſelf before he preacht.

προπαρασκευὴν perdurare, (1.) vehementer & aſſidue incumbere alicui rei alicui difficili & laboriosæ.

2. He muſt endure hardſhip in the *actual performance* of his duty. He muſt do this work of the Lord diligently, preaching in ſeaſon and out of ſeaſon. In the morning he muſt ſow his ſeed, and at evening he muſt not hold his hand, for he knows not which ſhall proſper. The Prophets roſe early to preach the Word. *Jer.* 7. 25. Chriſt himſelf was a frequent Preacher. *Luke* 4. 16. How induſtrious was *Paul*, how many Cities and Regions did he win to Chriſt? *Rom.* 15. 19.

Honor Miniſterii eſt in opere, dignitas in diligentia, corona in contemptu.

3. Moſt properly and genuinely this hardſhip in the Text conſiſts in a patient undergoing of thoſe injuries and oppoſitions which we muſt expect from an ungrateful world. 1. We muſt expect *hard words*. To do well and hear ill is the proper lot of all faithful Miniſters; This we ſee in Chriſt who did all things well, and yet he was called Beelzebub, Mad-man, Riotous, &c. *Paul* was called a peſtilent fellow, *Cyprian* was called *Copri-an*, and *Athanaſius Satanaſius*.

2. Expect *hard dealings*. Bonds and impriſonment are oft times the portions of thoſe who have ſet the world at liberty from ſin and Satan, as we ſee in *Moſes*, *Samuel*, *Paul* and Chriſt himſelf. We muſt look to be defrauded of our temporals and robbed of our dues; yea, the more we love, many times the leſs are we loved, (2 *Cor.* 12. 15.) as *B. Hooper* foretold, that *where he had taken moſt pains, there ſhould he be burnt to aſhes*. We batter the Devils Kingdom about his ears, no wonder then if he raiſe batteries againſt us. We have a door of doing good opened to us, and therefore muſt expect many adverſaries. 1 *Cor.* 16. 9.

4. The Lord himſelf ſometimes is pleaſed to exerciſe us, and to inure us to hardſhip, that we may be the fitter for his ſervice. *Iſai.* 6. 5, 6. *Luther* complains of many tentations, and that he had *Horribilia de Deo, Terribilia de Fide*.

We muſt therefore arm, and inure our ſelves to hardſhip betimes. Of all men idleneſs and effeminacy becomes not Gods Embaſſadors. Yet how many live careleſs that have cure of ſouls: *Vivunt ſine cura cum veniunt ad animarum curam*. But let us like good Souldiers of Chriſt endure hardſhip

1. Patiently.
2. Couragiouſly.
3. Conſtantly.

1. *Patiently*, without this we ſhall tire in our race, and never do the Will of God. *Heb.* 10. 36. This is one ſpecial qualification of a Miniſter. 1 *Tim.* 3. 3. and 2. 2, 24, 25.

2. *Couragiouſly*, magnanimity becomes Souldiers. We are Captains, and if we be faint-hearted or deſpondent we ſhall prejudice Chriſts cauſe and diſhearten others: When the Shepherd flies the Sheep will ſcatter. Every * Coward (eſpecially in ſuch a cauſe as this) is a Murderer. We muſt harden our faces like a flint againſt all the oppoſitions of men (as Chriſt

τὸν δειλὸν φονέα. *Ariſto.*

Chriſt (*Iſai.* 50. 7.) remembring we have a Maſter that will bear us out. *Vide* 2 Tim. 2. 18, 19. This made *Paul* indifferent whether he lived or died, that Chriſt might be glorified, and *Luther* to contemn both the fury and favour of the Pope.

3. Conſider (3) not like French-men which begin their Wars like Thunder, but end like Smoak. Better we had never lifted our ſelves in Chriſts ſervice then to forſake our Colours, and leave our plow in the open Field. Too many like *Nebuchadnezar*'s Image are gold at firſt, ſilver in the middle, and iron at laſt.

To incourage us, let us conſider, 1. The great recompence of Reward, *Dan.* 12. 3. 1 *Pet.* 5. 4. *Paul* caſt up his accounts, and found that the ſufferings of this preſent life are not worthy to be compared to the glory which ſhall be revealed. *Rom.* 8. 18.

2. Conſider what you fight for, 'tis not for ſilver or gold, but for the ſouls of men, one of which is of more worth then all the world. S. *James* makes it a great honour to have a hand in ſuch a work, and therefore he puts an Emphaſis upon it. *Jam.* 5. 20. He ſhall *ſave a ſoul* from death.

3. Love Chriſt, this makes hard things eaſie, it can endure all things, and overcome all difficulties. This will conſtrain us to do our duty. 2 *Cor.* 5. 14.

Operis Miniſtri. 1 Cor. 4. 1. *ab ἐρέτης & ἐρέσσω remex quia remum in navi agit.* *V. Atterſol on Philemon* 2 p. 33, &c.

Obſervation 5. *The Miniſtery is a work*, 1 *Tim.* 3. 1. Hence they are compared to * Rowers which take pains at their oares, to *Labourers* and that in Harveſt, to *Fiſher-men* & that in the tempeſtuous Sea of this World, and to *Stars* which are in perpetual motion. * 'Tis no eaſie calling (as ſome Sectaries imagine) if rightly followed. The ſweat of the brow is nothing to that of the brain: beſides the dangers we are liable to for our works ſake. This made *Luther affirm, that a Miniſter labours more in a day many times then a Husband-man doth in a moneth; and that if 'twere lawful for him to leave his calling, he would with more eaſe and pleaſure dig for his living, or do any other hard labour rather then undergo a Paſtoral charge.* [See more on V. 2. Obſ. 4.]

τὸν διακονίαν Miniſterium Evangelii quo nihil ſublimius, nihil utilius, nihil itaque majore fide & diligentiâ tractandum. Davenantius.

Obſervation 6. *Do the work or ſervice of an Evangeliſt.* Obſerve. *Miniſters are Servants, and their Office is Service.* They are not Lords to tyrannize over the Faith of Gods people, but Servants to Chriſt and his Church. *Rom.* 1. 1. 2 *Cor.* 6. 4. Neither is this any diſparagment, for Chriſt himſelf took upon him the Title of a Miniſter. *Rom.* 15. 8. As the Magiſtrate is the Miniſter of God to ſee to the Civil Affairs of the State and to defend the Church; ſo the Paſtors of the Church are the Miniſters of God to ſee to the ſouls of men.

Obſervation 7. Of an Evangeliſt.] 7. Obſerve *Miniſters muſt preach the Goſpel.* We muſt publiſh the glad tidings of a Saviour, (what in us lieth to all the world) this is to do the work of an Evangeliſt, *viz.* ſoundly and ſincerely to publiſh the Goſpel. True, Miniſters muſt preach the Law, but then it muſt be preparatory to the Goſpel, to convince them of their ſin and miſery, and ſo fit them for mercy; and after their converſion as a Rule for direction, *&c.* This work is ſo that Chriſt tells us it was the primary end of his coming into the world, *viz.* to preach the glad tidings of the Goſpel. *Iſai.* 61. 2, 3. *Luke* 4. 18. 'Tis true, the four Apoſtles which wrote the Goſpel, are properly or rather appropriately called Evange-

liſts

liſts; but in a large ſenſe he's an Evangeliſt that teacheth the Goſpel.

Obſervation 8. *Timothy* was no *Dioceſan* Biſhop. He was an Evangeliſt, and ſo not fixt as Biſhops were to any particular Congregation, City or Dioceſs; but he was to go up and down *pro re natâ* as occaſion required, and to preach the Goſpel as other Evangeliſts did. See Mr. *Pryn's* Treat. *Timothy* and *Titus* in Biſhops.

Objection, In the Poſt-ſcript 'tis ſaid that *Timothy* was Biſhop of *Epheſus*.

Anſwer These Poſt-ſcripts are no part of Canonical Scripture, but were added by the Scribes who wrot out the Epiſtles.

2. It contradicts the Text which expreſly calls him an Evangeliſt which was a diſtinct Officer from a Paſtor or Biſhop. *Epheſ.* 4. 11.

3. It may help to take up the Cavel of Sectaries, who would have us live as *Timothy* and others did without Tythes or fit Maintenance; when the caſe is not the ſame. For 1. They were not tyed to any particular charge as we are. 2. The Magiſtrate was an Heathen and an Enemy. 3. They had all things common, and they ſold all and brought the money to the Apoſtles. 4. The Apoſtles had their learning by inſpiration, and they could work miracles and ſo could not want maintenance.

Obſervation 9. *Make full proof of thy Miniſtry.* Obſerve, Miniſters muſt fully and faithfully diſcharge all the duties of their callings. They muſt ſo behave themſelves in their office, that they may be charged juſtly with nothing. Thus *Barnabas* and *Saul* fulfilled their Miniſtry, *Acts* 12. *ult.* and 14. 26. ſo did *Paul* 2 *Cor.* 4. 1, 2. *Archippus* (*Coloſ.* 4. 17.) muſt not do his duty to halves, but he muſt perform it in every reſpect, as it ought to be done, and accompliſh all the parts of his Miniſtry, ſtrengthning the weak, comforting the afflicted, raiſing the lapſed, reproving the wicked, convincing the erronious, and confirming the ſtrong; adorning our pure doctrine with a pure converſation. This is to fulfil our Miniſtry.

Omnia ea facere quæ incumbunt Miniſtro, & quæ conducunt ad hominum ſalutem & regnum Chriſti promovendum. Davenant.

Verſe 6.

OBSERVATIONS.

1. When God takes away faithful and laborious Miniſters, thoſe that ſurvive them muſt ſtand up in their ſtead, ſupply their loſs, and be ſo much the more active, careful and vigilant in the diſcharge of their office. When *Paul* dyes then *Timothy* muſt double his diligence. If *Eliab* be taken away, *Eliſha* muſt pray for a double portion of his ſpirit to carry on the work. *Eleazer* ſucceeds *Aaron*; *Haggai* and *Zachary* ſupply the loſs of *Daniel*, and Chriſt ariſeth in *John* Baptiſts ſtead.

Obſervation 2.

2. The godly by a ſpiritual inſtinct and ſagacity foreſee their ends; ſo did *Jacob*, *Gen.* 48. 21. and *Joſhua* (23. 14.) and Chriſt, *John* 17. 2.

and *Peter* 2. 14. They alwayes watch and wait for their Maſters coming. Their acts, diſeaſes and diſquietments which they meet withall from the world are as ſo many petty deaths unto them. A man that dwells in an old crazy houſe where the walls fall down, the foundation ſinks, the pillars bend, and the whole building craks, concludes ſuch a houſe cannot long ſtand. As for the wicked they are inſenſible and ſecure, and though gray hairs (which are ſignes of old age and death approaching) be here and there upon them yet they know it not. *Hoſ.* 7. 9.

Obſervation 3.

3. *Death is not dreadful to good men.* The Apoſtle ſpeaks of it here not by way of Lamentation, but of Exultation and in an holy triumph tells us that he had fought a good fight, and finiſht his courſe, and now the time of his departure was at hand when he ſhould receive a crown of glory. Death to him was but a departing from one room to another, from a lower room to an higher, from earth to Heaven, from troubles to reſt, from mortality to immortality. They are long ſince dead to the world and ſo can part with it more eaſily. *Paul* died daily, he was ſending more and more of his heart out of the world ſo that by that time he came to dye, he was fully weaned from the world and deſirous to be gone. *Phil.* 1. 23. When *Moſes* had finiſht his courſe, God bids him go up and dye, that's all. *Deut.* 32. 49,50. Death, which to wicked men is the King of terrours and makes them fear and tremble, *Job* 18. 14. That to a good man is the King of comforts, and like the Valley of *Achor* a door of hope. In an holy ſecurity at death and deſtruction they can laugh, *Job* 5. 21,22. The wicked look on death as a dreadful, diſmal thing; but Gods people looking on it through the Spectacles of the Goſpel, ſee it to be a conquered enemy, having its ſting taken out, *Hoſ.* 13. 15. ſo that what *Agag* ſaid vainly and vauntingly, a Chriſtian may ſpeak truly and ſeriouſly. *The bitterneſs of death is paſt*, 1 Sam. 15. 32. As Chriſt ſaid of *Lazarus*, this ſickneſs is not to death but unto life; ſo may we now ſay, this death is not unto death but unto life. So that now the Saints can embrace it, go forth to meet it and bid it welcome. They know 'tis but winking, and they are preſently in Heaven. This made the Martyrs go as cheerfully to their Stakes as others do to a Feaſt or Marriage; when *Baſils* enemies threatned to kill him if he would not turn, he boldly anſwered, *Oh that I might dye for the truth!* *Hilarion* chides himſelf for his backwardneſs, why doſt thou fear Oh my Soul to dye? thou haſt ſerved thy God theſe ſeventy years and art thou now afraid to dye? *Egredere anima, egredere.* Even * *Seneca* makes it the property of a wiſe man to deſire death. We muſt not judge of death, or of any other thing (as Sin, Riches, Afflictions, &c.) as the world judgeth of them, but as Scripture ſpeaks. Now the Spirit of God in Scripture cloaths death with very lovely and pleaſing expreſſions.

Death is *exitus non obitus*, a departing of Soul and body for a time that they may meet more gloriouſly. *Philip.* 3. 21.

It may be ſaid of all the godly in ſome ſence as 'tis ſaid of Moſes (*Deut.* 34. 5.) he died *ſecundum os Domini*, God did by him as a fond Nurſe by her Babe, kiſſed him and laid him down to ſleep.

Sapientis animus totus in mortem prominet, hoc vult, hoc meditatur, hac ſemper cupidine fertur. Seneca ad Marcium. c. 23.

See more in Mr. *Robert Bolton's* four laſt things, pag. 62, &c.

See ten Conſolations againſt death, in *Gerhards Loci Comman.* Tom. 8. p. 336. *edit. noviſſima.*

1. It calls it *a going to our Fathers.* Gen. 15. 15. *A going to the Spirits of juſt men made perfect.* Heb. 12. 23. *A going to God, to Chriſt and to the bleſſed Angels,* Phil. 1. 23.

2. It's

2. It is called an *Exaltation* or lifting up *John* 3.14.

3. A ſowing which will riſe in glory, 1 *Cor.* 15. 43.

4. An undreſſing and uncloathing of our ſelves, a putting off our rags that we may put on immortal Robes, 2 *Cor.* 5.2. 2 *Peter* 1. 14.

5. A going to ſleep, when men are wearied with labour they deſire their beds. The grave is a bed of reſt, *Iſay* 57.2. *Job* 3. 13. *Dan.* 12. 2. *Rev.*14. 13. and death is but a long ſleep till the Reſurrection, *John* 11. 11. *Acts* 13.36.

Let Atheiſts and Epicurean worldlings who have their portion onely in this life, fear death, becauſe it puts an end to all their pleaſures and hopes *Job* 11. *ult.* Hence *Lewis* the Eleventh King of *France*, a bloody perſecutor, commanded his ſervants in the time of his ſickneſs that they ſhould never once name that bitter word death in his eares. But Chriſt hath died to free his people from this ſlaviſh fear of death, *Heb.* 2. 15. by his death he hath ſweetned our death unto us, and changed the nature of it, and hath made that which was ſometimes a curſe, now to be a bleſſing, of a foe he hath made it a friend, of a poyſon a medicine, and of a puniſhment an advancement. He lay in the grave to ſweeten and ſeaſon our graves for us, ſo that now our fleſh may reſt in hope, *Pſal.* 16. 9. *Proverbs* 14. 32. See Maſter *Strong* 31. Ser. Pa. 12, &c.

Obſervation. 4.

4. *The ſoul of man is immortal.* Death is not an Annihilation, but a Migration of the ſoul from the body for a time. As ſoon as ever the ſoul departeth from the body it is preſently in bliſſe,* they are not onely bleſt at the day of judgement, but alſo in the intermiſſion. The ſoul doth not ſleep or periſh, but the ſouls of the Saints go to a better place, and to better company, *viz.* to Chriſt and to the ſpirits of juſt men made perfect. *Joſiah was gathred to his father in peace,* (1.) to the ſpirits of his fathers who enjoyed peace; for in reſpect of his Body he was ſlain in battle. The ſoul never dieth but ſubſiſteth ſtill, even when it goeth out of the body it returneth to God that gave it, *Eccleſ.*12. 7. Hence *Paul* deſires to be diſſolved, why ſo? that he might be with Chriſt, *Philippians* 1. 23. and deſires to be looſed from the body, that he might be preſent with the Lord, 2 *Cor.*5.8. Chriſt telleth the thief on the Croſſe, *this day ſhalt thou be with me in Paradice*, *Luke* 23.43. *Steven* when ſtoned, cries, *Lord Jeſus receive my ſpirit*, *Acts* 7. 59. Chriſt hath prepared immortal manſions for it, *John* 14.2. and what ſhould mortal ſouls do in immortal dwellings, and why is the Devil ſo ſerviceable, why doth he make Covenants and Compacts with wicked men for their ſouls; yea, and why doth he offer the world in exchange for a ſoul, if it be but a mortal periſhing thing? To what end are all thoſe promiſes of Eternal life which are made to thoſe that deny themſelves if in this life onely they had hope? Then all the *Threatnings* of Eternal death, and all thoſe ſorrowes which the Scripture affirmeth ſhall light on the wicked, would be falſe; for here they have mirth eaſe and pleaſure, and if they had no puniſhment hereafter where were the Truth of Gods threatnings and where his Juſtice? The Scripture is clear that the pleaſures of good men and the pains of bad men are eternall; then it muſt needs follow that the ſouls of men which are the Subjects of theſe pains, and pleaſures cannot be mortal.

* ἀπ' ἄρτι, *ab inſtanti.*

The Heathen had ſome glimpſe of this. *Parte tamen meliore mei ſuper alia perennis Aſtra ferar.* Ovid. Met. l. 15. *in fine.*

But here our Mortaliſts Object.

1. Objection.

If the ſoul of man be ex Traduce (as ſome affirme) then it is mortall for *Omne generabile eſt corruptibile.*

Anſwer, The ſoul cometh not *ex Traduce* by Propagation from our Parents, as the ſouls of Beaſts which come *è potentia materiæ*: but the ſoul is created and infuſed by God, and not propagated as appeareth, *Gen.*2,7. *Eccleſ.*12.7. *Zach.* 12. 1.

[See Doctor *Reynolds* on the Paſſions, cap.32.p.392. *Piſcator* his Annot. on *Gen.*2.7. *Baronius de Origine animæ Exercit.* 2. art. 3.

2. Objection.

The dead are ſaid to ſleep, and to periſh Pſalm 6. 5. and 104. 29. Hay 38.18.and 57.1. Job 14.7. 10.

Anſwer, This is ſpoken in reſpect of their bodies, not of their ſouls. The dead do not praiſe thee (ſaith *David*) *viz.* not in the land of the living on earth, but in Heaven they ſing *Hallelujah*, *Rev.* 5. 9.

A tree when it is cut down may ſprout again (ſaith *Job*) *but man dieth and giveth up the Ghoſt and where is he?* This will not help the ſleepy Sadducees of our times, for tho *Phyſically*, and by the courſe of Nature man cannot revive again; yet *Hyperphyſically* and by a ſupernatural Almighty power he ſhall ariſe. So that Where is? is to be reſtrained to where is he in the world? look for him in City or Countrey, at home or abroad, he's not to be found. Man gives up the Ghoſt, and where is he with all his riches, honours, plots and purpoſes?

3. Objection.

Eccleſ. 3. 19. 20, 21. *As the beaſt dieth ſo dieth man, they have all one breath.*

Anſwer, 1. *Solomon* here as oft elſewhere in this Booke doth bring in the Atheiſt deriding the immortality of the ſoul, he ſpeaketh the opinion of other men and not his own. *Solomons* own judgement you may ſee, *Eccleſ.* 12. 7.

2. Take it in the Letter, and then *Solomon* ſpeaketh not of the ſoul of man, but of animal and vital breath which is common to both; he ſpeaketh of mans mere natural condition; elſe in reſpect of mans future condition his body ſhall riſe again and come to judgement. So that here is no compariſon between the ſoul of man and that of beaſts, but between the death of the one and of the other *q.d.* both are liable to death, pains and diſeaſes.

4. Objection.

Matth. 8.22. and 10.28. Epheſ.2.1. *The ſoul is ſaid to die.*

Anſwer, The ſoul is not ſaid to die in reſpect of *Exiſtence* and being; but *relatively* in reſpect of Gods grace and favour. 'Tis a ſeparation of the ſoul from God, who is the fountain of life, and is a living death, and a ceaſing, *not to be*, but *to be happy*.

5. Objection.

1 Tim. 1.17. and 6.16. *God onely is ſaid to have immortality, How then are mens ſouls immortal?*

Anſwer, The anſwer is eaſie. Immortality is twofold.

1. Eſſential, Abſolute, Natural, and Independant, and ſo God *onely* is immortal; *à parte antè* from all Eternity, he's the onely Author and continuer of it.

2. De-

2. Derivative, and by Donation communicated to man, and ſo our ſouls are immortal, and our bodies though ſubject to corruption, yet by Divine Ordination ſhall be immortal after the Reſurrection.

Wo then to thoſe Atheiſtical Mortaliſts and Libertines which have ſinned away conſcience, and have led looſe lives and now are fallen to looſe opinions. Open but this gap and farewell Lawes, Civility, Religion and all that is good. Grant but this and farewell all noble actions, and all ſpiritual comforts, then Chriſt died, the Apoſtles laboured, and the Martyrs ſuffered in vain. If this Doctrine were true, then all our Faith, our Hope, our Praying, Preaching, Faſting, ſelf-denial, mortification, ſowing in tears, and ſpiritual combats would be in vain, and we ſhould be in a worſe condition then the beaſts that periſh.

If this were true, then why did *Abraham* forſake all? *Joſeph* forbeare his Miſtreſs, *Moſes* refuſe the pleaſures of *Pharaohs* Court, and the Martyrs wander up and down in Sheep-kins and Goat-skins being deſtitute, afflicted, tormented? *Heb.* 11.

Grant but this, and then *Cain* need not fear to kill his brother, *Saul* to perſecute the Church, *Herod* to kill the Saints. Who will ſtudy to keep Gods Commandements or make any conſcience of his wayes? As for our ſelves, let us abhor that deſperate Opinion which openeth the floodgates to all villanies and abominations. The broachers and obſtinate defenders of ſuch Tenents ſhould die without mercy, *Zach.* 13. 3. And if the murderers of mens bodies muſt die for it, then ſuch murderers ſhould die ſome remarkable death; for as there are no mercies like ſoul mercies, ſo there are no murders like theſe.

2. The Immortality of our ſouls ſhould make us have a ſpecial care of them, we ſhould ſee to them diligently, *Deuteronomy* 4. 9. Nature teacheth us to look to our bodies, but grace to our ſouls.

The ſoul is the man, and if that be loſt, all is loſt, but if you have a care of your ſouls, God will have a care of your bodies. *If the Mid-wives fear the Lord, he will provide them houſes*, *Exodus* 1.21. If *Solomon* ſeek ſoul-mercies God will caſt in Temporal bleſſings into the bargain, 1 *Kings* 3.12. There are many ſickneſſes now abroad, the way to remove them is to cleave to the Lord and ſerve him with all our ſouls, then he hath promiſed to bleſs our Land, and to take all ſickneſs from amongſt us, *Exodus* 23. 25. *Solomon* telleth us that the ſoul is a precious thing, *Proverbs* 6. 26. and a wiſer then *Solomon* hath told us that *One ſoul is more worth then all the world*, *Matthew* 16.26. Ten thouſand worlds could not ranſome one ſoul. Nothing but the precious blood of Chriſt who was God and Man could do it, 1 *Pet.* 1. 19. We ſee how careful men be for their bodies, to feed them when hungry, cloath them when naked, Phyſick them when ſick, and arm them againſt dangers; but the ſoul, the immortal ſoul lieth ſtarved, naked, ſick and unarmed; moſt with *Martha* carke and care for the body, but few with *Mary* ſee to the better part. We ſee how highly men prize their Natural Lives, *Skinn for skinn and all that they have they will give for them*, *Job* 2. 4. Offer a man all the World for his life and he can readily anſwer, what will this profit me when I am dead? but offer the ſame man a little gain, honor, pleaſure for his ſoul, and he'l part with that for it. *Eſau* ſold his ſoul for a meſs of pottage; *Judas* his for 30. pieces of ſilver; the *Prodigal* his for huſks, and *the worldling* for meer vanity drowns his ſoul in perdition, 1 *Tim.* 6.9. Let us from time to come ſet a higher price on our ſouls, let us ſo pray, ſo hear, ſo live as thoſe that believe that our ſoules are immortal; 'Tis true, we muſt have a moderate care of our bodies, 1 *Timothy*, 5. 23. but the welfare of our ſoules

Eſanitate animæ ſit ſanitas in corpore Ariſtot.

muſt be chiefly regarded. *Matth.6.* 33. *John* 6. 27. 'Twas an high commendation of *Gaius*, when the Apoſtle wiſheth he might be in health and proſper even as his Soul proſpred, 3 *John* 1. 2. I ſee more in Mr. *Calamies* Sermon at *R. Boltons* Funeral, and Mr. *Ambroſe* his *Prima*, 2 P. p. 61. &c. See 20. Reaſ. for the Souls Immortality in Mr. *Baxters* Saints Reſt. P.2. c.10. S.1. p.298. *Norton* Orthodox Evangel. c.15. D. *Arrowſmith* Tactica S. l.3. c.3. *S.*12. *Prideaux* Faſcicul. p.315. *Calvin* de Pſychopannychia inter Opuſcula, & contra Libertinos, cap.22.

Obſervation, 5.

5. *The death of the Martyrs is a moſt pleaſing Sacrifice to God.* The obedient life and death of all Gods Saints is very pleaſing to him, *Pſal.* 116. 15. but the death of Martyrs who do actually ſeal to his truth with their deareſt blood is a moſt delightful ſacrifice to him. How vilely ſoever the world eſteems of their ſufferings, yet they are precious in Gods eye, and their blood ſhall pay for it who have made themſelves drunk with the blood of his Saints. *Iſay* 63. 13. *Rev.*17. 6. When ever therefore the Lord ſhall call for our lives eſpecially by way of Martyrdom we ſhould cheerfully offer them up in ſacrifice to God; rejoicing that we have a life or any thing of worth to looſe for him. We ſhould be holily prodigal of our lives in Gods cauſe, ſo were the Martyrs, and ſo was *Paul*, he did not value his life when he came to part with it in this kind, *Acts* 20. 24. Neither ſhould we mourn inordinately (moderately we may as they did for *Steven*, Acts 8. 2.) for ſuch as dye in the cauſe of Chriſt, nor yet hinder our Relations in ſuch reſolutions; but ſay, *The will of the Lord be done:* rejoicing that we have any children or friends that are worthy of ſo great an honour.

Quid generatim mors omnium fidelium? nihil aliud niſi beata avulſorum & migratio ad Deum. Scultet.

Obſervation, 6.

6. The death of the Martyrs doth confirm the truth. The Church is Gods garden and tis watered and enriched by the blood of Martyrs. By ſealing the truth with their blood, and not loving their lives unto the death, the weak are ſtrengthened, and the ſtrong confirmed: and though they be dead yet their Teſtimony ſpeaks, *Heb.*12. 4. they conquer even when they ſeem to be conquered; and Chriſt is magnified by their death, as well as by their life, *Phil.*1. 20.

Quid eſt mors Martyrum? eſt Libamen effuſum ara Dei, gloriſum libante, fructuoſum Eccleſia. Scultet. in locum.

Caut. Not that the ſufferings or conſtancy of the Martyrs is the foundation of our Faith, but God hath ordained it as a means to ſtrengthen it.

VERSE 7,8. *I have fought a good fight, I have finiſht my courſe, I have kept the Faith.*

V. 7. *Henceforth there is laid up for me a crown of Righteouſneſs which the Lord the righteous Judge ſhall give me at that day; and not to me onely, but unto them alſo that love his appearing.*

THE Apoſtle being come to the end of his race he looks about him, he looks downward, backward, upward.

1. He looks downward into the grave (v. 6.) whither he was going, and there he ſees comfort, his death was a pleaſing ſacrifice to God, and a friend to conveigh him to his fathers houſe.

2. He looks backward and views his well-ſpent life with joy and comfort, and in an Holy gloriation breaks forth, I have fought the good fight, &c. A Soul that hath made its peace with God may with comfort and confidence look death in the face, and ſay with good old *Simeon*, *Lord now let thy ſervant depart in peace.*

En floridam & quaſi triumphantem συμπλοκὴν aſyndeto conjunctam; nam initia ſententiarum & fines ſimilem inter ſe ſonum habent.

3. He looks *upward*, and there he ſees Heaven prepared for him. v. 8. So that in theſe two verſes we have *Pauls* work, and *Pauls* wages, we ſee what he did *for God*, and what he expected *from God*.

Objct. *But doth not this ſavour of vain-glory and Spiritual Pride?*

Anſwer, Not at all, for the Apoſtle ſpeaks not this Proudly or Thraſonically as if he had merited any thing at the hand of God, for he teſtifieth againſt this in all his writings, eſpecially in *Rom.* 4. and *Phil.* 3. and tells us plainly that what ever he was it was by grace. 1 *Cor.* 15. 10. *By the grace of God I am that I am; and through Chriſt that ſtrengthened him he could do all things*, Phil. 4. 13. and that 'twas mercy and not merit that ever he was faithful, 1 *Cor.* 7. 25. But being a man of a good conſcience and knowing whom he had believed, in an Holy confidence, exultation and triumph he breaks forth into this heavenly gloriation, and publiſheth this his Cygnean ſong, *I have fought a good fight*, &c. For though in the caſe of Juſtification we muſt renounce our own righteouſneſs, yet out of that caſe we may rejoice in the good we have done.

Non hæc jactantia verba ſunt, ſed bona conſcientia. Beſtius.

Cygnea voces Pauli morituri. Scultet.

2. He ſpeaks this partly to comfort *Timothy*, and to incourage him to walk in his ſteps, keeping Faith and a good conſcience, that as he died now in the peace thereof, ſo he walking in the way which he had preſcribed might attain to that end.

3. To incourage himſelf againſt the reproach of his reproaching violent death, he eyes that heavenly reward and that crown of life prepared for ſuch as have fought the good fight as he had done, who was now to dye, not as a Malefactor but a Martyr, not for any evil that he had done, but for his fidelity to Chriſt whoſe faithful ſervant he proves himſelf to be, by a threefold Metaphor in the Text.

1. The

1. The firſt is taken from a valiant Champion, *I have fought a good fight*, or I have ſtrove a good ſtrife, and wraſtled a good wraſtling. The life of the Apoſtle was a continual conflict, he was never out of action but was ſtill combating either with his own fleſh and corruption, 1 *Cor.* 9. 25. *Rom.* 7. or with Satan, 2 *Cor.* 12. 7. or elſe with the inſtruments of Satan, with Jewes and Gentiles, with Phariſees and Sadducees, with falſe brethren and ſeducers, and ſuch like beaſts as *Elymas* the Sorcerer, *Hymenæus*, and *Philetus*, *Alexander* the Smith, the *Epicures* at *Athens*, and the beaſtly men at *Epheſus*, 2 *Cor.* 15. 32. *If after the manner of men I have fought with the beaſts at Epheſus, what advantageth it me if the dead riſe not?* Some take this Text literally, that *Paul* did really fight with wild beaſts, it being one kind of puniſhment commonly inflicted on the primitive Chriſtians when any thing went amiſs preſently they caſt the Chriſtians to the Lions imputing the cauſe of their calamities to them. But the moſt genuine and proper ſenſe of the words ſeems to be this: *viz.* that *Paul* had conteſted with ſuch men at *Epheſus* as were Barbarous in opinion, and beaſtly in practice, ſuch as *Demetrius* and his followers, *Acts* 19. 9. Such wicked men the Scripture frequently ſtiles, beaſts, *Pſal.* 68. 30. *Dan.* 7. 3, 4. 2 *Tim.* 4. 17. *Grotius* and Dr. *Hammond* his diſciple do illuſtrate this from 2 *Cor.* 1. 8, 9. where *Paul* received the ſentence of death in *Aſia* of which *Epheſus* was the Metropolis; *q. d.* If, as 'tis the manner of men to be put to fight with beaſts in their Amphitheaters, ſo I have been put to fight with beſtial men at *Epheſus*, and have with them been expoſed to ſo manifeſt and great peril, what am I the better, or to what purpoſe have I done it, if there be no Reſurrection? This ſenſe agrees beſt with the ſcope of the Text, eſpecially ſeeing *Luke* deſcribing that which happened to *Paul* at *Epheſus*, Acts 19. makes no mention of his being caſt to wild beaſts to be torn by them, and of his miraculous deliverance from them, ſo great a matter would not have been omitted by the Evangeliſt, who carefully ſets down far leſſer ſufferings of the Apoſtle. So then the Apoſtle glories how much he had done and ſuffered for Chriſt, what death and dangers he run for him; he reckons *eight diſtinct perils in one verſe* 2 Cor. 11. 26. Beſides other hazards that he run, 1 *Cor.* 4. 9. to 14. and 2. 23. to 28. *He bare in his body the marks of the Lord Jeſus:* Gal. 6. 17. Yet in all theſe fights and conflicts he conquered ſtill, for he fought not as one that beat the air, but the enemy; if he had to do with Hereticks he reproved them ſharply; if with his own fleſh, he did not lightly chaſtiſe it, but by force of armes he brought it into ſubjection, 1 *Cor.* 9. 26, 27.

Τὸν ἀγῶνα τὸν καλὸν ἠγωνισμαι; agonizavi agonem illum pulchrum, & egregium, gloriosum, quo pro fide Chriſti divulgandâ plurimos labores, aerumnas, persecutiones & afflictiones generosè superavi. Beda.

These Beaſts were Metaphorical, men in ſhape, beaſts in condition. Dr. *Halls* Contempl. on *N. T.* p. 433. &c. folio *edit. alt. ubi plura ed.*

Non erat rem tam inſignem prætermiturus Lucas, *qui & minora* Pauli *annotat. quare rectius erit intelligere, concertandum ſibi fuiſſe* Epheſi *cum ferinis hominibus.* Grotius.

Object. *But doth not the Scripture condemn fighting in a Miniſter.* 2 *Tim.* 3. 3. and 2. 24. *Tit.* 1. 7.

Anſwer, This doubt is eaſily reſolved by diſtinguiſhing. Fighting is twofold. 1. Corporal and that alſo is twofold. 1. Lawful, as when a man fights in defence of the truth and of his Relations. 2. Unlawful as raſh, drunken quarrelling and fighting; and this is that the Apoſtle condemns in a Miniſter, he muſt be a man of patient and peaceable temper, not given to fighting and quarrelling, elſe a Miniſter may (as occaſion requires) correct his children and ſervants, and *ſe defendendo* ſtrike an aſſaulter. 2. There is a ſpiritual fight againſt ſin and Satan, and of this the Apoſtle here ſpeaks. *Paul* was a warriour, his weapons were ſpiritual (2 *Cor.* 10. 4.) his adverſaries ſpiritual or for ſpiritual reſpects,

ſpects, and his victories were ſpiritual, *Rom.*7. 24,25. God had placed him in the head of his Army, he kept his ſtation in deſpight of all oppoſition, and through Chriſt that ſtrengthned him came off a conquerour. And in this ſenſe every Miniſter muſt be a ſtriker, elſe God will ſtrike him, he muſt be a man of ſtrife and contention, not a beaſt muſt come in his way but he muſt give him a bang. He muſt not play with them, but fight with them, he muſt not flatter or humour them in their ſins, but throw ſalt on them and reprove them. We have ſeen the Apoſtles activity, he fought. We now come to the Adjunct of this fight, 'tis a *Good fight*. He calls it *That* good fight Emphatically, as being good for Matter, Manner, End and iſſue; hence the Article is doubled. Other fights as corporal ones for Maſteries at the Olympick games, ſuch agones, wraſtlings and combatings are poor, low, ſenſual things not worth the mentioning; but the fight that I have fought is that good fight againſt ſin and Satan, no battles like theſe, no agoniſt or champion like this ſpiritual one who fights the good fight of faith, 1 *Tim.*6. 12. q. d. *I have fought that excellent, glorious, pleaſant and profitable fight. Glorious in Gods eye, profitable to the Church,* (Phil. 1. 12, 13.) *and pleaſing and profitable to my ſelf what ever the world judge of it, and though my end may ſeem reproachful in their eye, yet 'tis glorious in mine: and 'tis my joy that I have broke through all impediments, I have not fled from my colours, nor been faithleſs in Gods Covenant, but like a faithful Souldier of Chriſt I have fought againſt the temptations of Satan, the perſecutions of the world, the corruption in mine own boſom, and the oppoſitions of falſe Teachers.*

Agonizari, alludit ad athletas pancratiaſtas qui toto corpore, manibus pedibuſque certabant, Aul. Gellius Noct. Attic. l. 13. cap. 26. Ariſtot. Rhetor. l. 1. c. 5.

τὸν ἀγῶνα τὸν καλὸν, *certamen illud praeclarum.* Beza.

See the five Olympick *certamens* fully ſet forth by Baldwin in his comment. on 2 *Tim.* 2. 5.

2. The ſecond Metaphor is taken from a ſtrenuous runner. *I have finiſht my courſe*, I am come to the period of my dayes and to the end of my race. I have not onely begun, but grace aſſiſting me I have finiſht, fulfilled and conſummated my courſe or race. He ſeems to allude to the courſe of his whole life which after his converſion was ſpent in the ſervice of Chriſt, and as it were wholly in running from place to place ſpeedily to diſperſe the Goſpel, and now he was come to the laſt ſtage or Goal at *Rome*, where he was to receive his Garland after the manner of thoſe who ran for prizes, 1 *Cor.*9. 24,25. And if the life of other men be called a *courſe* Acts 13. 25. Surely the life of *Paul* may well be called a *Race*, who ſo ſwiftly ran through ſo many places and Provinces and won them to Chriſt, *Rom.*15. 19. *Gal.* 1. 17, 18. and 2. 2 *Philip.* 2. 16. *Heb.* 12. 1. q. d. *I have accompliſht the courſe of my Apoſtleſhip, of Chriſtianity, of my afflictions and combats; as my Saviour when he was giving up the Ghoſt ſaid, 'tis finiſhed, ſo may I ſay according to my meaſure and degree, I have not onely begun, but I have finiſht the work of my Lord and Maſter.*

Τὸν δρόμον τετέλεκα, *curſum conſummavi, vel ad finem perduxi.* Beza.

Δρόμος *curſus à δραμῶ curro.* Τελέω *profectio, conſummo, impleo.*

Refertur præſertim ad curſum Evangelicæ prædicationis, quâ Paulus *univerſum penè orbem procurrit, ac ſine ſy luce prædicationis Evangelicæ celerrimè complevit ac perluſtravit.* Soto in locum.

τὴν πίστιν τετήρηκα. *Fidem ſervavi.*

Fidem intelligit eam quam miles Imperatori, quámque Miniſter ac diſpenſator Domino ſuo debet (.i.) fidelitatem. Eſtius.

I have kept the Faith.

3. This third Metaphor (ſay ſome) is taken from Depoſitaries who faithfully keep the things committed to their truſt without embezelment. 2. Others ſay the Metaphor of a Souldier is ſtill continued, who promiſeth fidelity to his commander and performs it to the death. The ſenſe is the ſame either way. Fidelity is required of all ſervants, but ſpecially of Depoſitaries and Souldiers. This Faith *Paul* had. 1. He kept the grace of ſaving Faith which was committed to him as a ſignal gift of God, in which he perſevered to the end. 2. He was faithful in keeping the doctrine of Faith (what in him lay) from corruption, and in a faithful propagation of that choice Treaſury to poſterity in deſpite of the Legal Jew or the profane Gentile. And thus the word Faith is often taken in Scripture, 1 *Tim.* 1. 19. and 3. 9. and 4. 1. So *Acts* 6. 7. they obeyed the Faith (.*i.*) the Goſpel which is the doctrine of Faith. So *Acts* 24. 24. *Rom.* 1. 5. and 3. 31. *Rev.* 2. 19. So *Saul* is ſaid to preach the Faith (.*i.*) the doctrine of Faith which ſometimes he perſecuted, *Gal.* 1. 23. ſo *Phil.* 1. 27. *Jude* 3. 3. The word *Faith* ſometimes ſignifies fidelity and conſtancy in our promiſes and engagements. So *Paul* ſaies of himſelf that he was a Teacher of the Gentiles in Faith and truth (.*i.*) he was a faithful and ſincere Teacher of them, 1 *Tim.* 2. 7. I have not taught for gain or applauſe, neither have I taught the fancies and inventions of men, but I have plainly taught them the Faith of Chriſt. So *Tit.* 2. 18. Though it be true that *Paul* kept the Faith in all theſe acceptations of the word, yet *Calvin* conceives that the Apoſtle hath ſome alluſion to military fidelity, *q. d.* I have been faithful to Chriſt my commander to the laſt breath and have kept the Faith committed to my truſt in deſpite of all the frowns and flatteries of its enemies. 'Twas a cuſtome amongſt the Romans that none ſhould go to the wars till they had firſt taken the military Oath (called the Sacrament) to be faithful and true to the Emperour, to obſerve all his commands, never to flye from their colours, nor to refuſe any death ſo they might be ſerviceable to the Common-wealth. Such an Oath we all take at Baptiſm, we there renounce the Devil and all his works, and devote our ſelves to God and his ſervice for ever. This is general and common to all Chriſtians. But there is a more ſpecial fidelity required in Miniſters whom God hath in truſted with his Sacred Oracles and truths; ſuch ſtewards eſpecially muſt be faithful, 1 *Cor.* 4. 2. ſuch a one was *Paul*, he was not onely faithful as a Chriſtian in general, but as a Paſtor he faithfully diſtributed to all the bread of life without the leaven of ſuperſtition, the poiſon of hereſy, or the chaff of mans inventions, 2 *Tim.* 2. 15. and therefore now he's dying he cannot but glory in this and ſpeaks of it with confidence and comfort, *I have kept the faith.* Now happy, yea, thrice happy are thoſe who when they come neer their end, and are within the Horizon of eternity can ſpeak *Pauls* words with *Pauls* Spirit, and can truly ſay, I have fought the good fight, &c.

Non dubio quin ad ſolenne militiæ juſjurandum alludat, q. d. *ſed probum & fidelem Duci ſuo militem fuiſſe.* Calvin. in locum.

Verſe

Verſe 8.

Paul now looks upward to the Reward, and there he ſees heaven prepared for him, yea, he ſees himſelf (as 'twere) already there, which makes him ſpeak ſo confidently both of a ſafe deliverance from all miſeries in this life; v. 18. and of enjoying eternal bleſſedneſs after this life. He ſtill perſiſts in the Metaphor taken from valiant wraſtlers, and ſtrenuous runners which conquer in the Olympick games, they had a crown either of Bayes, Ivy, Olive or Parſly beſtowed on them by way of honour: much more will the Lord beſtow an everlaſting crown of life on thoſe ſpiritual Heroes who overcome the enemies of their Salvation. Many take great pains to little purpoſe, I have not done ſo (ſaith *Paul*) I have fought a good fight and am aſſured of a crown of life at laſt, however it go with me now. He had committed a *depoſitum* to God, he truſted him with his Salvation, 2 *Tim.* 1. 12. and God had depoſited his truth to him; now *Paul* kept the truth which God had left with him, and therefore he did believe that God would keep that which he had committed to him. So that if I had three things to wiſh, I ſhould wiſh for *Pauls* threefold crown.

Hic juvenum quicunque manu, pedibuſve, rotave vicerat, oſculaa capiebat frondis honorem. Ovid. Met. l. 1.

1. The crown of Grace, a great meaſure of Grace to do Chriſt much ſervice.

2. His crown of Joy, a great meaſure of joy to go through with that ſervice.

3. The crown of Glory which he was here aſſured of. In the words we have firſt the concluding Particle, *henceforth*, laſtly, as for that which remains.

2. We have the *Reward* of the faithful, no leſs then a crown, not gold or fading flowers, but a crown with an adjunct, a crown of Righteouſneſs, which is a Periphraſis of Heaven and eternal happineſs.

3. The *perſon Rewarding*, Chriſt who is here Periphraſtically deſcribed by two Titles, *viz.* Lord and Judge, together with an adjunct, *a Righteous Judge.*

4. Here are *the perſons Rewarded*, not onely *Paul*, but alſo all the faithful who are here deſcribed by their affection to Chriſt they love and long for his coming to Judgment.

5. Hence the certainty of this Reward, *'Tis laid up for them*, and he is righteous and faithful who hath promiſed.

6. Here is *the Time* when they ſhall receive this Reward, or the day of their Coronation, and that is, *In that day*, (i.e.) at that great and glorious day of the Lord when he ſhall come to Judge the quick and dead, and ſhall give to every one according to his works.

The Explication.

Henceforth. Laſtly, or as for that which remains. *q.d.* I have fought a good fight, what now remains but an aſſured expectation of a crown of Righteouſneſs.

λοιπὸν pro τὸ λοιπὸν, quod ſupereſt, vel quod reliquum eſt, Elliptis Græcis familiaris. Beza.

There is laid up for me.] Here is the Aſſurance he hath of his Reward, he ſpeaks of it as if he were already poſſeſt of it. 'Tis ſafely and ſurely kept for me. The word imparts two things:

'Απόκειταί μοι, repoſita eſt mihi.

1. A deſignation of that which is laid up to ſome peculiar perſon.

2. A reſervation and ſafe keeping of it to the uſe of thoſe that it is aſſigned to.

He alludes to Parents who lay up ſomething as an Inheritance for their children: God hath prepared eternal life for the elect before the foundation of the world. *Matth.* 25. 34. *Epheſ.* 1. 4. So that there is no danger of the godlies looſing it, ſince 'tis laid up in ſo ſafe a hand, *Matth.*6. 20. 2 *Pet.* 2. 3,4.

Illa dicuntur ἀνεκλείπτα quæ liberis & amicis noſtris in futurum recondimus. Zanchy.

Gloriatur Apoſtolus De Repoſita *hac corona, etſi neandum erat* Impreſſa, *quoniam in cœlo reponebatur, atque adeo in loco conſtituta ubi perdi nequit aut intercipi.* D. Arrowſmith.

A Crown of Righteouſneſs.]

Crowns are for Kings and Conquerours, I have fought the good fight and Chriſt aſſiſting me I have conquered all the enemies of my Salvation; and though my combats have been hard, yet the more glorious are my victories. Now therefore I expect a Crown, not of gold, ſilver, pearls, laurels or ſuch like fading, periſhing, corruptible things, *Eſai.*40. 6. *Job* 14. 2. But a crown of Righteouſneſs (*i.*) everlaſting happineſs which God hath promiſed as a reward to his ſervants for their ſervice, whoſe imperfect works he crowns as if they were perfect. This elſewhere is called *a crown of life*, James 1.12. Rom.2.10. (*i.*) an ever-laſting, never-fading crown, 1 *Pet.*1. 4. and a crown of glory, (1 *Pet.*5. 4.) becauſe it conſiſts in the fruition of that eternal weight of glory of which *Paul* ſpeaks, *Rom.* 8. 18. 2 *Cor.*4. 17. Now this eternal glory is called a crown for many *Reaſons.*

Non incipienti, ſed vincenti dabitur.

1. A crown is not given till the victory be gained, 2 *Tim.*2. 5. 'Tis not to him that begins, but to him that overcomes which the promiſe runs, *Rev.*2. and 3. None can have this crown but ſuch as in their meaſure reſemble Chriſt their head who went forth conquering and to conquer, *Rev.*6. 2. 'Tis not the ſomnolent but the violent (*non lenti, ſed violenti*) that get this crown, *Matth.*11. 12.

The Crowns of the greateſt Monarchs in the world (though they laſt long) yet are corruptible, ſubject to wearing, cracking, ſtealing, they will be taken from them as they from their crowns ſuddenly. *Hackwell.*

2. It notes the *perpetuity* of the glory, a crown is round and hath neither beginning nor ending; ſo the glory of the Saints in heaven is an immortal, immarceſſible, incorruptible, never fading crown, 2 *Pet.*1. 4. 1 *Cor.*9. 24.

Forma rotunda perfectiſſima.

Felicitas eſt aggregatio omnium bonorum. Ariſtot.

Corona (apud Hebræos) abundantiam & cumulum omnium bonorum ſignificat.

3. It notes the *perfection* of it, as the crown compaſſeth the head on every ſide; ſo there is nothing wanting in this crown of life: here is an Aggregation of all good things for Soul and body, *Matth.* 25. 35. *Rev.* 31. 4. &c. as God is ſaid to *crown* the year with his goodneſs, (*Pſal.* 65. 11.) when he ſhowres down plenty of Temporal bleſſings on us; ſo the Saints in glory ſhall be crowned with goodneſs when all the faculties of the Soul and members of the body ſhall be perfect and filled with glory.

4. It repreſents to us the dignity of the Saints and the glory of their reward. They are all Kings and ſhall be crowned. The day of Judgment is their Coronation-day, 'tis in *That day* which the ſouls and bodies of the Saint ſhall be crowned with everlaſting bliſs. A crown is the choiceſt and chiefeſt of all humane rewards, amongſt all terrene gifts none more glorious then a crown. This is the heigth of humane excellencies, men uſe to deſire

ſire no more then a Crown, and for this men will do much.

Of Righteouſneſs.]

It is ſo called, not becauſe we of our ſelves have any right by way of merit to it, but the reward of Eternal life is called a Crown of Righteouſneſs.

Eſt juſtitia promiſſionis, non operum dignitatem ſed verbi veritatem reſpiciens; juſtum enim & Deo dignum eſt ſervare ea quæ promiſit. Gerhard.

1. Becauſe it is purchaſed for us by the righteouſneſs of Chriſt by his perfect Kighteouſneſs and Obedience he hath merited this for us, and ſo in Chriſt it is due to us by way of merit, though in reſpect of us 'tis of m re Grace.

2. In reſpect of his Promiſe, his * fidelity bindeth him to perform it, God hath promiſed a Crown of Life to ſuch as ſerve him ſincerely, *James* 1. 12. 1 *John* 2. 25. *Revel.* 2. 10. and 3. 21. Now it is this promiſe of God, and not any merit of ours which maketh God our debtor. Though God make the promiſe in Grace, yet being once made his Truth and Juſtice obligeth him to perform it. God cannot but act condecently (as the Schoolmen ſpeak) and agreeable to his goodneſs; as he cannot deny himſelf, ſo he cannot do any thing unworthy of himſelf. So that Eternal life is a crown of Righteouſneſs *ex parte Dei*, God hath promiſed it to ſuch as overcome, and *ex parte rei*, 'tis juſt with God to give unto his ſuffering ſervants reſt and peace, 2 *Theſ.* 1. 6, 7. So that this Crown is due in * Juſtice Evangelical.

Omne promiſſum tranſit in debitum. Fidelis Deus qui ſe noſtrum debitorem fecit, non aliquid à nobis accipiendo, ſed tanta nobis promittendo. Aug. in Pſal. 104.

Promiſſio divina non facit rem promiſſam debitam debito juſtitiæ, ſed fidelitatis tantum, nec arguit meritum ex parte recipientis, ſed meram liberam. Davenant de Juſtitia actuali. cap. 60. Aquinas 22æ. qu. 58. Art. 2.

Juſtitia pars eſt, ſtare promiſſis.

* *Debetur perſona in Chriſto, non operi, ſimul atque Deus nos in gratiam recipit opera quoque noſtra grata habet, ut præmio quoque (licet indebito) dignetur.* Calvin.

3. It may be called a Crown of Righteouſneſs, becauſe 'tis given onely to Righteous men, and ſo it ſheweth who ſhall be crowned, and what is the way to it; but not for what merits or deſert of ours 'tis given. It implieth not any condignity or efficiency in good things we doe, but an * Ordinability of them to eternal Life. So that God crownes his owne work in us in which we make not God a debtor to us, but we are made debtors to him for his grace received by which we work.

* *Sunt bona opera ſpei ſeminaria, Charitatis incentiva, Prædeſtinationis occultæ indicia, futura felicitatis præſagia, Via regni, non cauſa regnandi.* Bernard Tract. de Gratia.

Objection.

The Papiſts wring and wreſt this Text exceedingly that they may build their Merit of workes upon it. Here (ſay they) is 1. *A Crown of Righteouſneſs.* 2. *Not barely given but rendered.* 3. *And that by a Righteous Judge.*

Anſwer, 1. The Apoſtle ſpeaketh not here of any righteouſneſs by way of Obligation, commutation or commenſuration; but of a Righteouſneſs (as I have ſhewed) of fidelity and condecency, ſo that righteouſneſs here hath no reſpect to our Merits, but to Evangelical promiſes which admit of no merit but that of the Son of God, and therefore 'tis not ſaid

that Chriſt will give this Crown of Righteouſneſs, *Merentibus*, to ſuch as merit it, but *diligentibus*, to ſuch as love him and his appearing: Now our love (as all our other graces) is imperfect and ſo cannot merit this crown of perfect righteouſneſs.

2. We muſt diſtinguiſh of righteouſneſs.

1. There is a Legal Righteouſneſs, and this the Apoſtle diſclaimeth, *Philippians* 3. 7. 8.

2. There is an Evangelical righteouſneſs, and this excludeth all Merit, *Romans* 4. 2, 3, 5.

2. We muſt diſtinguiſh of Reward, there is a reward of Merit, and this the Saints diſclaim, *Iſay* 64. 6, 2. A reward of mercy, *Pſalm* 103. 4. *He crowneth us with mercy*, and not with Merit: both Grace and Glory are his free gift. Now 'tis fallacious arguing to reaſon from a reward to a reward of merit, for 'tis a reward of mercy which God beſtoweth on his people.

Meritum meum miniſtratio Domini.

A genere ad ſpeciem affirmativè non valet argumentum

3. The Saints in Heaven caſt their Crowns at the feet of the Lamb, they part not ſtakes with him, but aſcribe the glory of all to him, *Rev.* 4 10, 11. Yea, they are ſo far from pleading the merit of their works that they forget them, which is mentioned to their praiſe, *Matth.* 25. 44, *Phil.* 3. 13. yea they diſown them as to this account. *Job* 9. 15. and 10. 15. *Iſay* 64. 6. yea the Apoſtle tells us here that this Crown of Righteouſneſs was laid up by God in Heaven as an Inheritance freely prepared for him, but no way merited by him.

4. This wraſtling and running of the Saints can no way merit ſalvation, becauſe it is imperfect and impure, being mixt with many ſins and failings, but the works which merit ſalvation muſt be perfectly pure, for to make a worke meritorious foure things muſt concur.

Quiſquis tibi enumerat merita ſua, quid tibi enumerat niſi munera tua? Aug. confeſ. l. 9. c. 13.

1. The work muſt be properly our own, and not his of whom we pretend to merit. Now all our good works come from God, *James* 1. 17. it is he that worketh in us both to will and to doe, *Philippians*, 2. 13.

Nemo conſequitur præmium, eo quod facit ex officio debitum. Juriſconſ.

Ne etiam laudibili vita hominum ſi remotâ juſtitiâ diſcutias eam.

2. It muſt be *opus indebitum* a worke to which we are not bound, but the Apoſtles running and wraſtling was *opus debitum & imperfectum*; yea, if we could doe ten thouſand times more then we doe, yet ſtil we ſhould be but unprofitable ſervants and ſo might expect puniſhment rather then reward.

3. It muſt be ſome way profitable to him from whom we expect our reward; but if we be never ſo righteous, the * benefit is ours, not Gods *Job* 35. 7. *Pſalm* 16. 2.

* God uſeth us out of Indulgence, not out out of Indigence; to honour us, not to help him. The greateſt honour that God putteth upon men is to make them inſtrumentall in promoting his ſervice.

4. It muſt have condignity to the reward expected, and have an equal worth and proportion with it. Now what proportion is there between our finite imperfect actings, and the reward of Eternal life which is infinite and perfect.

[Againſt theſe Merit-mongers, ſee *Davenants* Determin. Quæſt. 34. Doct. *Downam* on Juſtif. l. 8. c. 1. p. 347. *Perkins* Reform. Catho. Point 5. *Willets* Synopſ. controverſ. 19. 2, 3. p. 1305. Doctor *Halls* old Relig.

Relig. cap. 6. Maſter *Gatakers* Sermon on *Gen.* 32. 10. p. 269. 291. 303. fol. *Alting.* P. 2. Q. 61. p. 292, and above all, Doctor *Mortons* Antidot. *contra merita.*]

Objection.

Eſtius *and* Janſennius *urge yet further that Chriſt will not ſimply Give, but he will Render this reward to the godly as a due debt for their good workes.*

Anſwer, 1. They are weak Arguments which are grounded on meere Criticiſmes.

2. The words δώσει, *dabit*; and ἀποδώσει *reddet* are uſed promiſcuouſly one for the other in Scripture, as *Matthew* 27. 53. *Luke* 4. 20. and 9. 42, *Acts* 4. 33. So in other words and languages compounds are oft uſed for ſimples.

3. *Dabo*, yet this *Rendering* denoteth Gods free-gift according to his gracious promiſe to his people, and that after their labours, and according to their works, not for any merit in their works foreſeen. Hence it is called *the reward of Inheritance*, *Coloſſians* 3. 24. Now as the Son is born an Heir, and ſo cannot merit his Inheritance; ſo the children of God are all Heires, and the Inheritance is prepared for them before their good workes are done.

Deus dicitur Retribuere non propriè, ſed κατ' ἐπαγγελίαν cum ſtat promiſſis. Camer.

Which the Lord the righteous Judge ſhall give me.

That is, Chriſt who is the Lord and righteous Judge of all the world. He is called *The righteous Judge*, becauſe he will Judge in righteouſneſſe, *Acts* 17. 31. and will execute the righteous judgements of God on the wicked, and relieve his people, 2 *Theſ.* 1. 6, 7. The Apoſtle keepeth to the Metaphor ſtill taken from Runners and wraſtlers for prizes at the Olympick games, in which there were certain Judges (called *Brabeutæ*) to obſerve thoſe that were Victors, and to give juſt ſentence on the Conquerours ſide.

In that day] (i.) that great and glorious day of the Lord Chriſt when he ſhall come to judge the world in righteouſneſs rendring to every man according to his works, 1 *Cor.* 3. 8. then ſhall all believers be glorified both in ſoul and body, and ſhall receive the full reward of all their labours.

The day of the generall judgement is oft called in Scripture Emphatically, *That day*, 2 *Tim.* 1. 12. *Matth.* 7. 22. and 24. 36.) by way of eminency as being the day of dayes, the moſt illuſtrious and glorious day that ever was or ever ſhall be: The moſt terrible to the wicked, and moſt comfortable to the godly who are commanded to lift up their heads for joy when they but think of it, what will they do when they ſhall ſee it?

Queſtion, *Did not* Pauls *ſoul receive the Crown of Righteouſneſs as ſoon as it was ſeparated from his body? how then is he ſaid to receive it at the day of judgement?*

Anſwer, It is true, the ſouls of the Saints as ſoon as ever they part from the body goe immediately to bliſs, *Revel.* 14. 13. and dwell with Chriſt, *Philippians* 1. 23. *John* 17. 24. 1 *Cor.* 13. 12. and 2. 5, 6. *Revelations* 4. 8. and 5. 8. and 7. 9. They receive a great meaſure of happineſs before the day of judgement for they enjoy the beatifical viſion of God now: Hence the ſpirits of juſt men are ſaid already to be made perfect, (*Hebrewes* 12. 23.) comparatively, *viz.* in compariſon of what they were here; though in compariſon of what they ſhall be after the Reſurrection they are ſtill imperfect

perfect, *Rev.* 6.10, 11. But at the day of judgement then the ſaints ſhall receive a full and perfect reward both in ſoul and body conjunctly, *Coloſſians* 3.4. 1 *John* 3. 2. Now they are in glory, but then they ſhall be in perfect Glory and enjoy a clearer Viſion of God. Then the deſire which the ſoul hath to its body ſhall be fulfilled. As the damned in Hell have not that full torment they ſhall have at that day; ſo the ſaints in heaven have not that fulneſs of joy which they ſhall have at that day when ſoul and body ſhall be united.

[See more to this point in Maſter *Baxters* Saints reſt, p. 2. c.10. Maſter *Newtons* Orthodox Evangel.c. 15. p.327. 336.]

And not to me onely, but to thoſe alſo that love his appearing.

Q. d. He will give this Crown of Life, not onely to me, but to all the faithful who may be known by this note, that they love and long for the * glorious comming of their Lord and Saviour to judgement. Leaſt any ſhould think that this Crown was peculiar to *Paul*, who had done and ſuffered ſo much for Chriſt, he extendeth it to all believers, and telleth us that Chriſt hath prepared it for them as well as for him. Having ſpoken of himſelf in *Theſſ*, he cometh *ad Hypotheſin* and applieth it to all the faithful. The wicked have guilty conſciences, and ſo can have no love nor deſire after that day, they are beſotted with the world, they have their joyes, and their portion here, they have their heaven and happineſſe here, they can expect none hereafter.

Ἐπιφάνεια, apparitio illuſtris cum apparebit Chriſtus veniens ad judicium eximio ſplendore, charitate & Majeſtate.

Ut eodem reliqui omnes animo ſetum militent, ad cœrnae ſocietatem eos invitat. Calvin.

Nemo adventum judicis diligit, niſi qui ſe habere tanſam binam novit. Gerg.

The godly like *Lazarus* have their ſorrowes here, now they are tempted, toſſed, troubled which maketh them long for Chriſts coming. They are married to Chriſt, and therefore like a faithfull Spouſe, they long for the Bridegroomes coming.

Diligere adventum Chriſti eſt ſinteritate fidei, firmitate Spei, ardore Charitatis adventum ejus expectare. Aug. ad Heſych.

The ſumme and ſubſtance of all this. *q. d. My life is a warfare and behold, I have fought a good fight (which I mention not Vain-gloriouſly, but Thankfully) againſt both men and devils, and beaſtly Barbarians, I have contended for the Goſpel conſtantly and couragiouſly. My life is a race, and I have run my courſe even to the very goal in deſpight of all oppoſitions, I have maintained and defended the truth of Chriſts Goſpel inviolably according to my Chriſtian profeſſion and office Apoſtolical, and now from henceforth I comfort my ſelf with the expectation of that crown of immortality, which upon the gracious promiſes of a righteous God is laid up for me, and not for me onely, but for all the faithful who love Chriſt and long for his coming.*

Obſervatins.

Obſervations.

1. *'Tis lawful ſometimes to ſpeak of thoſe gifts and graces which God hath given us*, that we may comfort and quicken others by our example. But of this ſee the Obſervations on chapter 3.10.

2. *The ſweeteſt ſongs of the Saints have been towards their laſt ends.* The ſun ſhines ſweetlieſt when it is ſetting, the wine of the Spirit is ſtrongeſt in the Saints when they are drawing to an end. His motions are quickeſt when natural motions are ſloweſt; as we ſee in *Moſes* his Swan-like Song, *Deut.* 31. and 32. and 33. and *David* how ſweetly doth he ſing a little before he dies of Gods mercies to himſelfe, of the covenant of free Grace which God had made with him, and his judgements on the ſons of *Belial*, 2 *Samuel* 23.1. to 8. *Joſhua* dying, how ſweetly doth he exhort the people to obedience by ſetting before them the mercies of God, *Joſhua* 24. All Chriſts ſayings are excellent, but none ſo ſweet and comfortable as thoſe which he delivered a little before his death. His laſt Sermon and Prayer how ſweet are they? *John* 13.14,15, 16,17. *Jacob* dying, how ſweetly doth he bleſs his ſons? *Gen.* 49. *Steven* dying prayes for their life who put him to death; ſo did the Martyrs. Doctor *Preſtons* laſt Sermons were on the Attributes. Doctor *Sibbs* his laſt Sermons on that comfortable Text, *John* 14.1. and Maſter *Robert Boltons* on the Joyes of Heaven: Wicked men when they die they ſet in a Cloud, and like the going out of a candle they leave a ſtench behind them: as their bodies, ſo their names rot and ſtink when they are dead and gone. As wicked men grow worſe and worſe and their laſt dayes are their worſt; ſo good men grow better and better, and their laſt dayes are their beſt; having but a little time to live in the world they are willing to leave it with a good ſavour.

Obſervation 3.

3. *The ſweet reſent which a good Conſcience hath of a well ſpent life is matter of ſingular comfort and rejoycing in death.* The Apoſtle was now near to death and what doth he rejoyce in? why 'tis in this, that by the aſſiſtance of Chriſt he had fought a good fight and finiſht his courſe; and therefore he had hope (as the righteous have) even in death, *Proverbs* 14. 32. *Elijah* that had been zealous for the Lord of Hoſts can with comfort deſire the Lord to take his ſoul, 1 *Kings* 19.4.10. *Hezekiah* that great reformer when he heard that he muſt die, yet comforteth himſelfe with this, that he had walked before God in ſincerity and ſingleneſs of heart, *Iſay* 38. 3. this upheld *Job* in the middeſt of all his trials, *Job* 27. 5, 6. This comforted the Apoſtles when they were in deep diſtreſs, 2 *Corinthians* 1. 12. *This is our rejoycing the Teſtimony of our Conſcience, that in ſimplicity and godly ſincerity we have had our converſation in the world.* Not that the conſcience of our ſincere walking is the *Deſerver*, but the *Aſſurer* of our ſalvation. Well-doing may *Evidence* to us our Election, though it cannot *Merit* it, 2 *Peter* 1. 10. Men of good conſciences ſit at *a continual Feaſt*, *Proverbs* 15.15. a * good heart, or a quiet merry heart (as ſome Tranſlations render it) *Is*, not may be or ſhall be hereafter, but is already a reall Feaſt, and hereafter ſhall be conſummate. 'Tis not a dead, Ignorant

Sicut dum vivimus debemus bona noſtra obliviſci ne extollamur; ita approximante morte ea ad memoriam revocamus ad noſmet ipſos conſolandos. Gregor.

* *Tob leb*, a good heart. *Heb.* The Scripture oft puts Heart, for Conſcience. 2 *Samuel* 14.10. *Acts* 15 9. 1 *John* 3. 20. *Bonum Ethice* (i.) *purum & ſanctum. Bonum Phyſice* (i.) *lætum, hilare, jucundum; talis enim eſt purum & ſanctum cor.*

ſecure, benummed, erroneous, ſeared Conſcience; but it is an inlightned, inlivened, renewed, pure conſcience which is purged from the guilt of ſinne by the blood of Chriſt, and delivered from the Tyranny of ſinne, by the Spirit of Chriſt: This, this onely is a good Conſcience. This puritie of Conſcience breedeth Peace, and Peace breedeth Joy, and Spirituall Mirth; this reconcileth thoſe Tranſlations which render it a quiet or merry heart, which is trûe in reſpect of the effects and fruits of a good conſcience. Now this good conſcience is called a Feaſt.

Puritatis individua comes eſt latitia.

1. Becauſe at a Feaſt there is variety of dainties and diſhes, abundance of cates and delicates; 'tis not a Feaſt without variety and plenty, and more then ordinary fare. So at this Feaſt there is great variety.

1. Here is *Joy*, this is moſt ſutable and ſeaſonable at a Feaſt, not a carnal, ſenſual, external inferiour joy; but a ſpiritual, ſupernatural, Holy, Heavenly, ſolid, ſerious, well-grounded, durable Joy, which none can take from us, *John* 16.22. They rejoyce in the Lord alwayes, *Pſalm* 33.1. *Philip.* 4.4. yea even in Tribulation, *Romans* 5.3. *James* 1.2. and that with a ſuperlative tranſcendent Joy, hence called *Joy unſpeakable and glorious*, 1 *Peter* 1.8. and compared to Joy in Harveſt, when the husbandman after long toyl reapeth the fruits of his labours, *Iſay* 9.3. yea, it ſurpaſſeth that joy, *Pſalm* 4.7. it mortifieth our delights to theſe low things, makes us to rejoyce in them, as though we rejoyced not, 1 *Cor.* 7.31. Lo this is the firſt diſh which is ſerved in at this Royal Feaſt, *Matthew* 13.44. *Acts* 16.34. and therefore it is called by a ſpecial propriety, *the joy of Gods people*, *Pſal.* 206.5.

2. At this Feaſt here is *Peace*, not a Fading, unſetled, tranſitory Peace, ſuch as wicked men have; but 'tis a well grounded and a well bottomed Peace; 'tis built on the Word, and it's foundation is laid in Humiliation, it had a ſtorm before it came to this calme.

2. 'Tis not an ordinary but a *tranſcendent Peace*, ſuch as paſſes all human underſtanding, *Phil.* 4.7. mans wit cannot ſufficiently conceive it, nor value it according to its worth. To have Peace with men and Angels is a mercy, but when the ſoul lieth groaning under the ſight and ſenſe of ſinne, then for the Spirit to ſpeak Peace to us, to aſſure us that God in Chriſt is reconciled to us, this is a mercy of mercies. *David* had this Peace and therefore he fears not though ten thouſand ſhould compaſs him about, *Pſalm* 3.6. *Peter* that was in great danger of his life, yet having a good cauſe and a good conſcience he ſleeps in Peace, *Acts* 12.6.

3. 'Tis an everlaſting peace, Chriſt hath bequeathed it to his for ever, *John* 14.27. *Peace I leave with you my Peace I give you.* The Lord hath bound himſelf by Covenant to continue it, it is more firme then the pillars of the Earth, or the Poles of Heaven, *Iſay* 54.9. *The mountains ſhall depart, and the hills be removed, but my kindneſs ſhall not depart from thee, neither ſhall the Covenant of my Peace be removed.* Their Peace may be interrupted and clouded for a time, but it ſhall never be totally taken away, for their ſeed abideth within them, even the ſpirit of Peace and comfort.

Though the good mans beginning may be troubleſome and ſorrowful, yet his end is Peace, *Pſal.* 37.37.

3. This Feaſt is an excelling Feaſt, all other Feaſts compared to this are meere hunger and empty things. This excelleth all other Feaſts in three particulars eſpecially.

1. In reſpect of *the Founders* of it, *viz.* the Lord of Heaven and Earth, the God of all comfort and conſolation. He onely that made the conſci-

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ence can remove the guilt of it, and by his Spirit infuſe comfort and make peace there. Other Feaſts have men for their Founders.

2. In reſpect of *the nature of it*. This is a Spiritual Feaſt full of Spiritual delights and comforts; other Feaſts are but carnal, corporal, ſenſual ones that feed and delight the carcaſs and outward man onely.

3. In reſpect of *Duration*, 'tis not for a day, or twelve dayes, but for ever, 'tis a continual Feaſt; 'tis a Feaſt in proſperity, and a Feaſt in adverſity, a Feaſt at home, and a Feaſt abroad, a Feaſt in publick, and a Feaſt in private, a Feaſt by day, and a Feaſt by night, a Feaſt in a priſon, and a Feaſt in a Pallace: this is the happineſs of ſuch as get and keep good Conſciences, they keep holy day every day, be it clear or cloudy. He enjoyes a perpetual ſerenity and ſitteth at a continual Feaſt. As it is the miſery of the wicked that their worm never dies, ſo 'tis the happineſs of the Saints that their joyes which are begun here ſhall never end. This is the beginning of Heaven here, *Romans* 14. 17. 'tis Heaven upon Earth, 'tis *præludium cæli*, *a taſte of the joyes of Heaven*. This is the *H*eaven of Heavens, as an ill conſcience is the hell of hells: without this heaven would not be heaven to us. When all other Feaſts can yield us no comfort yet this will, and that in three times eſpecially.

1. *In the times of common calamity*, when ſword, plague and famine are abroad, then ſhall ſuch be ſecure and ſafe, *Job* 5. 19, 20. and 22. 29. *Pſalm* 91. In troublous times this will be *a Noahs Arke* to ſave us from periſhing with the world; *A Zoar* to ſhelter us from wrath to come. This will be a *Simon* that will help us to bear our Croſſes; when the Spirit of a man is once aſſured of Gods favour it can cheerfully endure all loſſes * croſſes, and calamities, *Proverbs* 18. 14. His Motto is, *Miſer ſit, qui miſer eſſe poteſt*. Let who will be miſerable he cannot.

Nihil jucundius, nihil eſt tutius, nihil ditius bonâ conſcientiâ, premat corpus, trahat mundus, terreat Diabolus illa erit ſecura. Bern. de conſcien.

Hæc non eſt onoroſa paupertas, non ſentit injurias, ridet opprobria, contemnit damna. Bernard.

2. *At the houre of death*, when mirth and muſick can doe us no good, then a good conſcience like a faithful *Jonathan* will ſpeak comfort to us, and be a *Davids* harp to refreſh us even in the pangs of death, as we ſee *Nehemiah* 13. 22. *Iſay* 38. 3. This inward Peace made the Martyrs goe as cheerfully to their ſtakes as many do to their weddings.

3. *At the day of judgement* a good conſcience will ſtand us in more ſteed then all the riches or priviledges of the world, ſuch ſhall then be received with an *Euge*, well done good and faithful ſervant, thou haſt been faithful in a little, I will make thee Ruler over much, enter now with thy Lord into that place where he hath his joy and glory, *Matth.* 25. 22.

4. Obſervation.

4. *Every faithful Chriſtian is a ſpiritual Souldier*, for *Paul* ſpeaketh not of himſelf onely as he was a Miniſter of Chriſt but as he was a faithfull Chriſtian he fought the good fight in his general and particular calling, he kept under his body and ſubdued thoſe carnal luſts and affections which warred againſt the peace of his ſoul, he did not make a flouriſh like a Fencer which beats the Aire, but he fought in earneſt and beat the enemies of his ſalvation, 1 *Cor.* 9. 27, 28. This he enjoynes *Timothy*, (1 *Tim.* 6. 12.) *to fight the good fight of Faith*, and to defend it againſt all the temptations of the Devil, oppoſitions of the world, and luſts of the fleſh. For this reaſon he calleth *Achippus* his *fellow-ſouldier*, *Philemon* 2. * All the ſaints in their ſeveral generations have been fighters in this ſpiritual ſenſe (for in this war all is ſpiritual, our weapons are ſpiritual, our enemies ſpiritual; our warfare ſpiritual, and our victories Spiritual, 2 *Cor.* 10. 3, 4.)

* V. *Raworth Iacobs* wraſtling, p. 269.

Noah by his righteouſneſs warred and witneſſed againſt the unrighteouſneſs of the old world, *Lot* againſt the *Sodomites*, *Moſes* againſt the ſinnes of *Egypt* and *Iſrael*, *Daniel* and the three *Chaldæan* worthies fought againſt the Idolatry of their times; *Elijah*, *Iſay*, *Ieremy* and all the Prophets and Apoſtles fought this good fight againſt the ſinners of the ſeveral Ages, which they lived in. All theſe agonies and combates are but the ſame which the Saints did formerly paſs through, *Philippians* 1. *ult.* here the Church is *Militant*, in Heaven, ſhe is *Triumphant*, here ſhe is ſaid to be terrible like an Army with banners, *Canticles* 6.4. and to have *an Armory whereon there hang a thouſand bucklers all ſhields of mighty men*, *Cant.* 4.4. No man can get one foot of ground againſt ſinne and Satan, nor keep it without fighting. Let *Nehemiah* but once begin to build the walls of *Jeruſalem*, *Tobiah* and *Sanballat* with his confederates will preſently oppoſe him. Let *Zerubbabel* begin the worke of Reformation and Mountains of oppoſition will ſuddenly ariſe, *Zach.* 4.7. If *Chriſt* ſet but his face towards *Jeruſalem*, the *Samaritans* will hate him. Let *Saul* become a *Paul* and what perſecutions abide him in every place, *Acts* 21. 23. When the woman (the Church) is in travel of the Man-child of Reformation, then expect from the Dragon floods of Perſecution, *Revelations* 12. Let a man be once inlightned and converted to the Faith, he muſt preſently looke to endure a great fight of afflictions, *Heb.* 10. 32. Satan will be wraſtling with him and try to give him a fall. Hence it is that *Job* (7.1. and 14. 14.) calleth the life of man *a warfare*, *Is there not an appointed time to man*, or as the margin of your Bibles, Is there not a warfare? becauſe war of all other actions hath its appointed times. We are all Way-fairing and war-fairing men, our life is nothing elſe but a continual bickering with a world of tentations, corruptions, and dangerous aſſaults. We are beſet round, and therefore we muſt fight round. Eſpecially Gods faithful * Miniſters who are the Captains and Leaders of the Lords people, and are placed in the Front of the battle muſt expect the moſt furious aſſaults. The Devil hateth every good man, but he makes his fierceſt onſets on the Miniſters of Chriſt which makes Chriſt hold his * Stars in his right hand, as we are ſubject to greater oppoſition, ſo we are under Chriſts ſpecial protection. People therefore had need to be much in Prayer for their Miniſters, warriours had need of Prayers, and if I muſt pray for mine enemy, then ſure much more for my Miniſter, and if Chriſt prayed for them ſhall not we? *John* 16.26. and 17.

Non eſt via ad Regnum ſine primitiis Regni, nec ſperare poteſt cæleſtis Regnum cui non ſuper propriam regnare Concupiſcentiam adhuc datur. Bernard.

Tſaba *proprie militiam, exercitum & totum tempus quo quis ſtipendium meret, quo bellum geritur.* Lavater.

Nec deerit militia quamdiu fuerit malitia. Hieron.

See how Miniſters are Souldiers, *Dyke* on *Philemon.* 2.

See an excellent Sermon of Mr. *Brinſly's* on *Rev.* 2. 1.

1. Conſider we are *men*, and ſo ſubject to like Paſſions as othe r men, and therefore we have need of your Prayers.

2. We are *Brethren*, and in reſpect of this Relation we may juſtly challenge your prayers. Whom will you pray for if you will not pray for your Brethren? This made the Apoſtle ſo earneſt with the Romans (15. 30.) *I beeſeech you Brethren for the Lord Jeſus Chriſts ſake, and for the love of the Spirit, that ye ſtrive together with me in your Prayers to God for me.* See with what earneſtneſs this great Apoſtle begs for Prayers. So *Epheſ.* 6.19. 2 *Cor.* 1.11. 1 *Theſſ.* 5.15. He doth not ſay Brethren commend us, or Brethren maintain us, but Brethren Pray for us: In this the pooreſt may be helpful to us. Pray that our number may be increaſed, *Matthew* 9.35. Atheiſts cry, it was never good world ſince there was ſo much Preaching,

ing, I ſay the world would be better if there were more. Pray that they may be continued, its a ſpecial mercy *when our eyes can ſee our Teachers, and they be not removed into corners*, *Iſay* 30.20, Pray that we may be *reſtored*, *Hebrewes* 13.18,19. Prayer hath a Vertue in it to bring back thoſe baniſht ones. Pray for us in our Temptations and Afflictions that God would ſweeten and ſanctifie them and uphold us under them. The Devil winnowes all but he ſifts Chriſts *Peters* as men do wheat which they ſift moſt accurately; he ſhooteth his ſharpeſt arrowes, and chooſeth out the ſmootheſt ſtones to throw at theſe Leaders of Gods Hoſt. Pray that God would give *us abilities and hearts* to improve theſe abilities, that he would *give ſucceſs* to our labours, and enable us to perſevere in deſpight of all diſcouragement whatſoever.

3. Conſider we are your ſpiritual *Fathers*, 2 *Kings* 2.12. Nature teacheth men to pray for natural *Fathers*, and grace for ſpiritual.

4. They pray for you, great reaſon then that you ſhould pray for them. Yea, in praying for them you pray for your ſelves, for they are your ſervants in Chriſt.

Now if we muſt pray for thoſe to whom we are related but as men, how much more ſhould we pray for our Miniſters, in whom all theſe Relations concenter and meet, who are Men, Brethren, Fathers, Watchmen, Shepherds, Nurſes, Warriours, (1 *Timothy* 1.18. and 2. 4.) that fight for the Churches ſafety.

Woe to thoſe that in ſtead of Praying for us, they *Carp* at us, and *Curſe* us, and cry they are covetous, proud, graceleſs, gifteleſs, *&c.* vain man! when thou ſeeſt ſuch thou ſhouldeſt pitty them and pray for them that God would give them free, humble gracious ſpirits; and thou revileſt them becauſe they croſs thy ſin and errours, as if *Meroz* ſhould curſe the Angel, becauſe the Angel curſed him for his neutrality. Theſe ſhew what ſpirit leads them. Now the life of man is compared to a warfare in eleven reſpects.

1. In war there is *watching* ſouldiers muſt ſtand on their guard continually for fear of a ſurpriſal to the * loſs of all. So every Chriſtian being * ſurrounded with ſpiritual enemies muſt watch and pray continually, *Matthew*, 26. 41. It is the way to bleſſedneſs, *Matthew*, 24. 46.

* οὐκ ἐσὶν ἐν πολέμῳ ὅτε ἁμαρτῶν.

Though Emperors may turn Chriſtians yet the Devil will not, as *Auſtin* obſerves.

2. In warring there muſt be *arming*, another man may go unarmed, but he that is a ſouldier muſt be armed *Capape* (as they ſay) from top to toe, if any part be unarmed it may coſt him his life as it did Ahab, who was wounded between the joynts of the harneſs, 1 *Kings ult.* 34. So a Chriſtian muſt gird on his ſpiritual armour (for the weapons of our warfare are not carnal, ſuch as ſwords, ſtaves, croſſes, pictures; *&c.*) but ſpiritual and mighty to throw down the Devils ſtrong holds, 2 *Cor.* 10.4. that is armour of darkneſs, this is armonr of light, (*Romans* 13.12.) ſuch as ſhineth to the glory of God and the good of our Brethren. We muſt not content our ſelves with one or two pieces of this armour, but we muſt put on *the whole Armour of God*, which conſiſteth of ſix pieces, *Epheſ.* 6.11, *&c.*

Arma lucis ſunt opera fidei, gratiæ & virtutum quibus veluti armis contra tres hoſtes bello tam offenſivo quam defenſivo depugnamus. à Lapide.

1. We muſt get the girdle of truth, we muſt be all *Nathaniels*, not onely *Iſraelites* in name and profeſſion, but *Iſraelites* in deed and truth. There muſt be ſincerity and truth, in our judgement, affections, words and actions. He that is thus ungirt is unbleſt, and will never endure in a day of trial; painted armour is good for little.

2. The *Breaſt-plate of Righteouſneſs*; Get a gracious life and a good conſcience this is armour of proof againſt all the aſſaults of the Devil.

3. *Patience.* V. 15. We muſt paſs through many thorny temptations and perſecutions ſo that unleſs we be well ſhod with patience we ſhall tire and faint in our warfar; there is no running our heavenly race without it, *Heb.* 10. 36. and 12. 1.

4. *The ſhield of faith.* V. 16. This grace leads us out of our ſelves to Chriſt whoſe righteouſneſs covers all our unrighteouſneſs, and whoſe perfection covers all our imperfections and ſo defends us againſt all the fierce aſſaults and fiery darts of Satan.

5. *The Helmet of Hope*, This expects what faith beleeves, and keeps the ſoul from fainting; a head without an helmet is expoſed to danger.

6. *The Sword of the Spirit* which is the Word of God; of all the peeces of armour this muſt not be forgotten, no ſword like this, 'tis two-edged, 'tis both offenſive and defenſive, with this Chriſt cut off Satans temptations thrice together, *Matth.* 4. Theſe are thoſe weapons of righteouſneſs on the right hand and the left with which we muſt war againſt all the enemies of our Salvation, 2 *Cor.* 6. 7.

[See more in Dr. *Gawge* on *Epheſ.* 6. Mr. *Gournall*, Mr. *Robinſon* and Dr. *Arrowſmith* Tactica Sacra. l. 2. 1. to 11.

3. He muſt have *Skill* and knowledg how to manage his weapons, his hands muſt be taught to war and his fingers to fight. 'Twas the commendation of *Davids* Champions that *they were men of might, fit for the Battle, that could handle ſhield and buckler whoſe faces were like the faces of Lions, and they were ſwift as Roes*, 1 Chron. 12. 8. Here were men fitted and accompliſht with skill and courage for their work, they were *apti nati* (as we ſay) cut out for Souldiers. Raw, untaught, untrained men will either fly before the enemy, or dy by his ſword. *Solomon* therefore would have us *with counſel and good advice to make war.* Prov. 20. 18. *For wiſdom is better then ſtrength*, Eccleſ. 9. 18. He muſt have the Art of fighting, as there is an Art of Holy living and an Art of Holy dying, ſo there is an Art of Holy fighting which every Chriſtian muſt learn, he muſt have skill to know the Methode, depths and periods of that old ſerpent the Devil and his Agents the Jeſuits and Sectaries who are as ſubtle as the Devil can make them, their lips drop as the honey combe, they promiſe liberty but bring men into ſlavery, they promiſe riches and bring men to beggary, they promiſe life and bring men to death. We had need therefore every day to be exerciſing our ſelves in the Word of God that we may be able to reſiſt the Devil and put him to flight. Blind men are unfit to fight unleſs it be under the prince of darkneſs, without knowledg they may looſe their colours, and oppoſe their friends inſtead of their foes, they may take Saints for Scythians and perſecute them under ſuch a notion as *Paul* did in the times of his ignorance, and the Jewes when they crucified Chriſt as a Malefactor.

4. *Courage and Valour*; Even *Rabſhakeh* could ſay counſel and ſtrength are for war, 2 *Kings* 18. 20. Policy and Power are very requiſite for a Souldier. *Galeati lepores*, *harneſſed hares* (*i.*) fearful faint-hearted men are not fit for battle, *Deut.* 20. 8. A Souldier muſt fight couragiouſly, let's play the men (ſaies *Joab*) for our people and the Cities of our God, 1 *Chron.* 19. 13. God would have all that fight his battles to be comfortable and confident, *Deut.* 20. 1. to 5. *Joſh.* 1. 7.

2 *Chr on*

2 *Chron.* 32. 7. Hence came the uſe of Trumpets, Drums, Flutes and Cymbals in wars to raiſe the Spirits of their Souldiers to the battle: ſo God hath ordained his Miniſters to lift up their voices like Trumpets to quicken us to this Holy war againſt ſin and Satan. They call upon us to fight the good fight of faith, to play the men and be ſtrong, 1 *Cor.* 16. 13. Let the wicked flie when God purſues them, but it becomes the righteous to be magnanimous and bold as Lions, *Prov.* 28. 2. (*Et neſcit remeare Leo*) The Lion will turn his back at no creature. Reſolve to die in thy colours, ſay with *Nehemiah* (6. 11.) ſhould ſuch a man as I flie? Better to die fighting with honour, then live with ſhame; what though there be Lions or Bears in our way, if thou wilt be a *Sampſon* or a *David* encounter them; there is no great glory to be lookt for but with hazard and difficulty. When the Souldiers ſaid the enemy was ſtrong, 'twas bravely anſwered, *The victory will be ſo much the more glorious.* We ſhould reſemble the valiant horſe *which laughs at fear, and rejoiceth at the ſound of the Trumpet, neither turns he back from the Sword, Arrow, Spear,* &c. *Job* 39. 19. to 26. We muſt not ſit ſtill like idle ſpectatours and ſee others fight, but if we'l get the Crowns we our ſelves muſt in our own perſons fight for them with all our might; for in theſe ſpiritual Agonies we muſt look for ſtrong Antagoniſts. We wraſtle not ſimply againſt fleſh and blood but againſt principalities and powers, there is no way to conquer the Devil but by reſiſting, *James* 4. 7. and no reſiſting but by fighting; ſo that we muſt either fight or be ſlaves for ever. Beſides the temptations of *the world* from profits and pleaſures on one hand, and croſſes and perſecutions on the other hand; the *fleſh* alſo is a deadly enemy, its luſts within war againſt the peace of the ſoul, 1 *Pet.* 2. 11. This *Domeſtical enemy*, this boſom Traytor 'tis that doth us all the miſchief; and therefore 'twas a good Prayer of the good man, *Deliver me O Lord from that evil man my ſelf.* 'Tis a beloved, powerful, politick enemy which muſt make us the more watchful againſt it.

Pulchrius in prælio actiſus miles quàm fugâ ſalvus.

Ἀγὼν ab ἄγω (i) viriliter & ſtrenuè agi, ἀγὼν enim eſt certamen & labor cum difficultate

5. In reſpect of *hardſhip* a Souldier muſt be an hardy man, he muſt not be a puling puſillanimous milkſop, but he muſt be one that will run hazard, break through dangers and difficulties, endure blowes and wounds to the * raiſing of his ſpirit. So muſt every Chriſtian that will get the Crown be a hardned, ſeaſoned, ſelf-denying man, reſolving to break through all difficulties till he have gained the Victory. But of this ſee more in verſe 5. obſerv. 4.

Miles κατ' ἀνθρωπον, q. minimè mollis.

Vires animoſque à vulnere ſumit Pulchrámque petit per vulnera mortem. Vir.

* See what hardſhip Souldiers endure. *Plutarch. Moral. Orat.* 7. *de fortun. Alexandri.*

6. In reſpect of *Obedience*. A Souldier is under the moſt abſolute command of any man. He muſt obey and not diſpute the commands of his Commander to whom by Oath he is bound to be faithful. The Centurion in the Goſpel ſets down the duty of Souldiers, *Matth.* 8. 9. *I ſay to one go and he goes, to another come, and he doth it.* He dares do nothing without a command, if a Souldier kill a man without command 'tis Murder. So every Chriſtian muſt yield abſolute obedience to Chriſt, 'tis his part to command, 'tis ours to obey: if he bid us go, we muſt go; if he bid us do this, (though it be never ſo croſs to fleſh and blood) we muſt do it. We muſt not ſtir a ſtep without a word of Command from Chriſt our General. His word muſt be our Counſellour in all that we do, *Pſal.* 119. 24. 'Tis reported to the praiſe of *Alexanders* Souldiers that they were obſervant not onely of viſible ſignes of their Commanders, but even of their leaſt nod; So ſhould we not onely obey the clear Commands of Chriſt, but even the leaſt hints of his will in his Word.

Alexandri milites intenti fuere ad ducis non ſignum modò, ſed & nutum. Curtius lib. 3.

A wicked

A wicked man muſt have plain, ſyllabical proofs, and when we bring them, (yet ſuch is their rebellion) they will not yield; but a gracious ſoul promptly obeyes the leaſt intimation of Chriſts will.

7. In reſpect of *Order*. In war there is much Order. Souldiers muſt keep rank and and file, they muſt abide in that place and keep on that ground on which their Commander ſets them, they may not ſtir a foot, (in ſome caſes) upon pain of death. An Army in confuſion is contemptible, but an army in Order is terrible, *Cant.* 6. 4. So every one muſt keep that ſtation and abide in that calling wherein God hath ſet him, 1 *Cor.* 7. 20. its a dangerous thing to neglect or out-run our callings. So long as we keep Gods way, God will keep us, *Pſal.* 92. 11, 12. but if we break down his hedges a Serpent will bite us, *Eccleſ.* 10. 8. God is the God of order, and his people delight in Order, *Coloſ.* 2. 5.

Ordinatus exercitus aſpectu jucundiſſimus, hoſtibus moleſtiſſimus, Xenophon.

8. In reſpect of their unſetled abodes. A ſouldier whileſt he is in actuall ſervice hath no ſetled abode, but he is alwayes either marching, chargeing, watching, fighting, lying in his Tent for a night or two and is gone. So we have no abiding City here, *ſtrangers and pilgrims*, and tho ſome ſaints have had great poſſeſſions here, yet have they eſteemed themſelves as houſe-leſs and home-leſs. Heaven's their home, their houſe, their countrey, 2 *Cor.* 5. 2. *Heb.* 11. 16. though they live *In* the world, yet they are not *of* the world. Though their bodies be on earth, yet *their meditations, and converſations are in Heaven*, *Philippians* 3. 20. Hence the Saints have alwayes confeſt they were but ſtrangers here. So *Abraham* telleth the *Cananites*, *Geneſis* 23. 4. and *Acts* 7. 3. *Hebr.* 11. 9, 10. *Jacob* telleth *Pharaoh* that his life was but a Pilgrimage here, *Geneſis* 47. 9. *David* acknowledgeth that he was but *a ſtranger and a Pilgrime here as his fathers were*, *Pſalm* 39. 12. and 1 *Coron.* 29. 15. and ſo ſaid all the Patriarks, *Hebrewes* 11. 13, and *Peter* calleth the time of our life on earth a Pilgrimage, 1 *Peter* 1. 17. we do not dwell but ſojourn as ſtrangers in Gods Tabernacles, *Pſalm* 15. to ſee in ten particulars how a Chriſtian is like a Pilgrime here. See *à Lapide* on 1 *Peter* 2. 11.

See more in Maſter *Robinſons* Sermon at *Pauls Hebr.* 11. 16. preacht, 1654.

Peregrini officium eſt colligi ſub alieno tecto, pacifcè pertranſire, & anhelare ad patriam.

Gur, *ſignificat peregrinari & habitare ut advenam, & pertinet ad hanc vitam, ſicut habitare ad futuram.*

9. A Souldier muſt attend the wars, he muſt forſake houſe, land, wife, children and other lawful delights (for a time at leaſt) and give up himſelf to his martial affairs; he cannot work and warre, follow a Trade and fight too; but he muſt wholly devote himſelf to his Military imployment that he may pleaſe his Commander. He muſt attend the marchings and motions of the Army, the commands and ſervice of the General, 2 *Tim.* 2. 4. *No man that wars intangles himſelf with the things of this life that he may, pleaſe him who hath choſen him to be a ſouldier.* 'Tis true, Miniſters and Chriſtians may and muſt in a moderate manner provide for their own, 1 *Tim.* 5. 8. but to be entangled, or as the word ſignifieth to be *enſnared* to be wholly taken up with inordinate cares, and habitually and exceſſively to mind theſe earthly things, deſtroyes men. *Phil.* 3. 19. 1 *Tim.* 6. 9.

ἐμπλέκω (i) *Tricis & laqueis implico. Amor rerum terrenarum ſit viſcus ſpiritualium pennarum.* Auguſt.

10. In reſpect of *Unitie* ſouldiers muſt be unanimous. United forces prevail much, but if ſouldiers be divided and mutiny they ruine themſelves. 'Tis Machiavels Maxime, *Divide & impera*, Nothing ſtroner then Unity, nothing weaker then diſcord. *Jeruſalems* diviſions helpt to ruine it. 'Tis the glory of the Church when 'tis

See more alluſions in Maſter *Bernards* Bible-battlers.

as

as a city compact together and at Unity within it self. Discord and Division is the Devils Musick. Let Babels builders be divided and scattered; but let Unity and Unanimity be the portion of Gods people, *Zach.*14.9. *Philip.*2. 1,2. This is a most desireable thing. [See Mr. *Marshalls* Serm. on Unity, on *Rom.*12.4,5. *Burroughs* his *Irenicum*. *Venning New Commandment* p.10,11. *Erimsly* against *Separation* p.60,&c. *Mantons* Ser. on *Zach.* 14. 9. preacht at a Fast, June 30. 1647. *Tactica Sacra*, lib. 2. cap. 6. Sect. 8.

11. Lastly, In respect of *Activity*. A Souldiers life is a laborious life, they are cut out for * Action *They must never be Idle*, but alwaies either Training, or Skirmishing and using their Weapons (Use makes Masteries) that when they come to actual fighting they may not be to seek. * Idle Souldiers are to be cashiered out of the Camp. So must we in peace prepare for war, and in a calm foresee a storm, *Job* 3. 25. we must still be labouring 1 *Cor.*15. 10. and make it our daily *exercise to keep a good conscience, *Acts* 24. 16. 'Tis an active thing to be a Christian, he hath many battles to fight, and a Race to run, he hath much work to do in a little time. Idleness is the very bane of a Christian Souldier. 'Tis the hour of Temptation. The root and mother of most horrid sins; of * Idleness comes no goodness, by doing nothing men learn to do evil; when the * Devil finds men without imployment then he cuts them out work. This is the root of *Pride* labour is an humbling thing, but the proud man cannot stoop. It's the root of fornication and adultery and all uncleanness, 2 *Sam.* 11. 1,2. *Ezek.* 16. 49. What filthiness is there amongst idle Friars, Monks and Nuns? It's the Mother of theft and cousenage. Idleness breeds poverty, and poverty theft hence the Apostle propounds labour as a remedy to theft, *Ephes.* 4. 28. It is the root of *Tale-bearing*, when people are idle then they talk, 2 *Tim.*5. 13. Like *Momus* that carping god of the Heathens who would never do any thing himself, but curiously pry into the lives of others that he might carp at them. 'Tis the *root of Errour and Heresy*, whilst men be idle and sleep the Devil sowes these Tares, *Matth.*13. 24. When mens souls be untilled then like the field of the sluggard they are overgrown with the weeds of sin and error, *Prov.*24.30. This made *Solomon* the wisest of men so oft to testify against idleness, *Prov.*13. 4. and 14.23. and 19. 15. 24. and 21. 25. and 15. 19. and 12. 24,27. and 18. 9. and 26. 13. *Eccles.*10. 18. The Sedentary life is most subject to diseases. Standing ponds breed filth and vermine, when running waters keep themselves sweet and pure. The best mettles if not used, Rust. The finest garments if not worn, are eaten with moaths. The sitting bird is easily shot, and secure Laish soon ruined. So long as *Rome* was kept in action and had wars the Souldiers were not vitious, but when *Carthage* was destroyed and they lived at ease they quickly became dissolute. The Soul of man is a very lively active thing, 'tis never idle, but is in perpetual motion, and if it is not well imployed it will be ill imployed, like Mill-stones, if they have no Corn to grinde they wast themselves. Use strength and have it, many loose their limbs for want of using them; if a man indulge and favour his body 'twill quickly become

Ad agendum nati milites. Cicero.

Inde dictus exercitus quod melior fit exercitando. Varro.

Xenophon. Cyropæd. l. 2.

Ἀσκῶ (*i.*) *Ame exerceo, laboro.* q. d. *Tanto sum in hac vita intulpatè Deo serviam, nec homines offendam.*

ἐκ τῆς ἐργασίας ἡ κακία. Chrysost.

Quem Diabolus occupatum non invenit, ipse occupat. Greg.

Otia si tollas periere cupidinis arcus. Ovid.

Anima est in perpetuâ (i.) continuata & perennis motio. Arist.

uſeleſs and burdenſom; and 'tis juſt with God that ſuch as will not conſume themſelves with labour, ſhould waſt with ruſt and diſeaſes. Reſt is reſerved for Heaven, this life is for action.

Let ſuch conſider that they are
1. Uſeleſs.
2. Graceleſs.
3. Comfortleſs.
4. Curſed.
5. Diſorderly Men.

1. Idle men are *Uſeleſs* men like *Jeremiahs* Girdle, good for nothing, *Jer.*13. 7. They are droanes that live on the ſweat of other mens brows, a burden to Family, Church and State; ſuch are dead whileſt they live, as it is ſaid of the voluptuous Widow that lives idly and diſorderly, 1 *Tim.*5. 6. yea it's worſe then corporal death for a man to be thus dead ere he die, to bury himſelf yet breathing, and wind himſelf alive, is præternatural. The pooreſt Threſher that labours in his calling is better then the greateſt Emperour that lives in idleneſs. *A living Dog is better then a dead Lion*, Eccleſ.9. 4. A *Dog* is the baſeſt amongſt beaſts, and a Lion is the nobleſt; yet the baſeſt creature that is living and active, is better then the nobleſt that is dead and uſeleſs.

Otium eſt vivi hominis ſepultura, Seneca. *Nihili eſt qui piger eſt.*

2. They are *Graceleſs* perſons; Grace will not be had without pains. We muſt ask, ſeek, knock, * ſtrive, wraſtle, run for it. *Luke* 13. 24. *Ezek.*36. 37.

ἀγωνίζεσθε, *contendite, conamini omnibus viribus.*

3. He is a *Comfortleſs* man. The idle and unprofitable ſervant can have no comfort in his Maſters coming. The guilt of his negligence will put him out of countenance. 'Tis the faithful ſervant that ſhall be received with an Euge, *Matth.*25. 27,30.

4. He is a *Curſed* Man. God bleſſeth labour, but curſeth idleneſs. The ſluggards coat is made of rags, *Prov.*23. 27. whilſt he lies ſleeping *Poverty comes marching againſt him like an armed man ſuddenly and irreſiſtably*, Prov. 6. 11. Poverty is a ſore curſe eſpecially when it comes by Idleneſs which in its own nature tends to poverty; when a man gets not he muſt needs ſpend. He that is ſloathful in his work is brother to him that is a great waſter, *Prov.*18. 9. When men have no callings, or do not follow their callings but ſet others to work whilſt themſelves do nothing, they muſt needs come down. The good houſe-wife ſits not ſtill, bidding her ſervants go, but ſhe her ſelf gets wool and flax and makes one with them, *Prov.*31. 13,19. As *Julius Cæſar* would ſay to his Souldiers, not *ite*, Go ye, but *eamus commilitones*, go we, I will make one amongſt them as *Abimelech* ſaid to his followers, *Look upon me, and do likewiſe*, Judg. 9. 48. Beſides idleneſs leads men into wicked company, it brings loſs of credit, and brings loſs of cuſtome, and that beggary.

So Lucan. (Pharſal.l.9.) ſaith of Cato. *--- Monſtrat tolerare laborem, Non jubet ---*

5. They are *Diſorderly perſons*. God hath allotted to every one his calling wherein he muſt be ſerviceable to the publick good, 1 *Cor.*7. 20, 24. Now when men ſit ſtill they break that Order which God hath ſet and ſo are called *diſorderly walkers*, 1 Theſ.5. 14. 'Tis with the Commonwealth as 'tis with inferiour bodies, if they be well ordered three things muſt concur. 1. *Ordo partium*, the ears muſt not be where the hands are, nor the feet above the head. 2. *Symmetria*, a due proportion, the head muſt not be bigger then the body. 3. *Functio*, every part muſt have ſome diſtinct office wherein to exerciſe it ſelf. Thoſe *Gentlemen* then and *Beggars* that lead idle lives are Wens and burdens not members of the body. They live in the expreſs violation of Gods Commands, *Gen.*3. 19. Such have no right to a bit of bread, God would not have us ſuccour them in this condition, *Prov.*20. 4. 2 *Theſ.*3. 6. As for our ſelves let us

Non eſt panis cujuſquam proprius ne ſummi quidem regis niſi ſtrenuè laboret in Vocatione ſuâ Roll.

be

be active Souldiers abounding in the work of the Lord: many deſire to abound in Riches, 'tis more noble to abound in Labours. As * *Melanchon* ſaid well, *Let others take Riches, give me Labour.* Shall a * Heathen glory that he let no day paſs in idleneſs, but he redeemed ſome time from his ſleep, for his ſtudies; and ſhall we that have better Principles and light to walk by come ſhort of Heathens?

In operibus ſit abundantia mea, divitiis per me licet abundet quiſquis voluerit. Phil. Melanct.

Nullum mihi per otium exit dies, partem noctium ſtudiis vendico, non vacо ſomno ſed ſuccumbo, & oculos vigilià fatigatos cadentéſque in opere detineo. Seneca epiſt. 67.

[See 12. Reaſ. againſt Idleneſs in Mr. *Greenhill* on *Ezek.* 16.49. p.287,&c. and Mr. *Clerks Mirror*.cap.63. p.303. edit.3.

Now the Lord will have us all to fight for theſe *Reaſons*: 1. For the greater manifeſtation of his own glory, he could deliver his people without fighting, but then the glory of his Wiſdom, Power and Goodneſs in their preſervation and deliverance would not be ſo perſpicuous to the world; nor his Juſtice in the down-fall of his enemies be ſo apparent to all.

2. For the good of his people, hereby he exerciſeth their Graces and keeps them from ruſting, Virtue decaies if it have not ſome oppoſite to quicken it, and draw it out; hereby alſo he proves their Valour and makes it more apparent to others. We had never heard of the Patience of *Job* if Satan and his friends had not oppoſed him. The skill of a Pilot is not known till a ſtorm, nor the valour of a Souldier till the day of battle.

3. To make us long for our reſt in * Heaven. This worm-wood upon the breaſts, theſe conflicts and ſpiritual combats imbitter the world to us. The poor wether-beaten Marriner longs for the Heaven, and the tired Souldier for Victory that he may triumph.

Terra eſt domus militia, cælum lætitia.

How ſilly then is the expectation of theſe that look for a Crown without a Combat, for Victory without Fighting, and for a Prize without any Striving. They ſit down ſecure and careleſs yet dream of Heaven and happineſs. Like dead fiſh they go down the ſtream without any reſiſtance. They give the reins to their luſts and are ſo tender and * delicate that they can deny themſelves in nothing. How many are Ignorant and know not what belongs to theſe Spiritual battles, they cannot watch, pray, arm, wraſtle, run, fight, &c. Others reſt in a bare profeſſion, crying Lord, Lord, yet fight not a ſtroke againſt ſin and Satan. Others fight but 'tis not the good fight, we read of many fighters in Scripture but few good ones. The Devil and his Angels fight, but 'tis againſt Chriſt and his Church, *Rev.* 11. and 12. The wicked they fight too, but 'tis for their luſts, *Jam.* 4. 2. 'tis againſt Chriſt, *Pſal.* 2. *Rev.* 17. 14. and againſt his people. *Gebal* and *Ammon* and *Amelek* can fight, but 'tis againſt Iſrael, *Exod.*17.8. the comfort is theſe cannot proſper, 2 *Chron.*13.12. *Rev.*17.14. and 19.19,20. Chriſt comes from *Edom* cloathed in red, from *Bozrah* with his garments died in the blood of his enemies, *Iſai.*63. 1. It may greatly encourage us to fight this heavenly fight when we conſider that we have *Chriſt for our Leader*, he is that true *Joſhua* that fights for us againſt the *Canaanites*. He hath led captivity captive, and hath conquered all our enemies for us, *Col.*2. 14. He is not onely a *Spectator* but our * help, he teacheth our hands to war, and our fingers to fight. Though we be weak yet our Redeemer is ſtrong. An Army of Harts having a Lion for their Leader, is better then an Army of Lions with a Hart for their Leader. Chriſt who is the Lion of the Tribe of *Judah* is Lord of our Hoſts, and therefore we will not fear what man or Devil can do

Delicatus es miles ſi putas te poſſe ſine pugna vincere, ſine certamine triumphare.

Coronam parare poteſt qui indixit certamen, vires ſubminiſtrare non poteſt: Deus autem quando ſpectat certatores ſuos adjuvat eos. Aug. de Temp. Serm. 105.

againſt us. When *Antigonus* ſaw his followers afraid by reaſon of the multitude of their enemies, *and how many do ye reckon me for* (ſaid he) One Chriſt for us is more then all the world againſt us. 2. The goodneſs of the fight may much encourage us, which brings me to the fifth Obſervation.

5. Obſervation.

5. *This Spiritual fight is a good fight.* 'Tis not a warring after the fleſh, but a Spiritual, Holy, Honourable war, 2 *Cor.* 10. 3,4.

'Tis a good fight in nine reſpects.
1. Of the Author.
2. The Man.
3. The Matter.
4. The Manner.
5. The End.
6. The Armour.
7. The Iſſue.
8. The Fellow-Souldiers.
9. The Reward.

1. The God of Goodneſs (for Good Ends) hath ordained this good fight. He hath decreed that there ſhall be an Irreconciliable enmity between the ſeed of the *Serpent* and the ſeed of the Woman. 'Tis he that gives Grace to his people at the firſt whereby they are enabled to fight this good fight, and he maintains it when 'tis once begun againſt all oppoſition whatſoever. As at the firſt he made all things of nothing by his All-mighty power, and ſince maintains them in their being by his Providence; So at firſt he creats grace in the ſoul, and after ſeconds it with his conſerving, cooperating, aſſiſting, perfecting, perſevering Grace.

Deus luctatur in nobis, ipſe congreditur, ipſe in certamine agonis noſtri & coronat pariter & coronatur. Cyprian l. 2. ep. 2. ad Donatum.

2. The *Men* that fight here muſt be good men; a wicked man may fight other battles, a Heatheniſh * *Alexander* may conquer cities, but not himſelf, they muſt be Holy men that fight theſe Holy battles of the Lord, ſuch as can conquer themſelves. Alas! how ſhould he proſper whoſe ſins fight more againſt him then all the power of his enemies, whoſe main adverſary is in his own boſom? With what face can he fight againſt the beaſts of the time, who is himſelf a beaſt?

Tu ſervus ſervorum es, illis enim cupiditatibus quibus ego impero, tu inſervis. Ut Diogenes Alexandro.

3. The *Matter* is good, 'tis for Chriſt and his Kingdom, for his truth and people, and that againſt the baſeſt enemies, againſt ſin and Satan and a world of wicked men. There is nothing worth contending for in compariſon of Gods truth and worſhip; as we muſt contend for the obtaining of it, ſo alſo for the preſerving of it, * *Jude* 3. 'Twas the great honour of *Chamier* that he ſtrenuouſly fought the Lords battles againſt that man of ſin, and though many ſons of the *French* Church had done worthily, yet he excelled them all.

See Mr. *Rous* his diſeaſes of the time, *cap.* 4. *p.* 121. *& folio.*

4. The *Manner* of this fight muſt be good; we muſt ſtrive * Lawfully if ever we would be crowned, 2 *Tim.* 2. 5. As thoſe that ſtrove for Maſteries were not preſently graced with Garlands unleſs they ſtrove according to the Lawes preſcribed though never ſo diffi-

Rectius, recte, rectè.
Legitimè certare eſt ad pugnam ſe præparare, animosè adverſarium aggredi, plagam cautem declinare & maſculè infligere, quod qui faciebant, coronabantur in ludis Olympicis. Baldwin.

difficult and painful; So unleſs we fight both for matter and manner, both in preparation and execution, according to the Rules preſcribed in the Word, we can never attain the Crown of Righteouſneſs.

5. The *End* muſt be good, 'tis that which crowns and denominates the work. The end of all our working and warring muſt be to the Glory of God, and the ſalvation of our own and others ſouls. Elſe let the matter be never ſo good if the end be *ſelf*, all is loſt, as we ſee in *Jehu* and the Scribes and Phariſees. Many fight but it is for their luſts and not for God, *James* 4.1. As the heathen in their Agonies fought and run for the honour of *Apollo*, *Neptune*, or *Jove*, but nothing for *Jehovah*.

6. The *Armour is good*, it is compoſed of the Graces of the Spirit which are compared to Gold, *Pſalm* 45.13. 'tis golden and compleat armour, *Epheſians* 6.13.

7. 'Tis good in reſpect of the *Iſſue*. 'Tis victorious, the gates of Hell connot prevail againſt it. See my *Treat. de perſeverantia Sanctorum.*

As Sin, Satan, Death, Hell, could not conquer Chriſt, ſo they ſhall not be able to conquer the ſervants of Chriſt who are by faith ingrafted in him: Hence *Paul* ſo confidently aſſureth himſelfe of a Crowne of Righteouſneſſe.

8. Our *fellow-ſoldiers are good*, all the people of God throughout the world dayly fight this good fight againſt the enemies of their ſalvation, yea the Saints in Heaven were all ſoldiers in the Church Militant, before they came to the Church Triumphant.

9. The *Reward is good*, there is none like it. It is no leſſe then a *Crown not of ſilver or Gold, but of Eternal life. The Glory of it is unſpeakable. Hence it is called hidden *Mannah*, *a Tree of Life*, &c. *Rev.* 2.10.17.26. and 3. 21.

* *Corona, non qualecunque præmium notat, ſed præmium victoria* (id eſt,) *pugnando & vincendo partum. Ubi durior pugna, ibi gloriſior eſt Victoria.* Sculter.

I have finiſht my courſe.

Q. d. I *Paul* the aged have fought the good fight, and have not onely begun, but I have finiſht my courſe.

Obſerve.

'*Tis a great comfort to be an old ſoldier of Chriſt.* Men caſhire old decrepit men out of their camps; but the older ſoldiers we are in Chriſts Church the better and the more acceptable to him. 'Twas *Mnaſons* commendation that he was an old Diſciple, *Acts* 21. 16. *Paul* was converted (as the learned conjecture) about 25. (for he is called a young man, when *Stephen* was ſtoned, *Acts* 7. 58.) Now adoleſcency by Phyſitians and others, is conceived to begin at 12. extend it ſelf to 25. for when a man is come to his full ſtature, he is called, *Adult*. now *Paul* lived 34. years after his converſion, (for he died in the thirteenth of *Nero*) ſo that by this computation he was 61. when he ſuffered Martyrdome, yet he was ſtill the ſame, even when he was *Paul* the aged (as he ſtileth himſelfe, *Philemon* 9.) as when he was young. Old age is a Crown of Glory, and Honourable in it ſelf, God commands us to honour ſuch, *Leviticus* 19. 32. the Ancient and the Honourable are joyned together, *Iſay* 9. 15. but then 'tis moſt honourable, *when it is found in a way of Righteouſneſs*, *Proverbs* 16. 31. and if in any way of Righteouſneſs, then ſpecially in the Miniſtery, when it is fully and faithfully diſcharged. An old Profeſſor of the Truth who hath ſerved God in his Generation deſerveth reſpect and honour, but an an-

Turpe miles ſenex. Ovid.

Canities venerabilis eſt quando ea gerit quæ canitiem decent Chryſoſt.

* *Rarò utilis Doctor invenitur in Eccleſia quin ſit longævus.* Origen.

ancient zealous Miniſter of the Goſpel who hath done and ſuffered much for Chriſt, his white-head and ſilver-hairs call for double honour. God oftentimes bleſſeth ſuch with * long life as ſome reward of their labours, *Pſalm* 91. 16. *Prov.* 3. 16.

1. Such begin betimes to ſerve God, and the ſooner we come in to him the more honour and ſervice we do him. The Apoſtle mentioneth it to the praiſe of *Andronicus* and *Junia*, *that they were in Chriſt before him*, (i.) they believed and were Chriſtians before him, *Romans* 16. 7. This made Saint *Auſtine* lament that he was converted ſo late to Chriſt.

2. He is *an old acquaintance of Chriſts*, to whom he more familiarly revealeth himſelf then to young Novices, *Geneſis* 18. 17. *Moſes*, was but 40. dayes in the Mount with God, and his face did ſhine, what is 40. dayes to 40. years walking with God. Such a one may do much with God for a perſon or Nation. God delights in the prayers of his old ſervants, ſuch as *Moſes*, *Samuel*, *Noah*, *Job*, and *Daniel*, &c.

3. He is one that hath got the *Art of ſerving God*. All Trades have a Myſtery, Religion hath its Myſtery alſo; young beginners are bunglers at it, but old Chriſtians are Naturalized and habituated to the holy duties of Mortification and ſelf-denial.

4. He is rich in experience, a young beginner hath no experience of the deceits of ſin and Satan; it is the old ſoldier that can tell you of the Policies and ſtratagems in War, *Job* 12. 12. *'tis with the ancient that there is wiſedome and much experience*. A young man is happier that doth live well, but an old man is happier that hath lived well, he hath paſſed through thoſe dangers and difficulties, thoſe temptations and Paſſions which young ones are ſayling towards.

Senectus ipſa in bonis moribus ducitur, in conſiliis utilior, ad conſtantiam paratior, ad reperimendas libidines firmior; infirmitas quoque corporis ſobrietas mentis, unde Apoſtolus, cum infirmor tunc potens ſum. Ambroſ. l. 1. Hexam. c. 8.

5. He is a well-rooted, firm reſolved Chriſtian. An old Diſciple is like *a Rocke*, when a yong one is like *a Reed* toſſed too and fro with every wind of Doctrine, *Epheſians* 4. 14. Theſe adorn Religion in holding out to the laſt againſt the ſolicitations and allurements of ſin and Satan. They eſteem Chriſts ſervice the beſt ſervice, they are never weary *of it*, (though ſometimes the fleſh clogging them) they may be weary *in it*: and this is a great Argument of our ſincerity, when we are rooted trees of Righteouſneſs, fruitful and flouriſhing in old age, *Pſalm* 92. 14.

6. They ſhall have a greater reward. As they have done more ſervice in their Generations, ſo they ſhall be recompenced anſwerably. They have been inſtruments of winning many ſouls to Chriſt, and ſo ſhall ſhine as the Stars for ever and ever, *Daniel* 12. 3. *Childrens children are the crowne of old Age*, 'tis true of Natural children, *Proverbs* 17. 6. But no children are ſo glorious and gliſtering a Crown as thoſe which are ſpiritual: what a comfort is it to a good man when he cometh to die, and reflecting on his life paſt, ſhall ſee how many he hath won to Chriſt, and can ſay, *Behold I, and the children which the Lord hath given me.*

And if *Hercules* had a Crown of Poplar given him for his Conqueſt over ſome Monſters; what Crownes may theſe Spirituall *Hercules* expect, who have conquered the Lion of anger, the Cacus of covetouſneſs, the Hydra of luxury, the Cerberus of pride and the Geryon of perſecution?

See more in Maſter *Burroughs* ninth Volume on *Prov.* 16. 31. and Maſter *Aſh*, on his Sermon at Maſter *Gataker's* Funerall on the ſame Text: and Doctor *Andrewes* on the fifth Commandment. Chapter 9. Mihi. p. 387.

I have

I have finiſhed my Courſe, Or I have ended my Race.

Hence Obſerve,

1. That the life of a Chriſtian is a Race.

2. We muſt not onely begin, but finiſh this Race. The life of a Chriſtian is oft compared to a Race, we muſt not creep, but *Run the wayes of Gods Commandements*, *Pſal.*119.31.

We muſt not onely be Peripatetickes and *Walkers* as *Enoch* and *Noah* were, *Geneſis* 5. 22. and 6.9. Though the times that *Noah* lived in were corrupt times, yet he kept himſelfe pure, ſhewing like a Light in the middeſt of a ſinnefull Generation, the * bent of his heart was ſet to walke with God. So did *Hezekiah* *Iſay* 38. 3. and *Zachery* and *Elizabeth*, (*Luke* 1. 5, 6. 7.) In perſecuting times they walked with God, even in Old Age. But we muſt alſo Runne; we have a great deal of worke to doe in a little time, and therefore had need to be active. All our Graces are imperfect, as we *know but in part*, 1 Corinthians 13. 9. So *we believe but in part, and hope imperfectly*, but our Knowledge muſt increaſe, *Epheſians* 1. 17, 18. *Coloſſians*, 1. 9, 10. Our Faith muſt increaſe, 2 *Corinthians*, 10.15. and our Hope abound, *Romans* 15. 13.

* Hill-hallech *in conjugat.* Hithpael. *ſignificat quod ſeſe compoſuit ad ambulandum cum Deo.*

For walking, ſee Doctor *Preſton* on *Geneſis* 17. 1. *page* 181. Doctor *Hill* on *Ieremiah* 6.16. *Dyke* on Conſcience cap. 5. p. 54. *Dyke* Right receiving of Chriſt, cap. 10. 11. *Godolphus* Holy Limbecke, page 42, Maſter *Iacomb*, Maſter *Vines* Funeral Sermon, page 5. Maſter *Burroughes* on *Geneſis* 5. 24. page 261.

We muſt forget what is paſt, and preſs forward towards the marke, *Philippians*, 3. 12, 14. We muſt * So runne that we may obtain, 1 *Corinthians*, 9. 24.

* Sic, *notat certitudinem, Diligentiam, celeritatem, ac perſeverantiam.* à Lapide.

To this end we muſt Run,

1. *Rightly.*
2. *Speedily.*
3. *Patiently.*
4. *Cheerfully.*
5. *Circumſpectly.*
6. *Reſolutely.*
7. *Perſevereingly.*

1. We muſt run *Rightly* and *Well*; So did the *Galathians* for a time, *Galathians*, 5. 7. Many *Runne*, but it is *Celeriùs curſus extra viam*, in a wrong path. We are all by Nature out of the way, we muſt therefore inquire for the right way which is the good old way of Truth and Holyneſſe, *Jeremiah* 6. 16.) which may be known by its narrowneſſe, ſtrictneſſe, preciſeneſſe, it is a way beſet with many dangers and difficulties, it is not ſtrawed with Roſes, but Groſſes, it is beſet with many Oppoſitions and Tentations: So that we muſt ſtrive till we come to an Holy * Agony, putting to all our ſtrength as Wreſtlers doe, that ſtrive for Maſteries, it is a quickening expreſſion.

* ἀγωνίζεσθε; *quaſi in agone contendite.* Luke 13. 14.

2. You

2. You may know which is the right way; tis an Holy, not a looſe licentious way, *Iſaiah* 35. 8. Having found the right way we muſt not ſit ſtill, but

2. We muſt ſpeedily goe forward in it, we muſt not ſteppe too and fro for Recreation, but ſtill goe on till we come to our journeyes end. If God call us to ſeeke his Face, our hearts muſt anſwer preſently, *Thy Face Lord we will ſeek*, Pſal. 27. 8.

3. *Patiently*, we muſt *Runne* and not be weary, *Iſay* 49. *ult.* We ſhall meet with many difficulties, there are many Briars and Thorns in our way, ſo that without the ſhoes of *Patience* we ſhould tire in our Race, *Hebrewes* 12. 1. Many thinke to come to Heaven preſently at a *Jumpe*, with a Lord have mercy upon them, but Chriſtianity is a Race, and not a Jumpe.

4. *Cheerefully*, As God loveth a cheerefull Giver, ſo he loveth a cheerfull Obſerver of his Sabbaths, *Iſaiah*, 58. 13. and of all his Commands, he will be ſerved with a willing minde, 2 *Chronicles*, 28. 9. *Pſalm* 110. 3.

5. *Circumſpectly*, *Epheſians*, 5. 15. and *diſcreetly*, *Coloſſians* 4. 5. We have many eyes upon us that watch every ſteppe we take, both God and Satan ſet a Print on our heeles, and obſerve all our goings, *Job* 13. 27. and the wicked watch for our halting, *Jeremiah* 20. 10. Beſides, there are many impediments that lye in our way to hinder us in our Race, as *the cares and pleaſures of the World*, we muſt get wiſedom to diſcern theſe ſnares and avoid them.

6. *Reſolutely and courageouſly*; Like ſpirituall *Sampſons* we muſt breake the Cords of all Oppoſitions which would hinder us in our Race, if all Nations will walke in the name of their Idol gods, much more ſhould we *Reſolve* to walke in the Name of our God for ever and ever, *Micah* 4. 5. To incourage you, have an eye to the Prize, and the recompence of Reward, *Heb.* 11. 26. and 12. 2.

7. *Perſevereingly and conſtantly.* We muſt not onely beginne, but finiſh our courſe, ſo did Chriſt, he finiſhed his Worke, *John* 17. 4. and *John* fulfilled his courſe. *Acts* 13. 25.

Paul regarded not his life, ſo he might finiſh his worke, *Acts* 20. 24. We ſhould ſerve out our whole time that at laſt we may be *Denizons* and *Free-men*, of Heaven, *Acts* 13. 36. *Such as abide with Chriſt in all Temptations, he will appoint to them a Kingdome*, Luke 22. 9.

Sad then is the condition of thoſe, that inſteed of *Running* ſit ſtill all the day idle, *Matth.* 20. 6. like dead fiſh they goe down the ſtream of the times without any reſiſtance.

It may be they goe round in Duties (like a horſe in a Mill) but they never goe forward; but dream (as ſome Quakers doe) of ſuch an abſolute perfection and equality with God, that the very glorious Saints and Angels dare not aſſume to themſelves, and upon this blaſphemous conceit they ſit Idle; which plainly ſheweth they have no true Grace, for that is like fire; it is an active, lively, purifying thing, it will make a man flouriſh in his Old Age, *Pſalm* 92. 12, 13. like the Sun, it never reſteth but is in perpetual motion, like the Light that ſhineth more and more to the perfect day, *Proverbs* 4. 18.

Others like *Crevise* goe *backeward*, the former ſort like *Joſhua* Sunne ſtand ſtill, and theſe like *Hezekiahs* Sunne goe backward, few are like the Naturall Sun which goeth forth of his Chamber like a Bride groom rejoycing to run his Race, *Pſalm* 19. 5.

Theſe like the *Galatians*, begin in the Spirit, but end in the Fleſh: Like the ſtony and thorny ground, they beginne to make a ſhew, but it was the good ground onely which brought forth fruit with Patience, *Luke* 8. 14,15.

Others *Runne*, but it is after their *Luſts*, they purſue ſhadowes and vain delights which cannot profit them.

Others *Runne*, but it is after the vain faſhions and ſinfull cuſtomes of the times; It is a ſigne men are but carnal when they walk according to man, 1 *Cor.*3.3. *Rom.*12.2.

Others *Runne*, too much on *the Right hand*, as our Separatiſts, and Semi-ſeparatiſts.

Others *Runne*, too much on the *Left-hand*, As Atheiſts, Papiſts, Ranters.

Now the Devil cares not which way we fall, whether on the right-hand or left, ſo he can but ruine us he cares not how. We muſt therefore keep the narrow way of life without turning on either hand, *Deuteronomie*, 5. 23.

[See Rules for *Right Running* in Maſter *Henry Smiths* Sermon, on 1 *Corinthians* 9. 24. and 5. 35. and Doctor *Taylors* Sermon in Folio on the ſame Text *in fine* Pages 78, *&c.* Maſter *Hierons* Sermon on *Matthew* 7.13.page 10. Folio. Doctor *Sibbs* on *Philippians* 3. 14. page 136, *&c.*

I have kept the Faith.

Hence Obſerve.

The Doctrine of Faith muſt be carefully kept. It is a ſacred *Depoſitum*, which God hath intruſted us withall, and we may in no wiſe falſifie our truſt. We are Stewards, and fidelity is eſpecially required in them, 1 *Corinthians* 14. 2. *Paul* kept the Faith both wayes.

1. As a Chriſtian in his Judgement, Will, Affections, and in the whole courſe of his Life after his converſion.

2. As a *Miniſter* he publiſhed it fully and faithfully and defended it with the loſſe of Liberty and Life.

He had rather die then any man ſhould make his rejoycing, in the faithful ſpreading of the Goſpel, vain, 1 *Cor.* 9.15.

He did not conceal for fear or favour any part or parcel of Gods truth from his people.

He taught the whole truth & nothing but the truth in truth unto them.

To quicken us, let us Conſider,

1. If we keep the Faith it will keep us, what *Solomon* ſaith of Wiſedom is true alſo of Faith. *Proverbs* 4.8. *Exalt her, and ſhe will promote thee to honour.* It will protect its Protectors, and is its own reward, they ſhall be Conquerours that embrace it, *Revel.*12.11.

2. We ſhall get ſuch Riches as will goe with us to Heaven. It will comfort us when we come to die, if we can truely ſay with *Paul*, I have kept the Faith.

A Faithfull Steward giveth up his account with joy, and Chriſt will receive him with an *Euge*, *Matthew* 25. 21. For this Chriſt commendeth *Moſes Hebrewes* 3. 1, 2. and the Church of *Thyatira*, *Revelations* 2. 19. I

know thy Faith, (that eſt,) Thou haſt faithfully ſerved me in thy place and calling.

This was the honour of *Tychicus*, *Epheſians* 6. 21. and *Timothy*, 1 *Corinthians* 4. 17. that they were faithful Miniſters of Chriſt ſuch ſhall abound with bleſſings here, *Proverbs* 28. 20. and ſhall have a Crown of Glory hereafter, *Revelations* 2. 10.

Let us then every one in our ſeveral places, Magiſtrates, Miniſters, Parents preſerve the Faith of Chriſt, and propagate it to Poſterity, as *Abraham* did, *Geneſis*, 18, 19. Let us keep a good Conſcience which is the Cabinet of Faith, he that maketh ſhipwrack of the one cannot long keep the other, 1 *Tim.* 1. 19.

Mala conſcientia pœna eſt à recto defectio. Hoc exetrationis genere hypocriſin ulciſcitur Dominus. Talibus exemplis Evangelii Majeſtas palam vindicatur, & palam oſtendit Deus ſe ejus profanationem nullo modo ferre poſſe. In aliis ambitio in aliis avaritia ſincerum Dei timorem obruebat: Hinc errores ab exitio Eccleſiæ, mala conſcientia hæreſem omnium mater. Calvin.

Verſe 3.

VERSE 8. *Henceforth there is laid up for me a Crowne of Righteouſneſs, which the Lord the Righteous Judge ſhall give me at the laſt day: and not to me onely, but unto them alſo that love his appearing.*

Obſerve,

THe *godly in this life may be aſſured of their ſalvation*: *Paul* had fought the good fight, and now ſee his confidence and aſſurance of a Crown of Life: many run in other Races and looſe all, but *Paul* was aſſured of his reward, *Romans* 8.38. and leaſt any ſhould think he had this by extraordinary Revelation, he telleth us that all believers have it; this Crown is not onely prepared for me, but for all that love Chriſts appearing (*id eſt*) for all believers. They *that believe know they have Eternal life*, 1 John 5. 13. This aſſurance is common to them, though not in a like * meaſure to all. The certainty of Faith is ſtronger then that of Senſe, becauſe of Gods Power and Promiſe who is Faithful and cannot deny himſelfe nor deceive his People. This is that hundred fold which is given in this life, which is of more worth then all the Riches of the World. 'Tis that better part which can never be taken from us.

* Though every Faith hath not a full aſſurance and perſwaſion, yet every true Faith hath aſſurance and certainty in it, and tendeth hereunto more and more: yea, that Faith that is weakeſt hath certainty in it, being built on certain grounds, as the word, and promiſe and witneſs of the ſpirit. As a pur-blinde man ſeeth the Sunne as *Certainly*, though not ſo *clearely* as the quicke ſighted. *Rogers* of *Dedham*, of Faith, Chapter 1. Page 23. 24.

Objection

The grand Objection of the Arminians *is, That no man can be aſſured of his perſeverance, and by Conſequence he can have no Aſſurance of his Salvation.*

Anſwer.

I deny the Argument, God hath by his Promiſes (which are infallible) aſſured them of their perſeverance, and by Conſequence of their Salvation. He hath promiſed to builde his Church, and if he will build it, it is not all the power and po icie of Hell that can prevail againſt it, *Matthew*, 16. 18. God who hath choſen them is ſtronger then all, and none can plucke them out of his hand.

Quis falli timeat, cum promittit veritas! Auguſt.

He hath promiſed to keep them by his Almighty Power through Faith to Salvation, ſo that *the Mountaines ſhall remove, and the Hills depart before he will breake his Covenant of Peace with his People*, Iſay 54. 10.

And becauſe we are weak and unable of our ſelves to perſevere, therefore God hath promiſed abilities for that, *Ezekiel*, 36. 27. *I will put my Spirit within you, and cauſe you to walke in my Statutes to keep my judgements and doe them. And I will plant my fear in their hearts that they ſhall never depart from me*, Jer. 32. 40.

So then this aſſurance is { 1. *Attainable.* 2. *Tenable.* 3. *Deſireable.*

V. Bohemus, *Medit.* 10. Page 30, 31.

1. T'is attainable *Paul* here had it, and all the Saints firſt or laſt: *David*, *Job*, *Thomas*, and the Martyrs and if a man may know he believeth, then he may know that he ſhall be ſaved, for whoſoever believeth ſhall be ſaved, *John* 3. 16. the promiſe is general, and includeth all particular believers, as if they had been named. Hence believers are ſaid, *to have Eternal Life already begun*, *John* 5. 11, 12. and 6. 47. 54. and 14. 20. and that they *are paſt from death to life*, *John* 5. 24. and that they aſſuredly know this *à poſteriori*, by the Effects of Vocation and the Fruits of Election, for Grace and Glory are linked together, *Romans* 8. 30. 1 *John* 3. 2. 14. 19.

Hence they are ſaid to have *Aſſurance*, *much Aſſurance*, *and full aſſurance*, *Hebrewes*, 6. 6, 11. and 10. 22, 23. *Coloſſians* 2. 2. 1 *Theſſalonians* 1. 5. If this were not attainable here, why are we commanded to *give all diligence to make our Calling and Election ſure to our ſelves*, 2 *Peter* 1. 10. Impoſſibility of attainment deadens endeavour, no man will take pains for that which cannot be gained. No wiſe man will ſeek after the Philoſophers ſtone, becauſe it is impoſſible ever to be attained. The firſt work therefore of the Spirit is to convince the ſoul that its ſins are pardonable, and that reconciliation may be had.

2. 'Tis *Tenable*, a man that hath this aſſurance of his ſalvation may keep it: whileſt we walke circumſpectly and anſwerable to our Principles, none can hurt us. Hence *Paul* challengeth all between Heaven and Hell to doe their worſt, *Romans* 8. 35, &c. *Who ſhall ſeparate us from Chriſt*, *ſhall tribulation or diſtreſs, or perſecution*, &c.

The Apoſtles Interrogation is a ſtrong Negation. *Q. d.* Nothing whatſoever ſhall be able to ſeparate us from Chriſt, neither the pleaſures of Life, nor the pains of Death, neither the heighth of Proſperity nor the depth of Adverſity, neither preſent nor impendent evils, nothing can ſeparate us from Chriſt.

1. The Elect *cannot ſeparate themſelves from Chriſt*: they cannot ſinne as the wicked doe, becauſe the ſeed of God abideth in them; (*id eſt*) his Word and Spirit dwell in their ſouls; beſides Chriſt ever liveth to make Interceſſion for them, and they are kept by Gods power againſt that inbred corruption that is in them, 1 *Peter* 1. 5.

2. Not the *World* with all its Terrors or Pleaſures, for in Chriſt our Head we have overcome the world, *John* 16. *ult.* and by Faith we dayly overcome it, 1 *John* 5. 4.

3. Not *Hereſies* nor *Heretickes*; well may they trye and trouble the Godly, but they ſhall never be able to deceive the Elect with a Totall and Finall ſeduction, *Matthew* 24. 24. *The Righteous are an everlaſting Foundation*, *Proverbs* 10. 25. They build on the Rock, ſo that no ſtormes or tempeſts can remove them.

4. Not

4. Not *Death* it ſelf; carnal marriages may be and muſt be diſſolved by death; but this ſpiritual marriage of the ſoul to Chriſt is perfected and conſummate but not aboliſht by death: hence the elect triumph over it, *O death where is thy ſting?* 1 Cor. 15. 55. This may kill us but it cannot hurt nor conquer us.

5. Not *the Devil* nor all the powers of hell; *Matth.* 16. 18. the gates of hell ſhall not prevail. It is a Meioſis. *q. d.* The Church of Chriſt ſhall be ſo far from being overcome, that it ſhall overcome all Satanical power and policy whatſoever. Chriſt is ſtronger then the ſtrong man armed, the Lion of the Tribe of Judah is too ſtrong for the roaring Lion. He hath led captivity captive (.i.) ſin and Satan that ſometimes led us captive, Chriſt hath conquered them and *Triumphed over them openly upon the Croſs*, Coloſ. 2. 15. God may and doth ſuffer Satan to tempt and try us but never to overcome us totally and finally. He hath promiſed that the ſeed of the woman ſhall break the Serpents head, and that he will tread down *Satan* under our feet, (*Rom.* 16. 20.) So that the evil one ſhall not touch us ſo as to hurt us with any deadly wound, (1 *John* 5. 18.) or with a qualitative touch (.i.) to alter our quality from good to evil, ſo that we ſhould looſe our gracious diſpoſition and prove perverſe.

6. No *Creature*, nothing within us, without us, above us or beneath us, in all theſe we are more then * Conquerours even Triumphers through Chriſt that loved us, *Rom.* 8. *ult.*

ὑπερνικῶμεν, *ſupervincimus, vel ſuperſuperamus.*

7. Not * *Sin* it ſelf; if any thing in the world could hinder our *S*alvation it is ſin, but as a wiſe Phyſitian ſo orders poiſon that it becoms a Medecine, ſo the moſt wiſe God who brings light of out darkneſs and good out of evil, makes the ſins of his people a means to cure and kill ſin. Their falls make them more humble, wiſe, watchful and circumſpect for time to come. Thus *all things work together for good to thoſe that are good*, Ro. 8. 28.

Non ex ſui natura, ſed ex Dei gratia ut Medici venena otiamis, ita Deus dolores doloribus tollit. Aug.

3. It is a moſt *deſireable* thing. If it be wiſdom and deſireable to make houſes and lands ſure (*Jer.* 32. 9. to 11, 12.) and riches ſure, (which yet are but unſure and uncertain riches when we have done all) then (*a fortiori*) to get aſſurance of theſe durable and everlaſting riches is the greateſt wiſdom in the world. We ſhould therefore * rather give all diligence to make our calling ſure, we ſhould ſtudiouſly and earneſtly labour after this aſſurance in our ſelves of our effectual calling, by our faith and good works, 2 *Pet.* 1. 5, 10. We have many things to do and ſuffer and what our ends may be we do not know, but without ſome aſſurance of Gods favour we ſhall not be able to hold out, but ſhall ſink under our burdens; and therefore the Lord is pleaſed to give his ſome cluſters of theſe grapes, and ſome glimpſes of his favour before they come to their celeſtial *Canaan*. It is true, he might have kept us in doubts and darkneſs all our dayes and have given us no light of his face nor evidence of his love till we came to Heaven. But ſuch is the riches of his goodneſs to his people, that he doth not onely give them Heaven hereafter, but he alſo aſſures them of it even in this life, and ſo they have Heaven upon earth, and are happy here under the aſſured hope of happineſs hereafter. Theſe comforts have begun here which ſhall never end.

Μᾶλλον σπουδάσατε. *magis Studete, feſtinate & omnem adhibite curam & diligentiam.*

In two caſes God gives early aſſurance when he makes others wait longer for it. 1. When he intends men ſhall die betimes, he doth ripen their graces betimes. 2. When he calls men out to great ſervices immediatly after their converſion, as he did Paul. *Strong.* 31, *Ser.* p. 603.

[See more in *Davenants* Determin. q. 3. *Prideaux* faſcicul. p. 269. *Pareus* contra *Bellarm.* Leſt. 272. c. 8. Dr. *Wards* Suffrag.

Suffrag. pag. 199. *Wendelin.* Theolog. l. 1. c. 25. p. 145. and his Exercitat. 122. Mr. *Brooks* Treat. of Aſſurance. Mr. *Culverwells* Serm. on 2 *Pet.* 1. 10. Mr. *Burgeſs* Spi. Refining. Serm. 1. l. 12. Mr. *Baxter* Saints Reſt l. 3. c. 7. p. 147. and if any yet ſhall deſire more let him peruſe Dr. *Wilkins* his Eccleſiaſtes p. 125. edit. 3.

Obſervation 2.

2. *The Salvation of Gods Elect is ſure. It is laid up by a righteous Judge for them.* As they are aſſured by Gods Spirit of it, ſo it is made * ſure to them. They are in Covenant with God, and Covenant mercies are ſure-mercies, 2 *Sam.* 23. 5. *Iſay* 55. 3. So that this Crown of righteouſneſs is ſure. 1. In reſpect of the keeper of it. *viz.* The great Lord keeper of Heaven and earth, he keeps this crown for us, and us for it, 1 *Pet.* 1. 4. He is our father who hath prepared for us a Kingdom, *Luke* 12. 31. 2 *Cor.* 5. 1. 2. In reſpect of *the Place* where it is kept, it is laid up in Heaven where no moaths can corrupt, nor theeves break through and ſteal, *Coloſ.* 1. 5. The crowns of Kings are kept in Caſtles, but the Crown of Gods people is kept by God himſelf in Heaven.

* *V.* Dr. Prideaux *Lect.* 7. *De certitudine ſalutis, & Taſtica S. l.* 2. c. 9.

Obſervation 3.

3. *God hath a Crown of Glory for his people.* Here we have a crown of Thorns, but in Heaven we have a Crown of Glory. Here we are afflicted, toſſed, tempted and have no reward many times for our labours, I but great is our reward in Heaven, *Matth.* 5. 12. *Iames* 1. 12. Earth is the place of weeping, Heaven is the place of rejoicing. Chriſt himſelf was crowned with Thorns here, but in Heaven with Glory, *Heb.* 2. 7. He that hath the crown of Glory here muſt look for a crown of Thorns hereafter. He that hath all his conſolation in this life (as *Dives* had *Luke* 16. 25.) muſt look for none in the next. We muſt ſuffer with Chriſt here if ever we will raign with him in Heaven, 2 *Tim.* 2. 12. *Rev.* 4. 4.

Obſervation 4.

4. *All Beleevers are Spiritual Kings.* Crowns are for Kings and Conquerours and not for ordinary perſons. We are not born Kings but we are made ſo by Chriſt, *Rev.* 1. 6. and 5. 10. 1 *Pet.* 2. 9. They rule over ſin and Satan and conquer all the enemies of their Salvation in Chriſt and by his power, *Iohn* 16. 33. *Rom.* 8. 37. *Gal.* 5. 24. 1 *Iohn* 5. 4. They are married to Chriſt and by reaſon of this Spiritual Union they come to have communion with him in his priviledges, as the wife partakes of the husbands honour. Chriſt hath made us Heirs and Coheirs with himſelf, *Rom.* 8. 17. This may *Comfort* us in our ſtraits here, it may be thou art poor, contemned and caſt out of all; I but remember Chriſt hath made thee a Spiritual King, and ſo thou art rich, *Rev.* 2. 9. In him we are Lords of all. *all is yours,* 1 Cor. 3. 21, 22. though we have little in poſſeſſion for preſent, yet we have much in reverſion. Onely it behoves us to walk as Spiritual Kings, leading Holy, Heavenly, Spiritual lives. It is a debaſement to a Chriſtian who looks for a Crown of Glory to mind earth and to purſue theſe low things, this is as if a King ſhould leave his throne and go rake in a kennel, or fight for bones. We may well truſt God for cruſts who hath promiſed us a Crown, he that hath given us his Son (which is a greater gift then ten thouſand worlds) with him will much more give us all things, *Rom.* 8. 32.

Obſer-

Obſervation 5.

5. *Chriſtians may have an eye to the recompence of reward.* In our race we may eye the crown which is ſet before us to quicken and encourage us in our courſe. Though our work be hard yet our wages is great. We ſhall have *a ſure Reward*, Prov. 11. 18. *a full Reward*, 2 John 8. *an everlaſting Reward*, 2 Cor. 4. 17.

1. That which God himſelf hath uſed as an Incentive and Motive to Obedience that we may uſe as a Motive and by conſequence have an eye to it. But God hath uſed Heaven and Happineſs as a * Motive to quicken us to obedience, as appears, 2 *Tim.* 2. 12. *James* 1. 12. and 5. 7. *Rev.* 2. 10. God will not be ſerved by his creatures for nought, all his precepts are backt with promiſes, *he never ſaies to the houſe of Jacob ſeek my face in vain*, Iſay 45. 19.

* *Finis dat amabilitatem & facilitatem medii.*

2. The Servants of God have practiſed it. *Moſes* had an eye to the recompence of Reward, yet was no * mercenary man, *Heb.* 11. 26. and ſo had Chriſt who was greater then *Moſes*, Heb. 12. 2. *Paul* had a moſt free and ingenuous Spirit yet he had an eye to the price of the high calling of God in Chriſt, *Philip.* 3. 13, 14. *Coloſ.* 1. 5. and *David* comforted himſelf in the midſt of his conflicts with this, that God would yet bring him to glory, *Pſal.* 73. 24. Onely this *Caution* muſt be remembred that in all we do or ſuffer Gods glory muſt be the * ultimate and primary end we look at, 1 *Cor.* 10. 31. *Coloſ.* 3. 17. We muſt love Chriſt for himſelf and for his own excellencies, and not for loaves or ſelf-reſpects. We are never ſincere till we can ſerve Chriſt ſimply out of love to himſelf, purely in obedience to his Commands onely becauſe he requires it.

* *Amor mercedis non eſt amor mercenarius.*

V. Burroughs Moſes Choice *cap.* 40 & 53.

Contemplatus eſt Moſes mercedem ut beneficium non ut debitum, ut hæreditatem non ut ſalarium, filialis affectu non mercenario, non ut mercedem dandam ex commiſſo ſed ut premium dandum ex promiſſo Ut acute Spanhem. Dub. Evangel. 88.

Aliud eſt ad mercedem reſpicere, aliud tantùm ad illud reſpicere. Aliud primario, aliud ſecundario ad illam reſpicere. Vix diligitur Jeſus propter Jeſum. Aug

Solus eſt Deus ſummum bonum & ultimus finis intellectualis creaturæ, & propter ſe amandus.

V. D. Kendal *Sanctt Sanctt. c.* 5. & *Dr.* Bolton Bonds of Chriſts freedom *p.* 241. *&c.*

The Lord.

Obſervation 6.

6. *Chriſt is the Lord.* He is God coeternal and coequal with his Father. See this largely proved. V. 1.

Obſervation 7.

7. *Chriſt is a righteous Judge.* Yea, * righteouſneſs it ſelf. He will give to every one according to his works. His Judgment is the Judgment of God and ſo muſt needs be true and juſt, *Rom.* 2. 2. He is *the Judge* of all the world and cannot act unrighteouſly, *Rom.* 3. 5, 6. He may as ſoon ceaſe to be, as ceaſe to be juſt; with him is no reſpect of perſons, no power, kindred, gifts or greatneſs hath influence upon him, *Rom.* 2. 11. 1 *Pet.* 2. 17. He judgeth not according to the outward appearance and colours of things, *Iſay* 11. 3. but according to the truth of every caſe & cauſe, *Rom.* 2. 6. His judgment is true without errour or miſtaking, *Rev.* 19. 11. Then poor, afflicted, oppreſſed ones ſhall be relieved, *Pſal.* 72. 24. and the wicked ſhall not be able to ſtand in Judgment, *Pſal.* 1. ult. God ſmites his hands in anger againſt unrighteous perſons here, *Ezek.* 22. 6, 7. 12, 13.

* Chriſt is called ὁ Δικαιος, that juſt one by way of eminency and ſpecial propriety, *Act* 22. 14.

Nemo hunc judicem poterit fallere quia eſt ipſa ſapientia, nemo poterit delicta ſua occultare, quia pollet Omniſcientiâ; nemo judicii ſententiam ſtruere, quia eſt ipſa Juſtitia; nemo poterit effugere quia eſt ipſa Omnipotentia. Bonaventur. Serm 72. de Temp.

And

And bars them out of his Kingdom hereafter, 2 *Cor.*6. 9. Be *Patient* then my Brethren till the coming of the Lord, and let the remembrance of this righteous Judge comfort thee againſt all unrighteous judgments which ſhall here paſs againſt thee, *Eccleſ.* 3. 16,17. and 5. 8. 1 *Cor.*4. 3. *James* 5. 7.

2. Labour to reſemble Chriſt in Righteouſneſs. As we muſt be perfect as he is perfect, ſo we muſt be righteous as he is righteous by way of ſimilitude, though we cannot by way of equality, yet in our degree and according to our meaſure we muſt reſemble him; having righteous Habits, righteous Principles and righteous Practices. God loves to meet thoſe in wayes of mercy who are not onely * Praiſers, but Practiſers of righteouſneſs, *Iſay* 64.5. The eye of Gods ſpecial Providence is on ſuch, *Pſal.* 11. 7. and 34. 15. He will ſo openly and viſibly reward them that even the wicked ſhall ſay, Verily there is a reward for the Righteous, *Pſal.*58. 11. When *Families* be habitations of righteouſneſs then they are bleſſed habitations and proſper, *Jer.*22. 15. and 31. 23. This exalts a Nation, *Prov.* 14. 34. and brings peace to people, *Pſal.* 72. 1, 2. *Iſay* 26. 2. and 32. 17. To ſuch God will reveal his ſecrets, *Prov.*3. 32. Their memorial ſhall be precious here, *Prov.* 10. 7. *Pſal.*112. 6. 2 *Cor.*8. 18. and they ſhall have Heaven hereafter, *Pſal.*15. 1,2. *Jer.*33. 15,16. The Crown of righteouſneſs belongs to ſuch righteous ones, *Matth.* 11. 43. and 25. 46. Though the wicked may kill them, yet they cannot hurt them, for the righteous have hope even in death, *Prov.*14. 32. Magiſtrates eſpecially muſt do Juſtice impartially to all, like *Levi* (in this caſe) they muſt know neither father nor mother, *Deut.*33. 9. they muſt reſemble Chriſt for whom they Judge who is no reſpecter of perſons, *John* 2. 4. No * Star ſo beautiful as Juſtice. It pleaſeth God above all Sacrifices, *Prov.* 21. 3. It is a mean to ſtay plagues, *Numb.*25. 17,18. When *Achab* was ſtoned there was peace in Iſrael, *Joſh.* 7. When *Sauls* ſons were hanged the famine ceaſed, 2 *Sam.* 21. 24. It is not * Cruelty but Mercy to cut off incorrigible evil doers from a land, with ſuch Sacrifices God is well pleaſed.

Facienti juſtitiam, Hebræi utuntur Participio præſentis Temporis ut ſignificent non unam actionem ſufficere, ſed totum vitæ tempus requiri ad juſtitiæ ſtudium. Beatus non qui cogitat, audit, loquitur, ſed qui operatur juſtitiam. Luther.

Nec Heſperus nec Lucifer formoſior juſtitiâ. Ariſtot.

See Dr. *Stantons* Serm on *Pſal.* 106 30 p. 9. 1644. Mr. *Fairecloth* Serm. on *Joſh.* 7. 25. p. 24. preacht 1641.

Shall give me.

Obſervation 8.

8. *Eternal bleſſedneſs is the free gift of God.* Here is no fore-ſeen faith, works, merit, deſert; but from our Election to our Salvation all free grace, love and mercy. Grace is the ſpring-head of all our mercies, it is the Title page of the book of Life.

1. Our *Election* is wholly free. It is but a remnant through the Election of grace that are ſaved, and if it be of grace then not of works, elſe grace were no grace, *Rom.*11. 5,6. and 9. 11,18.

2. Our *Vocation* is of free Grace. When we were dead in treſpaſſes and ſins he quickened us, *Ezek.*16. *Epheſ.*2. 1. he called *Abraham* when he was an Idolater, *Ioſh.*24. 2. *Manaſſes* a blood-ſucker, *Paul* a perſecutor, it is not for any merit of ours, but of his own meer goodneſs that he calls us, 2 *Theſ.*1.11. 2 *Tim,*1. 9. God freely called and quickned the *Epheſians* (2. 5.) when they were dead in ſins (.i.) Inſenſible, Impotent and odious to God and good men, by reaſon of their Idolatry (*Acts* 19.) and

Cauſa efficiens impulſiva Electionis eſt ſolum Dei beneplacitum & pura puta bonitas in gratuita ejus dilectione erga nos fundata.

Vocatio ad fœdus, ad munus, ad martyrium eſt à gratia. Phil.1.29.

And hatred of piety, there is but one good man amongſt them and (it is ſaid) they baniſht him out of their city; Magick and witch-craft abounded amongſt them witneſs thoſe Magick books which they burnt at their converſion, * *Acts* 19. 19. Hence that Proverb, *Epheſia litera, Epheſian words or writings* (*i.*) *their charms, and ſpells*; yet theſe Idolaters and Sorcerers God was pleaſed at his own free grace to call, here he planted a famous Church, and Chriſt himſelf writes an Epiſtle to them, *Rev.* 3. 1,2,3. and commends thoſe that ſometimes were the worſt in the world.

V. D. Hammond *in locum.* They uſed curious Arts (*i.*) Magical Charms and Sorcery.

3. Our *Adoption* is free, of *Canaanites* he hath made us *Iſraelites*, of ſinners ſons, of foes friends, and of heirs of hell, heirs of Heaven; before we were born he did predeſtinate us to be his Adopted ones, *Eph.* 1. 5.

4. Our *Redemption* is free; God freely ſent his Son into the world to ſave us *Iohn* 3. 16. it was grace, the riches of grace that redeemed us, *Eph.* 1. 7.

5. Our *Juſtification* is of free-grace. Chriſts righteouſneſs is freely imputed to us for righteouſneſs; and faith is freely given, *Rom.* 3. 24. *Epheſ.* 2. 8. *Philip.* 1. 29.

6. Our *Sanctification* is free. He heals our back-ſlidings and loves us freely, *Hoſ.* 14. 4. *Epheſ.* 2. 4,5. to extract ſweet out of ſweet, nature and Art can do it, but to bring light out of darkneſs, good out of evil, and ſweet out of bitter is a work of Omnipotency, it is no leſs then the change of nature.

7. Our *Salvation and Glorification* is free, *Luk.* 12. 32. *Rom.* 6. ult. This then overthrowes the doctrine of the *Papiſt, Arminians and Semipelagians* who cry up fore-ſeen faith, preparations, good works, and an improvement of the means of grace, as cauſes of Election; whereas God choſe us not becauſe we *were* Holy, but that we *might* be Holy, *Epheſ.* 1. 4. and 2. 10. we are created *to* good works, not *for* them. He did predeſtinate us not *becauſe we were* conformable, but that *we might be* conformable to his Son in Sanctification, *Rom.* 8. 29, 30. Predeſtination is the cauſe, Vocation and Faith which comes by hearing is but the effect of it, and ſo cannot be before its cauſe; hence the Scripture ſo oft tells us that we are choſen *to* Obedience, not *for* Obedience, 1 *Pet.* 1. 2. and that as many as were ordained to eternal life believed, they did not firſt believe that they might be ordained, but they were firſt ordained that they might believe, *Acts* 13. 47. 2 *Theſ.* 2. 13. *Paul* obtained mercy not becauſe he was faithful, but that he might be faithful, 1 *Cor.* 7. 25. So that in order of nature faith is after the decree of Election, for God firſt decrees the end, and the means conducing to that end; ſo that it is not by works of righteouſneſs which we have done either *before* converſion *or after* (the Apoſtle excludes them all from meriting Salvation) but *by mercy we are ſaved*, Tit. 3. 4,5. this grace unexpectedly appeared when we were dead in ſin and ſo were meerly Paſſive in reſpect of the habit of grace, though in other reſpects we are partly Active and partly Paſſive; when we did not once dream of ſuch a mercy yet then did it ſhine upon us; and if God ſhould chuſe men for their foreſeen goodneſs he muſt chuſe none, for we are all by nature alike, ther's no

Quicquid eſt cauſa cauſæ eſt cauſæ cauſati ſive effectûs, at effectus non poteſt eſſe prior ſuâ cauſâ.

Prioritate naturâ & ordinis elegit homines ad vitam æternam tanquam ad finem, deinde ad media conducentia ad finem.

Illuxit gratia (*i.*) *ſubitò & improviſò nobis illuxit nil tale quærentibus aut ſperantibus.*

Ex mera voluntate diſcrevit iſtas perſonas ab aliis in eadem maſſâ & ſub eodem reatu exiſtentes, nec ullâ dignitate, qualitate vel diſpoſitione aliis præcellentes.

In nullo gloriandum eſt quia nihil eſt noſtrum. Cyprian.

difference by nature between *Iacob* and *Eſau*, *Peter* and *Iudas*, Rom. 3. 9, 22. and 4. 9. what did God ſee in *Abraham*, *Rahab*, *Manaſſes*, *Paul* why he ſhould chuſe them? There was much in them why he ſhould refuſe them.

Let us then renounce all confidence in our ſelves or any thing that we have done, for if we merit any thing it is deſtruction, for ſin is our own and perfectly evil, but good is not our own nor perfectly good. The Apoſtle excludes all diſtinctions and aſcribes all to grace, *Epheſ.* 1. 4. to 11. So that as they at the building of the material Temple from the laying the foundation to the laying on of the top-ſtone cryed grace, grace, *Zach.* 4. 6. So muſt we from our Election to our Glorification cry grace, grace. How doth *Paul* in all his Epiſtles exalt grace and aſcribe all to it! *By the grace of God I am that I am*, 1 Cor. 15. 20. Let the wiſe man glory in his wiſdom, and the rich man in his riches, as for me I will glory in the Grace of God, for by the Grace of God I am that I am. All is grace, abounding ſuperabounding grace, *Rom.* 5. 8.

1. It is God that gives *preventing* and preparing grace, (*Pſal.* 10. 17. *Phil.* 2. 13.) whereby he drawes us to himſelf, and makes us willing to believe and obey.

2. He followes us with his *ſubſequent* Grace whereby he upholds us in Grace begun and enables us to perſevere; there is a Divine manutenency which keeps us from falling, *Pſal.* 73. 23. Hence the Scripture takes all from man and gives all to God, *It is he that works all our works in us and for us*, Iſay 26. 12. *Every good gift comes from him*, Jam. 1. 17. *It is by mercy and truth and not by our merit that our ſins are pardoned*, Prov. 16. 6. As *Iacob* ſaid of his riches and children (*Gen.* 33. 5, 11.) *God hath ſhewed mercy to me and hath given me all this, and theſe are the children which the Lord hath given me.* So the Lord hath ſhewed us mercy in giving us Faith, Repentance, Obedience, and theſe are the Graces which the Lord hath given us; and therefore as all rivers come ſecretly and ſilently from the Sea, but return openly thither again; So thoſe Graces which God hath ſecretly wrought in our hearts muſt openly appear in our lives to his praiſe. We muſt not kiſs our own hand (*Job* 31. 27.) nor ſacrifice to our own nets, but with the Church give all to God, *Pſal.* 115. 1. So did Chriſt *Matth.* 11. 25, 26.

2. This may *comfort* us in the ſight and ſence of our wants and weakneſſes, that we are not now under a Covenant of works, but under a Covenant of free-Grace, now we may buy without money, *Iſay* 55. 1. God is gracious and loves freely, *he loves us becauſe he loves us*, it is his good pleaſure ſo to do, the moving and impulſive cauſe is in himſelf, *Deut.* 7. 7, 8. he is gracious and will not contend for ever *Pſal.* 1. 3, 8, 9 but though he ſee our wayes (how evil they be) yet he will heal them (freely) *Iſay* 57. 18. *I have ſeen his wayes and I will heal him*, a ſtrange expreſſion, one would think he ſhould have ſaid, I have ſeen his wayes and I will deſtroy him, but ſuch is his pitty to the ſons of men that though he ſee their rebellions and perverſe wayes, yet for his own Name ſake he freely heals and pardons them.

See Mr. *Culverwell* on *Iſa.* 43. 25.

2. It may *comfort* us againſt *final Apoſtaſy*, if our Salvation were grounded on our ſelves, if it were conditional depending on our free will we might juſtly fear; but ſince it is grounded on the unchangeable purpoſe and good will of God we are ſafe, for *his purpoſe is ſure*, Rom. 9. 11. *And his foundation firm*, 2 Tim. 2. 19. His counſels ſhall ſtand

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in deſpight of all oppoſition, *Iſay* 14. 27. and 46. 10. We ſtand not now by our own power or will, our Salvation is not now in our own keeping, but in Gods (1 *Pet.* 1. 5.) and ſo it is ſafer then *Adams* was in the ſtate of Innocency.

Our eſtate in Chriſt is better then that of *Adam* in 6. reſpects. *Smith* on Creed. *Art.* 7. *Ser.* 49. *p.* 450.

3. It may *comfort* us in reſpect of the Nation, though we be a ſinful rebellious people, a Nation unworthy to be beloved by reaſon of our Apoſtaſy, unfruitfulneſs, unthankfulneſs and unanſwerable walking to the light and love which God hath ſhewed us, yet as he ſaved *Iſrael* with a *Notwithſtanding* all their ingratitude and diſingenuous walking towards him, * *Pſal.* 106. 8. So we have hopes that for his own Names ſake he will ſave ungrateful *England*. No Nation under Heaven hath ſuch cauſe to admire free-grace as we have. The Lord hath made us wait on him in a way of mercy, when for our great provocations he might have made us wait on him in a way of Judgment. We have great reaſon to ſerve him with gladneſs in the aboundance of all things, ſince he might juſtly have made us ſerve him with ſadneſs of heart in the want of all things. He hath made us *the Head* of the Nations, when he might (for our abominations) have made us *the Taile*; he hath ſet us above in Victories and ſucceſſes at Sea and Land, when he might juſtly have ſet us beneath. Well, let theſe mercies improve our *Graces* and not our *Vices*, leaſt the Lord conſume us after he hath done us good; and as he hath made us famous for bleſſings, ſo he make us infamous for our abuſe of them to all generations, *Iſa.* 24. 20. If we ſtill do wickedly what can we exſpect but that *we and our Rulers ſhould periſh*, 1 Sam. 12. ult. See Mr. *Bridge* his ſerm on that Text preached *Nov.* 5 *64*.

Oh then let the remembrance of Gods free-grace and mercy *Humble* us, nothing melts the heart like this, when the Soul conſiders how God hath pardoned his ſins, waſht him and cleanſed him who was a poor loathſom polluted wretch, quickned and revived him who was dead in ſin: nothing works ſuch an abſolute and ſtrong averſation of the heart from ſin, and fortifies it againſt it, as the remembrance of this * free love doth. This makes a man even *to loath and abhor himſelf* for his diſingenuous carriage towards God, *Ezek.* 6. 9. and 16. and 20. 43, 44. and 36. 31. This makes the ſoul to ſay as *Mephibeſheth* ſaid ſometime to *David*, (2 Sam. 9. 8. and 19. 28.) *All my Fathers houſe were but dead men before my Lord the King, yet didſt thou ſet thy ſervant to eat bread at thy own Table.* *Gratia gratis data eſt gratiſſima.*

At that day.

Obſervation 9.

9. The day of Judgment is a ſignal remarkable day. *It is That day of dayes*, that great and glorious day of the Lord when Chriſt ſhall come in flaming fire attended with all his Holy Angels to execute vengeance on all his enemies; hence the Scripture puts an Emphaſis on it. *That day* (i.) that great and terrible day to the wicked (* *Jude* 6. when Angels and men ſhall be brought to the bar, and the great ones of the world who have judged others muſt now be judged themſelves. That great and comfortable day to all the Saints when Chriſt will own them with an Euge before men and Angels. but of this before in V. 1. See Mr. *Jenkins p.* 146. *folio.*

Obſervation 10.

10. The full reward of Gods ſervants is reſerved till the laſt day. *'Tis at that day*: the day of judgement when Gods *Pauls* be fully rewarded. 'Tis true; the righteous have ſome gleanings here, ſome cluſters of Grapes they have before they come to their Celeſtial Canaan, and as ſoon as ever their ſouls depart they be in bliſs, but their full reward and bleſſedneſs is reſerved for the laſt day, 2 *Cor.* 5. 10. Hypocrites are all for preſent reward, they muſt * have it here, and they have it out and out, they muſt expect no more, *Matt.* 6. 2. But a gracious ſoul looketh for his reward hereafter, he expects his recompence at the Reſurrection of the juſt, *Luke* 14. 13, 14. This then muſt *comfort* us againſt the baſe uſage of an ungrateful world, here many times *Labans* of the world change our wages ten times, *Geneſis* 31. 7. Aye, but remember great is your reward in Heaven. 'Tis not in *this day*, but at *that day* which we muſt look for our full reward. Here is the place of fighting, Heaven is the place of rewarding. The Butler may forget *Joſeph*, men may forget our kindneſs, yea and the Saints themſelves may forget what they have done, but God is not unrighteous to forget our labour of love, *Heb.* 6. 10. Never any loſt by ſerving God, not onely *For*, but *In* the very keeping of his Commandements there is great reward, *Pſalm* 19. 11. *Prov.* 3. 16, 17. Secret Obedience at that day ſhall have open recompence, *Matth.* 6. 6. and the leaſt ſervice ſhall not loſe its reward, *Mal.* 1. 10. *Matth.* 10. 41, 42. *Be it but a cup of cold water*, yet if it be given in ſincerity, it ſhall be ſurely rewarded.

It is not ἔχουσι, *habent, ſed* ἀπέχουσι *recipiunt* (i.) *Portionem ſolatii ita habent, ut poſtea nullam aliam expectare poſſint.*

V. *Burroughs Moſes* Choice cap. 39.

Pro poculo frigidæ torrens Voluptatis.

Water is a common Element, and * cold water coſts us no charge to heat it, yet this almoſt undiſcernable Charity ſhall in no wiſe looſe its reward, 'tis a *Meioſis* (*i.*) it ſhall be fully and ſurely rewarded. And becauſe we are hardly brought to believe this, our Saviour uſeth a double Negative, and to put yet further paſt doubt, he addeth ἀμὴν *Verily*, a note of aſſeveration to confirm it. He that receiveth a Prophet ſhall have a Prophets reward (i.) the Prophet ſhall teach him the Truths of God, and inſtruct him in the way of life.

ὁ μὴ ἀπολέσει *nequaquam perdet.*

2. After this life God will give him the reward of the Prophets in Glory. *Gaius* loſt nothing by entertaining *John*, nor the Shunamite and Widow of *Sarepta* by loving Prophets. Yea, he that receiveth a Righteous man (though no Miniſter of Chriſt) yet receiving him becauſe he is Righteous, and for the Truths ſake ſhall not miſs of a reward: yea, he that ſhall ſhew the leaſt kindneſs to one of Chriſts little ones (ſo the Saints are called:

1. Becauſe they are a little little flock, *Luke* 12. 32.
2. Becauſe they are little in their own eyes.
3. And moſt genuinely becauſe they are accounted as Abjects and little ſet by in the world.
4. They are beloved of God as little ones are of their Parents,) they ſhall ſurely be rewarded. Now if ſuch ſmall works of mercy be thus rewarded, what ſhall be given to thoſe who are *magnificently liberal* for Chriſt, and give as *Araunah* to *David*, *as King unto the King?* 2 *Samuel* 24. 23.

If water be thus rewarded, what may we expect for our blood that is ſhed in Chriſts cauſe? and if cold water from the Spring (which can hardly be called ones own) be thus recompenſed, what may we expect for warm water from our browes and bodies in ſweating and labouring for

for the Church of Chriſt? There is not a man that ſerveth God faithfully, but he ſhall be rewarded fully, *Numbers* 14. 24. If *Cornelius* pray and give Almes, they come for a * memorial and ſtanding Monument before the Lord, *Acts* 10. 4. *God hath a Book of remembrance for all that we do*, *Mal.* 3. 16. or ſuffer for him, our tears & ſhittings when driven from our habitations by wicked men, are all noted in his Book, *Pſal.* 56. 8. So that we never loſe tho we loſe all for God, If *Abraham* part with all for God, God will be to him *his exceeding great reward* (*Geneſis* 15. 1.) according to the Saints deſire, *non Tua, ſed Te*, Lord put us not off with theſe low things, 'tis thy ſelf that we deſire for our choyceſt good, *Pſalm* 73. 25. Yea ſo bountiful a Maſter is he, that even external and Hypocritical ſervice ſhall not go unrewarded, as we ſee in *Jehu*, 2 *Kings* 10. 30. *Ahab* 1 *Kings* 21. 29. the King of *Babylon*, *Ezekiel* 29. 18, 19, 20. and thoſe wicked ones, *Malachi*, 1. 10.

* εἰς μνημόσυνον, *Monumentum quod nobis alicujus rei memoriam renovat.*

And not onely to me, &c.

Obſervation 11.

11. Difference of Grace maketh not a nullity of Glory. Weak believers whoſe Faith is true, though it be but as a grain of Muſtardſeed, or as ſmoking flax which hath neither light nor heat, yet in the concluſion it proves victorious and getteth the Crown. 'Tis true, there are Degrees of Glory. Eminent Saints, Miniſters and Martyrs ſhall have a higher Degree of Glory then ordinary ones. *There is one glory of the Sunne, another of the Moon, another of the Starres, and one Starre differeth from another Starre in Glory*, 1 *Cor.* 15. 41, 42. *John* 14. 2. As there are Degrees of Torments in Hell, *Matthew* 10. 15. and 11. 20. *Revelations* 18. 7. So on the contrary there are Degrees of Glory in Heaven. God will have it ſo to quicken us in his way and work, remembering that they which ſow liberally, ſhall reap accordingly. All believers ſhall ſhine like the Sun, with the beams of Righteouſneſs each one according to his Degree.

Dantur gradus in glorificatione, conſule ſubtis Alsingium *Probl.* 64. Wendelin, *Theolog lib.* 1. *cap.* 27. Theſ. 19. Cudworth on *Gal.* 6. 7. Spanheim Dub. 135. Brochmand CC. *De vita æterna*. T. 2. p. 707.

As God in this life giveth to ſome a greater meaſure of Sanctification, ſo he will give to ſome a greater meaſure of Glory. As mens work is not alike, ſo their reward ſhall not be alike, 1 *Cor.* 3. 8. elſe all believers being Kings and Conquerors ſhall have Crownes. Chriſt will at laſt be admired not onely of *ſome*, but of *all* that believe, 2 *Theſſ.* 1. 10. *They ſhall be gathered to the generall Aſſembly, and to the Spirits of juſt men made perfect*, *Heb.* 12. 23. which may *comfort* weak believers if their Faith be ſincere, (for it is not the ſtrength but the truth of Faith which juſtifieth) Though it be not ſo eminent as others, yet God will *not deſpiſe the day of ſmall things*, he preſerveth not onely ſtrong Oakes, but alſo the bruiſed reeds; not onely the light Torches, but the ſmoaking week. Onely we ſhould not reſt content with our wants and weakneſſes, but ſtrive after perfection that we may have a full reward.

Suppoſe there be an hundred pots of different ſizes filled with water, though their ſizes differ and ſome are bigger then others, yet all are full, the little one hath its full (according to its capacity) as well as the greater. So nothing ſhall be wanting to perfect the felicity of every Saint, God will be * All in All to all believers, *Pſalm* 17. 15. 1 *Cor.* 15. 28. *Rev.* 21. So that in reſpect of Objective bleſſedneſs it is the ſame in all, *viz.* God and the be-

* *Deus erit omnia in omnibus, ſed non dicit omnia æqualiter in omnibus.*

atificall Vision of him and our full satisfaction and glorification with him. Yet there are Degrees of this Glory, as there is an Order and Degrees amongst the Angels whom we shall be like in Glory, *Colos.* 1.16, 17. *Ephes.* 1.21. *Matthew* 22. 30.

But unto them also that love his appearing.

Observation 12.

12. *It is the property of the Godly to love and long for the second coming of Christ.* As the faithful before Christs coming in the flesh longed for that first coming and rejoyced to see that day though it were far off, *Luke* 2.25.38. *John* 8.56. So believers now desire his second coming to judgement, and greatly long for that day (except it be in case of desertion, or after some fall, or in respect of their defects and unpreparedness, else when the Saints are themselves, and walk up to their profession, they cannot but long for that day, and that for these *Reasons.*

1. 'Tis the day of consummating the marriage between Christ and his People, and therefore must needs be longed for by the Spouse of Christ. The * Spirit in the Bride saith, *Come, Rev.* 22. 17. She hath made her self ready and therefore rejoyceeth in this marriage of the Lamb, *Rev.* 19. 7. His appearing is not their fear, but their hope, *Titus* 2. 14. they *wait for it*, 1 *Thes.* 2. 10. and *earnestly expect and desire it*, *Rev.* 6. 10. *Heb.* 9. 28. and this is the difference between a chaste Spouse and an Harlot, the one rejoyceth in her husbands coming, the other feareth it. Yea, they doe not onely *expect*, but even *hasten* the coming of that day, by their earnest desires after it, and preparations for it, 2 *Peter* 3. 12. and by keeping old and new fruits for Christ with sweet things, *Canticles* 7. *ult.* Christ hath promised to come quickly, and therefore their hearts like an Eccho crie, *Even so Lord Jesus come quickly*, *Revelations* 22. 20. *Canticles ult. ult.* They dayly pray, *Thy Kingdome come*: They long to have these dayes of sin finished and the number of Gods Elect accomplished.

* *Quævis verè fidelis anima utpote Christi Sponsa, quæ ab habenem Spiritus accepit, cupidè desiderat sponsi cælestis adventum, sciunt enim, imò quotidiè experiuntur pii quod in hac vita velut in quodam carcere captivi tententur, sed in die novissimo sequitur liberatio.* Gerhard de extrem. Judic.

Non potest esse verus Christianus nec recitare orationem Dominicam, qui non toto corde hunc diem desiderat. Luthe.

2. Now things are in confusion, and there is no effectual remedy against male-administrations and wrong judgements, but then Christ will review the judgements of the world and set all strait. As good men long for a Parliament, because they know that abuses will then be rectified; so these long for this general Assembly, when God will Rejudge the judgements of the world and vindicate the wrongs done to his people. Now Christ raigns in the middest of his enemies, and his Kingdome hath much opposition from the World and the Devil, but at that day Christ will fully subdue all his enemies, and take away every thing that hindred his Kingdome and obscured his Glory: and this also maketh the Saints long for his coming.

3. Here Gods people are tossed and troubled with many Tentations and our life is hid under many afflictions, but when Christ who is our life shall appear, then shall we also appear with him in Glory, *Colossians.* 3.4. This made *Luther* who in his younger dayes said, *Thy Kingdome come*, with some regret: yet after he had been

Tot persecutionis animus quotidie patitur, tot periculis pellus urgetur, & delectat hic inter Diaboli ballista diu stare; cum magis concupiscendum sit, ad Christum, subveniente velocius morte, properare. Cyprian, Sermon 4. *De Morta.*

exercised

exerciſed with variety of Tentations, there was no Petition more pleaſing to him, nor which he more heartily deſired then that Gods Kingdome might come.

Perverſum eſt quem diligis timere ne veniat, & orare, Adveniat Regnum tuum timere autem ne exaudiaris. Unde autem timor, q. Judex eſt? Nunquid injuſtus? Nunquid invidus? nihil horum. Quis enim venturus eſt judicare te niſi qui venit judicari pro te? Auguſt. in Pſalm 147.

4. Now we live by Faith, but then by ſight, here we ſow in Tears, then we ſhall reap in joy, now the world laughs and we weep, but then our ſorrow ſhall be turned into joy. Here we are as unknown, then as known. Here we are vilified, then we ſhall be glorified, when in the ſight of thoſe that hated us we ſhall be for ever with the Lord, *Luke* 13. 28, 29. and ſuch glory put upon us as *Chriſt ſhall be made marvellous in us*, 2 *Theſ.* 1. 10.

5. Believers are good and faithful ſervants and therefore love their Maſters coming. They obſerve his command, and make it their dayly exerciſe to keep a good Conſcience, they caſt up their accounts, and are *friends of the Bridegroom*, and therefore they long for his coming.

Amat adventum Domini qui illius Leges ſequitur, & ex illis vitam inſtituit. Theodoret.

6. The bleſſings which we ſhall receive at that day are very deſireable bleſſings. It will be to us a day of *Jubilee*, when we ſhall for ever be ſet free from all our enemies. It will be a day of reſt when we ſhall enter upon our everlaſting inheritance, a day of receiving wages for all our ſervice. A day which will free us from all our miſeries, and ſupply us with all mercies. No wonder then that the Saints ſo earneſtly long for it, and if *all the creatures groan*, and vehemently deſire that day, *Romans* 8. 21, 23. ſhall not the Spouſe of Chriſt much more? 2 *Cor.* 5. 2.

στενάζομεν, *ingemiſcimus, ſuſpiramus, anhelamus.*

Wicked men have their portions in this life, and reſt content with preſent enjoyment, and ſo deſire not that day, beſides they are men of evil conſciences and are condemned already in the word, and in their own conſciences (*John* 3. 18.) which maketh them fear, and not deſire that day, they could wiſh that Chriſt would never come. But the Godly who have faith and a good Conſcience do with joy long for this day of their full redemption, when Chriſt ſhall appear to their everlaſting comfort. So that to love and long for Chriſts appearing, is the Character and almoſt the definition of all true believers None can love it but they, and they cannot but love it.

Sermon 7. R. more in D. *Sibbs* his Sermon at S. *Tho. Crews* Fun. p. 49, &c. *Symonds* ſight and faith, c. 7, 8, 9, 10. *Caryl* on *Job* 19. 5.

VERSE 9, 10. *Doe thy diligence to come ſhortly to me.*

VERSE 10. *For Demas hath forſaken me, having loved this preſent World, and is departed to* Theſſalonica, Creſcens *to* Galatia, Titus *to* Dalmatia.

WE are now come to the ſecond part of this Chapter, wherein the Apoſtle treateth of many private and perſonal affairs.

1. He deſireth *Timothy* to come ſpeedily to him to *Rome*, the Apoſtle had once ſome thoughts of going to *Timothy*, 1 *Tim.* 3.14. but ſince he was ſhut up in priſon and deprived of that liberty, he now ſendeth for him to come to him, having many things to impart to him before he died, probably touching the weighty affaires of the Church, or elſe that he might be helpful in promoting the Goſpel in *Rome*, *Italy*, and in the places adjacent, ſince he wanted other helpers. What ever it was, it was no mean matter which made the Apoſtle ſend for *Timothy* beyond Sea, from his charge at *Epheſus* in *Aſia minor* to come to him at *Rome*.

σπούδασον, da operam; feſtina, genuinè.

Doe thy diligence, or haſten to come to me, he was near his end, and therefore he biddeth him haſten, and come ſpeedily before winter, Verſe 21. *q. d.* defer not thy coming till another year, but come ſpeedily before I die.

1. Obſervation.

Nil mihi reſcribas attamen ipſe veni. Ovid.

1. *Perſonall preſence is to be preferred before writing.* The Apoſtle doth not ſay, *Write* unto me, but *come* unto me. Letters (we ſay) doe not bluſh, yet they cannot expreſſe the lively affections of our breaſts, as when men are preſent face to face with us.

Vox Hominis, Vox Leonis.

Writing, is more general and flat, but the lively voyce and quickening preſence of a friend worketh more effectually upon us, *Proverbs* 27. 17. Acts 18. 5. When the Apoſtle would comfort the *Romanes* he telleth them that he will come to them, (*Romanes* 1. 11, 12. and 15. 24. 28. 29.) that he might be comforted by them, and might comfort them.

So *John* will not write to his friends but that he might the more effectually comfort them, he promiſeth to *come and ſpeake with them face to face, that their Joy might be full*, 2 *John* 12. and 3. *John* 13. 14. *Paul* will not write, but he will ſee the *Theſſalonians* (1. 2, 17, 18.) There is more Vigour in the Voyce, then in dead Letters. Writing doth well, but lively conference doth much better. The ſpeech of good men doth whet and excite men to love and good workes, *Hebrewes* 10. 14.

Habet neſcio quid latentis energia viva vocis, affluus, & in aures Diſcipulorum De Authoris ore, tranſfu-

ic

it doth Miniſter Grace to ſuch as keepe company with them, *Proverbs* 10. 11. and 15. 4. *Epheſians*, 4. 29.

ſa ſortiis ſonat. Hieron. ad Pavlin.

2. Obſervation.

2. The ſociety and help of good men is much to be deſired. There is much comfort and good to be gained thereby. *Paul* would never have ſent ſo many hundred miles for a *Timothy* if there had not been more then ordinary ſweetneſſe in his ſociety. Man is a ſociable Creature, and God hath ordained mutual ſociety for the quickning and increaſing of his Graces in us.

We want much of our comfort in the want of a good friend, which made *David* ſo ſadly to lament the death of *Jonathan*, and to complaine that he was deſolate, *Pſalm* 25. 16. and this made *Paul* to rejoyce in the recovery of *Epaphroditus* his Friend and fellow Souldier, as a great mercy, *Philippians* 2. 25, 26, 27. *Solomon telleth us that two are better then one*, *Eccleſiaſticus* 4. 9. As Oyntments and perfumes delight the ſenſes, refreſh the Heart and quicken the Spirits, ſo the faithful Counſel of a loving friend is very precious, *Prov.* 27. 9.

Hence this communion amongſt friends is called *ſweet Counſel*, *Pſalm* 55. 15. We are ſubject in this World to many Tryals: Now God hath ordained the ſociety of his People as one ſpeciall * means to comfort us in them, *Malachi*, 3. 16. *James* 5. 16. This made Chriſt to ſend his Diſciples out by two and two that they might have mutual Comfort and Confirmation of their Doctrine, *Luke* 10. 1. Unſociable men are like blunt and ruſty iron unfit for ſervice. Solitarineſſe and ſtrangeneſſe is not good: Solitary Birds are Birds of Prey: Communion is a means to breede and increaſe brotherly love, and to inlarge the Church, *Acts* 2. 46. 47. *They were all together with one accord*, and then it followeth, *The Lord added to the Church dayly ſuch as ſhould be ſaved.* This is an Article of our Faith; we beleeve, *a Communion of Saints*, and oh that we did live as a People that beleeve our Principles.

* See *Capel* on Temptation Lib. 1. Cap. 6. Page 104. *Edit. ult.*

Tis Communion with the Saints on Earth is a glimſpe of thy Eternal ſociety which we ſhall have with them in Heaven, when we ſhall all be gathered together into one Body, 2 *Theſſalonians* 2. 1. as the ſociety of wicked men in their wickedneſſe is a glimpſe of Hell.

3. Obſervation.

3. *The ſtrongeſt Chriſtians, ſometime, may be helped by weaker.* A *Paul* may ſtand in need of a *Timothy*. There is not a member in the body but is ſome way ſerviceable to the head.

4. Obſervation.

4. *A Miniſter upon weightie and juſt occaſions may lawfully be abſent from his flock for a time.*

1. It muſt be but for a time. 2. The cauſe muſt be weighty. *Timothy* cometh from his charge to *Paul* (yet *Tychicus* ſupplies the place the while) who had great things to impart to him for the Churches good 'tis noted as an act of cruelty in the *Oſtrich*, that *ſhe leaveth her Egges*, Lam. 4. 9.

Biſhop *Latimer wondred how men could goe quietly to bed, who had great cures and many of them, and yet peradventure never preached in any of them conſtantly.* It were eaſie to confute and confound theſe by Scripture, Reaſons, Fathers, Councills, *&c.* But 'tis ſo fully done already by Maſter *Blaxſton in his Remonſtrance againſt Non-Reſidents*, and bleſſed be God 'tis ſo well purged out of the Church that I need ſay no more againſt it.

See Biſhop *Jewels* Sermon on *Joſh.* 6. In the end of his Apology, Page 170. and Maſter *Bowles* his Sermon, *John* 2. 17. Page 20. 21. 16. 43.

5. Obſervation.

5. *We may love one friend more then another. Timothy* was *Pauls* beloved *Son* in the Faith, 1 *Timothy* 1. 2. He was one whom he had taught and ſeaſoned, he knew *Pauls* manner and courſe of life, he was one that *Paul* durſt truſt with his ſecrets, and ſo more fit to come to him and to ſerve him. *Chriſt himſelf* when he was upon Earth, and as he was man and lived amongſt men as man, he was more familiar with ſome then others, and loved them more choicely. Chriſt loved all good men, but *Lazarus*, *Mary* and *Martha*, he loved more peculiarly, *John* 11.5. Chriſt loved all his Diſciples, *John* 13.1. But he loved *John* more eſpecially, and therefore he is called by way of Eminency and ſpecial propriety, *That Diſciple whom Jeſus loved. John* 13. 23. and 21. 7. 10. To him Chriſt revealeth his ſecrets, he telleth him who ſhall betray him, and after revealeth the Revelation to him.

As *John* excelled in Purity, meekneſſe, ſweet diſpoſition and love to Chriſt. So Chriſt loved him accordingly. Parents doe ſo, they have a more tender affection to one childe then another, and friends doe ſo, and we doe ſo. True, we may not contemne any, no not the weakeſt, where we ſee but *aliquid Chriſti*, any glimpſe of Chriſts Image, we muſt love it, but where we ſee moſt of Chriſt, we may lawfully love moſt. According to the divers meaſures of Grace, ſo may the meaſures of our love be proportioned, hence we reade of love and ſingular love, 1 *Theſſalonians* 5.13. and though *Pauls* care were for all the Churches, yet was his love more aboundant to that at *Corinth*, 2 *Cor.* 11.28. and 2.4.

VERSE 10. *For Demas hath forſaken me, having loved this preſent World, and is departed to* Theſſalonica, Creſcens *to* Galatia, Titus *to* Dalmatia.

HEre we have the reaſon why he would have *Timothy* come ſo ſpeedily to him.

1. Becauſe ſome had forſaken him, as *Demas*. Others were diſperſed and gone, or ſent by *Paul* to other places to preach the Goſpel, as *Creſcens to Galatia*, a Region of the leſſer *Aſia*, where the Jewes were diſperſed, 1 *Peter* 1.1. to theſe *Paul* writeth an Epiſtle, blameing them for their Apoſtacy. Thither *Creſcens* one of *Pauls* Diſciples and Companions goeth, not out of any love to this preſent world as *Demas* did, but to preach the Goſpel. *Titus went to Dalmatia*. *Paul* had two Diſciples which he loved as ſons, *viz. Timothy*, and this *Titus*, the one he left at *Epheſus*, and this at *Crete*, *Titus* 1. 4, 5. *Pauls* dear affection to him appeareth by that famous Epiſtle written to him. *Dalmatia* was a Region of *Illyricum*, where *Paul* is ſaid to ſpread the Goſpel, *Romans* 15. 19.

A great Queſtion here ariſeth, *Whether* Demas *did well or ill in forſaking* Paul, *and whether he were a good man or an Hypocrite?*

Anſwer, Interpreters here are much divided, ſome (and thoſe of the * better ſort) goe about to excuſe *Demas*, and ſay, that his love to all the world was onely an ordinate, moderate love and care of the world.

Calvin *in locum*, *Ames.* *D.* Reynolds, *De lib. Apochryphis Lect.* 107. *p.* 1135.

2. Others ſay, his Apoſtacy was *not total, but partial*, and that although he loved the World more then was meet, and thereupon left *Paul* in his troubles and went to *Theſſalonica* (a famous City of *Macedonia*) Either that he might get out of danger, or that he might Marchandize there, for there was great traffick, yet ſay they he repented of his fall and returned to *Paul*, as they would gather from *Coloſſians* 4. 14. *Philem.* 24. Though he did for fear forſake him yet at laſt (ſay they) he returned.

Some ſay *Demas* did repent (which I thinke to be the Truth) and then he did embrace this World but for a ſit. *Capel* on Tent. Lib. 4. Cap. 1. S. 3.

3. The *Arminians* to defend that uncomfortable Doctrine of the Saints Apoſtacy, would fain make *Demas* a Real Saint, and his Apoſtaſie to be Total. But they muſt ſeek out for better grounds, for *Demas* (in all probability) was an Hypocrite, who had no rooted Faith, but went out from Gods people becauſe he was never truely of them, 1 *John* 2.19. he was a Meteor that blazed for a time, and preſently vaniſhed; like *Jonathan* that marched well till he met with honey.

Elumbe eſt *Argumentum à Meteoris ad fixas Stellas, ab umbra ad ſubſtantiam, ab Hypocritis ad electos.*

2. I anſwer, that the ſalutations mentioned in *Coloſſians* and *Pilemon* were written before this Epiſtle to *Timothy* which the Apoſtle writ in his ſecond bonds at *Rome*, as the context and whole ſcope of this Chapter, (which is of more weight with me then a thouſand Authours) ſheweth, eſpecially, Verſe 6. 7, 8. 16. 17. So that it is *gratis dictum* ſaid, but not proved, that thoſe Epiſtles were written after this.

3. It is ſaid he forſooke *Paul* now he was in trouble and had moſt need of help; he knew he could not ſide with *Paul* but he muſt run many hazards in life and eſtate, and therefore he reſolved to ſleep in a whole skin and to ſave one, he leaveth him, chuſing rather to follow his worldly occaſions, and to provide for his own eaſe, profit, pleaſure, then to ſuffer affliction with the people of God. Hence he is ſaid to *embrace this preſent world*, every word hath its weight.

Diligere hîc (ut alibi in Scripturis) pro proſequi & amplectîs uſurpatur. Gerhard.

Ἀγαπήσας τὸν νῦν αἰῶνα, amplexus eſt hoc præſens ſæculum, (id eſt) præſentis vitæ commoda. Quem elgis prætuliſti. Salvian.

1. He did not lightly glance at the world, but he * embraceth it with delight and contentment as his *ſummum bonum* and chiefeſt delight, and therefore * preferreth it before Chriſt; He ſet his affections on it (ſaith *Grotius*) like the thorny ground, where the cares of the world, and the deceitfulneſs of riches choak the Word ſo that it becometh unfruitful, *Matth.* 13. 22.

2. The World (*id eſt*,) the things of this world (by a Metonymy of the Subject) ſuch as riches, pleaſures, eaſe, ſafetie and carnal delights.

3. This preſent world which is Tranſitory is oppoſed to Heaven and the world to come which ſhall have no end. *Titus* 2. 12. We have ſeen before Verſe 8. that the Saints loved the coming of Chriſt, but * *Demas* is all for preſent profit, he loved this preſent world, he deſired to have good dayes here and to live a quiet life without perſecution or trouble. Now ſuch love of the world is *enmity againſt God*, *James* 4. 4. and a ſigne of a carnall man, 2 *John* 2, 15. Hence 'tis that the Scripture maketh the love of the world and the love of God diametrally oppoſite the one to the other.

* Whether ever he recovered himſelfe or not, and renounced the world which he overmuch loved is doubtful, ſeeing *Paul* endeth with forſaking of him, and the Scripture leaveth him in the embracing of this preſent world. *Atterſol.*

Is departed to Theſſalonica.] Where he became an * Idolatrous Prieſt (ſay ſome) others ſay that he turned Heretick denying the * Deity of Chriſt. See whither Apoſtates fall when God forſaketh them, and whither the inordinate love of the world leadeth men. However, away he goeth to *Theſſalonica* where he might be far enough from danger, where he might more ſecurely enjoy the world.

Dorotheus in *Synopſi. Adeò proclive eſt ex ſervo Mammonæ tranſire in Sacerdotem Diaboli.* Doctor Arrowſmith

Demas relictâ veritatis viâ, ſit Hæreticus eadem ſentiens cum Cerintho. Epiphan. Hæreſ. 51. *Malit molliter quieſcere & deliciari in ſæculo, quam cum Paulo periclitari pro Chriſto.* Rolloc. in Coloſ. 4. 14.

Obſervations.

1. *Tis lawful (in ſome Caſes) to name men.* The Apoſtle to make others fear Apoſtaſie names this back-ſlider. So verſe 14. He nameth *Alexander* who was a malicious inveterate enemy to the Truth: yet this muſt be done with a great deal of *Caution*, it muſt not be uſed but when the perſon

perſon is an open, incorrigible, impenitent and groſs offender, in this caſe *Paul* nameth *Hymenaus* and *Alexander*, and excommunicateth them for their blaſphemy and hereſie, 1 *Timothie* 1. 19, 20. Such as ſinne in private muſt be admoniſhed in private, ſuch as ſinne of infirmity muſt be gently dealt withall, *Galathians*, 6. 1. But when men will be ſo bold as to ſinne before all, Miniſters muſt be ſo bold as to *reprove them before all that others may feare*, 1 *Timothy*, 5. 20. If it doe not better the party reproved, yet it may better others. they may feare and ſay, either we * are, or we have been, or we may be what this man is.

Scelerati qui publicorum ſuo exemplo ſcandalorum Auctores ſunt, illi demum jure & merito ſuo perſonaliter arguuntur, baſtque nominibus exprimuntur. Zepper De Arte Concion. l. 2. c. 12.

Aut ſumus, aut fuimus, aut poſſumus eſſe quod hic eſt.

Be the perſons never ſo great we muſt not fear them, our Commiſſion extendeth to all, we muſt *ſay to Kings and Queenes, humble your ſelves*, *Jeremiah*, 13. 18. *Hoſea*, 5. 2. *Elijah* telleth *Ahab* to his face that it was he that troubled *Iſrael* by his wickedneſſe, 1 *Kings* 18. 18. and *Nathan* telleth *David* a King, *Thou art the man*, *John Baptiſt* telleth *Herod* to his face of his inceſt.

Miniſters muſt ſo preach, as that the people they preach to may be made *to know their abominations*, *Ezekiel* 16. 1. We muſt not beat the Aire and reprove the ſinnes of the Court in the Countrey, but with *Amos* when we come to *Bethel*, we muſt preach againſt the ſinnes of *Bethel*, and in our particular Congregations we muſt preach againſt the ſinnes of our Congregations.

Our Application muſt be as a Garment fitted for the body it is made for: A Garment that is fit for every body, is fit for no body. What is ſpoken in general to all, few will apply to themſelves. The onely way to benefit our people is to apply the playſter to their particular ſores. This made *Ahab* to put on ſackcloth, 1 *Kings* 21. 20. And brought in ſo many thouſand Converts, *Acts* 2. 37. One Preacher that thus faithfully applieth the Word to his People, ſhall doe more good in one yeare then another that preacheth in a generall way and never cometh home to the Conſciences of people, ſhall do in many.

Quod dicitur omni, dicitur nulli.

Caution, Onely we muſt be careful that we doe it not out of ſpleen or malice, or by-reſpects, *We may in no wiſe ſhoot Gods Arrowes at our own markes*; but all muſt be done in a Spirit of Love and meekneſſe, ſo as we may winne men to Chriſt, and then when people ſee that we doe it ſincerely, and out of love to their ſoules, though they may fret for a time, for ſinnes are called Members, *Coloſſians* 3. 5. and it is no pleaſant worke to part with them.) Yet after they come to themſelves, they will bleſſe God for us. I have ſome experience of what I write, though I have met with ſome ſtormes in the practice of it, (which thought to have blowed me out of all) yet God in his Wiſedome hath ſo ordered it, that they ſettled me faſter there; and I ſaw the Fruite of my Labours in the reſtraint of ſinne, and which is ſtrange.

See excellent Rules for this in Maſter *Eyres* Faithfull Sheepheard. *Lib.* 4. *Cap.* 5. *Page* 334. *&c.*

See foure Reaſons why people ſhould not fret at ſuch Preaching. *Hildeſham* on *John* 4. *Lect.* 80. *p.* 329.

The ſheep ſhou d not hate the ſheepheard when he killeth the Vermine that would deſtroy them.

I was unexpectedly a gainer in Temporals alſo; ſo good it is to venture for God. I know the World accounteth this to be *Rayling and Indiſcretion*; then *Chriſt* was a Rayler, for he preached againſt the ſinnes of the Phariſees to their Faces, and denounced eight woes againſt them, *Matthew* 23.

Then, all the *Prophets* and *Apoſtles* were indiſcreet Preachers, for they practiſed it: *Paul* was a diſcreet Preacher, yet when *Peter* had ſinned openly, he reproveth him openly, *Galathians* 2. 14. But why did *Paul* diſhonour *Peter* before them all?

Publicum ſcandalum non potuit privatè curari.

Saint *Jerome* giveth the reaſon, The offence was * publike, and the cure muſt be anſwerable. It is the complaint of a Learned man, *that ſuch diſcretion hath almoſt deſtroyed devotion, and this carnal Policy hath in a manner thruſt out Pietie*: 'Tis no indiſcretion to doe what God commandeth us, *Iſay* 58. 1. *Ezekiel* 16. 1. 1 *Timothie* 5. 20.

See the neceſſity and excellency of ſuch cloſe Preaching in Maſter *Hilderſham*, on *Pſalm* 51. *Leſt.* 8. 9. Page 136. and 707. *Hookers* Soul's Preparation, Page 94. and *Aterſol.* on *Numbers*, Page 1080.

2. Obſervation.

2. *The Godly muſt looke ſometimes to be forſaken by their boſome friends.* *Demas* was *Pauls* intimate acquaintance and coadjutor, yet *Demas hath forſaken me.*

That *Davids* enemies warred againſt him did not ſo much trouble him, but to ſee his Friends *Who did eat of his bread and drinke of his Cup to riſe againſt him*, this went near him; neither were they carnal Friends which thus forſooke him, but even his Religious Friends, and ſuch as went to Gods Houſe with him, and with whom he delighted to confer about the things of God, *Pſalm* 55. 15.

Elijah complaineth he was left alone, *Job* had his Wife and Friends againſt him, *Chriſt* was forſaken by all his Diſciples, and had a *Judas*, one of his own, that betraid him, *John* 13. 18.

God in his wiſedome hath ſo ordained it to wean us from the creature, and to make us truſt in him and not in man who is a liar, either Actively and by Impoſture; or elſe Paſſively by reaſon of impotency, he cannot performe what we expect from him, *Romans*, 3. 4. Take heed then whom ye truſt, be not haſty in this kinde, wiſe and godly men have beene decived in their choyce of Friends, the heart of man is exceeding deceitful, we may eat many buſhels of ſalt with them, and yet be deceived by them.

Vide Tract. Danei De amicitia Chriſto. Page 208.

True friendſhip is like a well-built Arch which ſtandeth at firſt at a greater diſtance, and thence leiſurely groweth up into a greater cloſure at the top, and ſo it will ſtand the better for weight.

Fol. *Clerkes* Mirrour, Chap. 56. *Alſteeds* Echickes, Lib. 21. Chap. 25. Page 13. 12. *Ariſtot.* Rhet. Lib. 2. Chap. 4. *Weemſe*, 1 Volume Page 2. Lib. 2. Chap. 2. Page 103. *Herles* Policy Lib. 2. Chap. 16.

3. Obſervation.

Obſervation 3.

3. *Eminent Profeſſors may become* * *grand Apoſtates.* *Demas* is a Preacher of the Goſpel, *Pauls* coadjutor, and is joined with *Luke* the Evangeliſt (*Coloſ.* 4. 14.) yet for all this *Demas* hath forſaken me. This doctrine needs no proof we have too many ſad inſtances of it in our own dayes. Such as begin in Hypocriſy will end in Apoſtaſy. So did *Hymenæus*, *Philetus*, *Alexander*, who at firſt were great Profeſſors, yet at laſt become groſs Apoſtates, 1 *Tim.* 1. 20. and 2. 2, 17. So did *Amaziah* 2 Chron. 25. 2. ſee his fall, V. 14. Hypocrites ſeldom die undiſcovered; *ſuch as pervert their way firſt or laſt will be known*, Prov. 10. 9. Such may fall fearfully and foully, totally and finally. *Pelagius* a man ſo ſeemingly religious that they who wrot againſt him were fain to conceal their names for fear of the people, yet at laſt became a great enemy to the Free-grace of God. Now the Reaſon of all this is, the way to Heaven is a ſtrait and ſelf-denying way, beſet with many troubles, hazards, loſſes, reproaches which make ſoft and delicate Hypocrites forſake it; they love with *Ephraim* to tread out the corn where they may have preſent pay, a bird in the hand with them is worth two in the buſh, but they cannot endure plowing which yields no preſent profit, *Hoſ.* 10. 11.

See this point fully cleared by Mr. *Ant. Burgeſs* on *John* 17. 12. Ser. 78. and *Atterſol* on *Philem.* 24. p. 484. *Gataker* Ser. 2 P. in folio, p. 323.

Let the fall then of this great Profeſſor make us all to fear, let him that ſtands take heed leaſt he fall. Reſt not in a bare Profeſſion of Religion, a man * may go far this way (as *Demas* did here) and yet be nothing. A man may be a great Profeſſor, yea a great Preacher as *Demas* doubtleſs was who was *Pauls* aſſiſtant, they may have the gift of working Miracles as *Judas* and others had, which is the greateſt gift next to grace, they may caſt out Devils out of others, and yet the Devil may dwell in their hearts and they be workers of iniquity whom Chriſt will never own, *Matth.* 7. 21, 22, 23. Nothing but ſincerity can preſerve us from Apoſtaſy. Let us therefore eſpecially at our firſt ſetting forth, *Dig deep, lay a good foundation*, conſider what the truth may coſt us, and ask our ſelves whether we can deny our ſelves univerſally for Chriſt if we cannot or will not we are not fit to be Chriſts diſciples, we ſhall ſhrink in the wetting and ſtart aſide like a broken bow when a tentation comes, 2 *Theſ.* 2. 10, 11.

See Mr. *Chiſhalls* Serm. on *Acts* 26. 28.

2. *Be familiar with the Godly*, one living coal ſets his fellow on fire. Two lamps or torches joined together burn the better. The Godly by their example, prayers and counſel will better us; good exhortations are a ſpecial preſervative againſt Apoſtaſy, *Heb.* 3. 12, 13. When men delight in evil company they will forſake the Law, *Prov.* 28. 4. If *Solomon* delight in Idolatrous women they will ſoon entice him to Idolatry.

3. *Take heed of ſpiritual Pride* and * ſelf-conceitedneſs which is oft puniſht with a fall, as we ſee in *Peter*, and in Q. *Maries* time.

Multi ad ſolidam eruditionem pervenirent nisi ſe pervenisse jam putâssent.

4. Be not bare Hearers but be *Doers* of the Word, and then you have a promiſe that *you ſhall never fall from grace here nor from glory hereafter*, Pſal. 15. ult.

5. *Improve all the means of grace*, be much in Prayers, Hearing, Meditation, &c. God will be found in the uſe of means, *Ezek.* 36. 37.

6. *Conſider the Judgments of God on Apoſtates.* There is a wo gone out againſt them, *Hoſ.* 7. 13. *Pſal.* 125. ult. God loaths them, *Heb.* 10. 37. *If any*

See 7 more Preſervatives againſt Apoſtaſy in D. *Sibbs* his Cordials. Serm. 10. pag. 185.

draw

draw back, his ſoul will take no pleaſure in them. It is a Meioſis (i.) he greatly abhors them. *Julian* the Apoſtate died blaſpeming. *Lucian* a Profeſſor turns a ſcorner & is torn in pieces by dogs. *Spira* dies deſpairing. *Henry* the third King of France turning Papiſt thinking thereby to get the Monks on his ſide, a Monk killed him, he became contemptible to his people, *Paris* and all his great Towns revolted from him. So true is that, *Such as deſpiſe God ſhall be deſpiſed.*

See more Examples in Mr. *Clerks* Mirror. cap. 6. edit. 3.

7. Conſider that Apoſtates are *Idolaters*, they forſake their Creator to follow the creature and ſo make it their God; they forſake the fountain of living waters, and go to broken ciſterns that can hold no water. This is ſo great a ſin that God calls on the inanimate creatures to ſtand aſtoniſht that ever any people ſhould be ſo mad, *Jer.* 2. 12,13. Theſe bring an evil report on Gods wayes as if there were more comfort to be found in ſinful wayes then in them. We ſee many fall; one falls into poverty, another into ſickneſs, a third into diſgrace, but none falls ſo fouly as the Apoſtate for he falls from God and goodneſs to the Devil and wickedneſs; yea, God complains of ſuch as being *worſe then Idolaters* who are conſtant to their Idols, *Jer.* 2. 10,11. Yea they are *perjured perſons* who have broken their baptiſmal Vow and are fled into the tents of Gods profeſſed enemies.

Amor tuus, Deus tuus.

Wo then to *England* for Apoſtaſy. Never was the Nation ſo groſly guilty of this ſin as at this day, how many have forſaken their firſt love and are growen old and cold? How many with *Demas* have preferred the love of this preſent world before the love of God; yea how many profeſſors have turned blaſpemers? And ſuch as would formerly have pulled out their eyes to have done Miniſters good (*Gal.* 4. 15,16.) now they are ready to pull out the eyes of thoſe Miniſters. Thoſe that formerly could have gone ten miles to a Sermon, now will not go ten ſtrides to hear one; formerly *the Kingdom of Heaven ſuffered violence and the violent took it by force*, now the Kingdom of Heaven offers violence to us and we run from it. Never ſuch palpable Apoſtaſy both in Doctrine and Manners (all things conſidered) ſince *England* was a Nation. It is eaſier now to write a book of Apoſtates then a Book of Martyrs. Oh fooliſh ungrateful *England*! doſt thou thus requite the Lord for all his coſt and care over thee? Is this the fruit thou giveſt him for above an hundred years Preaching? He comes now to *look for grapes, and doſt thou give him ſuch wild grapes?* Is this the Thanks thou giveſt him for anſwering all thy Prayers, for breaking the Plots and Powers of ſo many potent enemies, for giving thee ſo many glorious Victories and ſuch undeſerved ſucceſs both by Sea and Land? He hath bleſt us with Peace plenty and the Goſpel of Peace, for which of theſe mercies do we thus diſhonour him? *Jeruſalems* Apoſtaſy was *Jeruſalems* ruine, *Iſay* 1. 4, 7, 8. and if *England* go on thus to render evil to the Lord for all his kindneſs unto us a man that is no Prophet may ſee and ſay that *Englands* ingratitude and Apoſtaſy will be *Englands* ruine, *when Bethel becomes Bethaven God will make it a Beth-any a place of ſorrow and affliction.* God may bear with other ſins but he cannot, he will not bear long with this, *Jer.* 5. 7, 8, 9, 10. *Ezek.* 9. 9.

A calore ad frigus tranſitus eſt periculoſus. V. Dyke on Conſcience. c. 9. p. 145. &c.

[Againſt

[Againſt Apoſtaſy ſee

Dr. *Prideaux.*
Mr. *Baine*
Mr. *Venning.*
} on Rev. 2. 4.

Barlow on 2 *Tim.* 1. 15. pag. 210, 211: *Gataker's* Ser. on Watching. p. 69. folio. *Burroughs* Hoſ. 2, 7. Left. 5, 6. *Church* his Treaſury pag. 73. *Trapp's* common place on Apoſtaſy at the end of his Commentary on N. T. fol. pag. 1076. *Pembles* Ser. on *Heb.* 3. 12, 13. pag. 563. folio.

Obſervation.

4. *The inordinate love of this preſent world is the high way to Apoſtaſy.* It is not the world or the creatures, which are good in themſelves, but the exceſſive and inordinate love of them, which ruines men. Other ſins have ſlain their thouſands, but this it's ten thouſands; Hence the Scripture ſo oft condemns it, *Matth.* 6. 24. to the end of the Chapter, and 13. 22. *James* 4. 4. 1 *John* 2. 15. How many wiſe, and ſeemingly holy men hath this Witch deluded? How do theſe damps of the world extinguiſh the light of grace in the Soul? The hatred of the world is not ſo dangerous to us as the inordinate love of it; Perſecutions quicken us, when the delights of the world lull us aſleep, and the Devil rocks the cradle till we ſnort again in ſecurity and then he cuts the throat of the Soul. Why are ſo many like *Nebuchadnezzars* Image, they have heads of gold but feet of clay? (*Dan.* 2. 32, 33.) In * youth they were gilded Chriſtians, and ſeemingly ful of ſpirit and life, but now they are old and liveleſs? The reaſon is the world and theſe preſent enjoiments have beſotted them. This will keep men either from profeſſing Religion, as the young man in the Goſpel or from the power of it as *Judas*, or elſe it will draw us from the profeſſion and power of it, as Apoſtates. So that this may be *the backſliders Epitaph, Here lyes one that forſook Chriſt to follow the world, that hath parted with Spirituals for Temporals, gold for droſs, wheat for chaff, and Heaven for Hell.* We ſhould therefore moderate and mortify our affections towards theſe earthly enjoiments remembring that *Our time is but ſhort*; we ſhould therefore uſe the world as not abuſing it by ſetting our hearts upon it, and ſo poſſeſs theſe worldly things, that we be not poſſeſt of them, 1 *Cor.* 7. 29, 30, 31. As we tread theſe earthly things under our feet ſo they ſhould be little and low in our affections. The Church is cloathed with the Sun, but ſhe treads the Moon under her feet, (i.) ſhe hath a low eſteem of all theſe mutable worldly things, *Rev.* 12. 1.

* *V. Atterſoll* on *Philem.* 24. pag. 438.

Say as *Luther* in another caſe, *Contemptus eſt à me mundani favoris & furor.*

The worldling knoweth no better things and therefore he reſteth con-

tent with his ſwill ; as the bruit beaſt knoweth not the excellency of a mans life, and therefore delighteth it ſelf in Hay and Provinder ſeeking no better, becauſe it knoweth no better : So the natural man knoweth not the excellency of a believers life, and therefore diſdains it as folly and madneſſe, reſting content with the draffe and dung of the world for his portion, let him have Corn and Wine he careth for no more, *Pſalm* 4. 6. The curſe of the Serpent is upon ſuch, they creep on their bellies, and lick the duſt.

As for our ſelves, let us not *deſcend*, but *aſcend out of the Wilderneſſe of this World*, *Canticles* 3. 6. and 8. 5. In our Affections, Meditations, Prayers, Endeavours and Converſations ; though our bodies be on Earth, yet let our ſoules be in Heaven, *Philippians* 3. 20. Make God thy Riches, thy Reſt, thy Portion, and then thou mayeſt ſay with *David*, *Return to thy *reſt O my ſoul*, *Pſalm* 116. 7. He ſhall never be *great in whoſe eye the World is great, neither will Chriſt be ſweet till the world is bitter to us. Hence it is that the Lord layeth Worme-wood on the breaſts of the World to weane us from its profits and pleaſures, and much adoe God hath even by them to mortifie our love to it : How then ſhould we doate on it if we had no croſſes ?

Nihil in Mundo glorioſum præter animum gloriam mundi aſpernantem, & ad eam quæ Cœleſtis eſt remis velisque, votis & faſtis contendentem, Doctor *Arrowſmith*, Tactica, S. Lib. 1. Cap. 4. S. 6.

Inveni partum, ſpes & fortuna Valete, Nil mihi nobiſcum, ludite nunc alios.

Nunquam erit magnus cui mundus eſt magnus.

Cui Chriſtus incipit dulceſcere, huic neceſſe eſt amareſcere mundum. Bern.

Ecce turbatur mundus & amatur, quid ſi tranquillus eſſet ? Formoſo quomodo hæreres qui ſic ampleſteris fœdum ? Flores ejus quomodo Colligeres qui à ſpinis non revocas animum ? Aug. Serm. 245.

5. Obſervation.

5. *This world ſhall have an end and all things in it*, it is not an everlaſting world, 'tis but this * *Preſent World*, whoſe pomp and pleaſures ſoon vaniſh away, 1 *Corinthians* 7. 29, 30, 31. *Solomon* who had made trial of them all hath written Vanity on them all, *Eccleſ.* 1. 2. which may ſerve to cool our Affections to them.

Vide Burroughs, *Moſes* Choice, Chapter 25, 26, 27.

6. Obſervation.

6. *Sinne blotteth a mans name, and blemiſheth his Reputation. Demas* for his worldlyneſs had a brand ſet on his name to the end of the World : * *Judas* that ſold his Maſter for money is branded for a Traytor, and a Devil to Poſterity : Which blots and buts are upon the names of *Rehoboam*, *Jeroboam and Ahab*, who made *Iſrael* to ſin with them. The worldling hath an eye of deteſtation put on him, *Pſal.* 52. 7. *Lo, this is the man that truſted in his riches* : Yea, Gods own people when for want of keeping the watch of the Lord they fell into ſin, (though they repented) yet ſome ſcars remained, though the wound were healed, Piety is the beſt * Monument and the moſt laſting. *The Righteous ſhall be had in everlaſting remembrance*, Pſalm 112. 6. Proverbs 11. 7. *The memorial of the juſt ſhall be bleſſed*, 'tis their name onely that ſhall be kept green and flouriſhing like the rod of *Aaron* laid up in the Tabernacle.

* See Doctor Preſton, *Judas* Repentance, p. 3. to 8.

* *Mandavit moriens Ageſilaus, ne ullam ſui corporis fingendi, aut ahâ imitatione pararent imaginem, ſi quid enim à me præclarè factum id monumentum mihi erit : Sin minùs, ne omnes quidem ſtatuæ opera Hominum illiberalium.* Plutarch.

7. Obſer-

7. Obſervations.

7. *'Tis an aggravation of a mans ſinne to ſinne deliberately againſt light, and conviction. Demas* doth not ſinne here through paſſion or feare but deliberately and in cold blood (as we ſay) he deſerteth Chriſts Cauſe, and embraceth the world.

Phyſitians ſay, that complicated diſeaſes are very dangerous. In this ſinne of *Demas* almoſt all the Aggravations of ſin may be found. *Morbi complicati ſunt periculoſiſſimi.*

1. He ſinned againſt great *Light*, he being a Profeſſour, yea, a Preacher of the Goſpel could not offend (in this kinde eſpecially) through ignorance.

To ſinne for want of Light may excuſe *à tanto*, though not *à toto*; it may extenuate, though it cannot excuſe, 1 *Timothy* 1. 13. Nothing aggravateth ſinne like this ſinning againſt Light. *He* that knew his Maſters will and did it not, was beaten with many ſtripes. When a man ſinneth for want of Light, God uſually beareth and forbeareth; But when Light is come and men are convinced of their ſinne, and yet will goe on, this is preſumptuous ſinning, this is Rebellion which is as the ſin of Witch-craft, it maketh ſin exceeding ſinful.

1. To ſinne againſt the *Light of Nature* aggravated the Heathens ſinne, and they were puniſhed for it, *Romans* 1. When they knew God in his Workes, and yet did not glorifie him by walking up to that light, God gave them up to a Reprobate ſenſe.

2. To ſinne againſt the Light of the *Law* is worſe, the Jewes that knew the Law, yet ſinning againſt the Law were ſorer puniſhed then the Gentiles that were ignorant of it, *Romans* 2. 9.

3. But we have the *Light of the Goſpel*, and ſo ſin againſt both the former Lights and this too, which maketh our ſinne in ſome reſpects greater then the Devils ſin, for he never ſinned againſt the patience of God, as we do, nor againſt the Tenders of a Redeemer and the offers of grace in the Goſpel, *Heb.* 10. 26, 27, 28, 29.

2. *Demas* ſinned againſt great *Love*. God had inlightned him, made him a Preacher of the Goſpel, gave him a roome in the affections of his choſen Veſſel *Paul*, who had made him his Coadjutor, and commended him in his Epiſtles to the Churches, yet ſee his Ingratefulneſſe, *Demas hath forſaken me.*

To deſert an ordinary Profeſſor of the Goſpel when he is in bonds for the Truth, is ill; but to forſake a *Paul* his approved friend, an Apoſtle of Chriſt, and that in bonds for the Goſpel (when the ſincerity of a Friend is tried who ſhould love at all times, *Proverbs* 17. 17.) when it was honourable to live and die with him; yet now to forſake him was both inhumane and unchriſtian. And this aggravates *Englands* ſin. We cannot ſin now at ſuch cheap rates as formerly; Our ſinnes (eſpecially in this latter age of the World) are committed againſt greater Light, and greater love then ordinary; againſt greater Priviledges, Experiences, Victories and Deliverances, then ever our fore-fathers ſaw.

We have beene exalted to Heaven in mercies, God hath made us his Darling Nation, and therefore we may juſtly looke to be thrown to the loweſt Hell for our abuſe of them. If ever any Nation deſerved a Bill of Divorce 'tis *England*. We have forſaken the Lord and therefore he might juſtly forſake us and ſay *Loammi*, *ye are not my people* *Ingentia beneficia, ingentia vitia, ingentia ſupplicia.*

people, neither will I be your God, *Hoſea* 1. 9. God was angry with *Solomon* for ſinning againſt him who had appeared twice unto him, 1 *Kings* 11. 9. But how often hath the Lord appeared in the Tokens of his love to *England*, and yet we rebell againſt him. He taketh it ill to be thus wounded in the houſe of his friends, *Zach.* 13. 6. As *Abſolom* ſaid to *Huſhai*, *Is this thy kindneſſe to thy friend?* So may we ſay to ſinners, Is this your kindneſs to your Saviour for all his ſorrow and ſufferings? *Do ye thus requite the Lord o fooliſh and unwiſe?* *Deut.* 32. 6. God keepeth a Catalogue of all his favours to us, and when we ſinne againſt them he is much diſpleaſed at it; as we ſee in *Davids* caſe, where the love aggravates his ſinnes by the mercies which he had ſhewed him, 2 *Samuel* 12. 7, 8. Fire mingled with Oyle or Wine burneth more fiercely, ſo ſinnes againſt great mercies are great provocations,

The injuries of a friend goe nearer to us then the injuries of a profeſt enemy when God ſhall nouriſh and bring up children, and they ſhall rebel againſt him, he calleth upon the very inanimate creatures to be aſtoniſhed at this, *Iſay* 1. 2.

3. He ſinned againſt the light of good *Example*. *Paul* went before him in doing and ſuffering and glories in all as comfortable and Honourable, yet *Demas* deſerts him, and is not this our ſinne? How many examples of Zeal, Piety, Chaſtity, Temperance, conſtancy hath God ſet before us in the Old and New Teſtament, and in our own dayes, and yet men will not follow? Such muſt know that they muſt one day anſwer not onely for ſinning againſt the light of the Word, but alſo for ſinning againſt the Light and good Example of thoſe who walked according to the Word, *Hebrewes* 11. 7. *Noahs* Faith condemned the Old Worlds unbelief, *&c.*

4. To ſinne upon a light *Temptation* aggravateth a ſinne. Now *Demas* had no juſt ground for flinching. If he feared ſuffering for Chriſt, he knew the promiſe, That he who forſaketh Father or Mother, or Lands, or Life for Chriſt, ſhall have a hundred-fold in this preſent world, and could he have brought his Life and Eſtate to a better market?

2 If he loved the World and found ſweetneſſe in that, Is there not more ſweetneſſe in him that made the World? Is not that which maketh a thing ſo, much more ſo it ſelf? And is not all the excellency that is in the Creature, in the Creator by way of Eminency, tranſcendency, and Cauſality?

Quod efficit tale illud eſt magis tale.

And is not this our Caſe? upon with ſmall and light Temptations doe we ſinne. What a ſlight matter maketh many men to curſe, lye, ſweare, profane the Sabbath, *&c.* How many doe not ſtay for a Temptation, but doe even tempt the Tempter, and willingly chuſe ſinne rather then affliction; they are not *Paſſively* ſold under ſinne as *Paul* was againſt his will, *Romans* 7. But they *Actively* ſell themſelves as *Ahab* did to doe wickedly.

Quantò major facilitas non peccandi, tantò majus peccatum

They make proviſion for the fleſh, they ſeek occaſion and company to ſin withall: This Elective, deliberate ſinning is very dangerous, and cometh near the Devils ſinne, he rebelled againſt God of his own accord, and ſinned without a Tempter, and therefore periſheth without a Mediatour.

5. To *draw others* into ſinne, aggravateth ſin. *Demas* by his evil Example, brought an evil report on the Goſpel, and did tacitely and interpretatively ſay there is much more ſweetneſſe in the world then in Chriſt and ſo drew others from the truth. *This* hightned *Manaſſes* ſin that he made

Judah

Judah ſin with him. 2 *King.* 21. 16. So *Jer.* 2. 33. We have too many ſins of our own we need not make our ſelves guilty of the ſins of others. When conſcience ſhall be awakned and fly in thy face it will tell thee that thou haſt not onely undone thy ſelf, but thy children, thy ſervants, thy neighbours have been the worſe for thee, yea, and that many are now in Hell whom thy wickedneſs hath been a means to bring thither. This helpt to humble *Paul* and therefore he oft tells us how *he perſecuted others and compelled them to blaſpheme*, Acts 26. 10, 11. Many by their looſe walking put a ſtumbling block in the way of their brother to the breaking of his bones. If a man ſhould be the cauſe of the breaking a leg an arm or bone of another it could not but afflict him if he had any humanity left; but to deſtroy the Soul of thy brother, the moſt noble and precious part and ſo ruine him for ever; this may humble thee to the duſt and afflict thee all thy dayes and make thee go with ſorrow to thy grave.

6. *The greater the perſon that ſins the greater is his ſin.* * Theft in a Judge is worſe then in an Inferiour perſon; for *Demas* a Teacher of others to teach Apoſtaſy * drawes many into ſin. Such Cedars fall not alone but cruſh the ſhrubs that be under them.

Ubi ſublimior eſt prærogativa, ibi major eſt culpa. Salvian de Gub. Dei. l. 4. *per totum.*

Magnates ſunt magnetes.

7. *To ſin againſt the Motions of Gods Spirit and againſt checks of conſcience*, When they ſhall cry to thee, Oh do not this abominable thing which I hate! *Jer.* 44. 4. Yet thou wilt ſtrangle theſe motions, and drive and drink away theſe pangs of the New birth, this aggravates ſin, *Jer.* 3. 7.

8. To be *Incorrigible* and ſin againſt corrections and under the rod, heightens ſin, *Jer.* 2. 30. and 5. 3. *Amos* 4. 6. to 12.

9. *To continue long in ſin increaſeth ſin*, When a man ſhall have been a Trader of ſin from his youth, *Jer.* 3. 25. As it is a glory to be an old *Mnaſon*, an old diſciple whom no ſtorms could drive from Chriſt, ſo it is a great diſhonour to be an old ſinner whom no admonitions, no corrections could bring in to Chriſt.

10. Conſider that *Infinite and glorious Majeſty* againſt whom all thy ſins are committed. The greater the perſon we offend the greater is the offence. It is a more dangerous thing to ſtrike a Prince then to ſtrike an Inferiour man. This makes all our ſins Objectively infinite, there is no ſin in it ſelf ſmall becauſe there is no ſmall God that we ſin againſt. *Sin is a deſpiſing and deſpighting of God and his Law*, 2 Sam. 12. 9. It doth what in it lyes to * Murder God, the ſinner wiſheth that there were no God to puniſh him, no Judge to ſentence him. Atheiſm lyes at the bottom of every ſin. To abuſe ſome eminent good man that never did us wrong but every day ſhould be ſhewing us favour and kindneſs, is great baſeneſs: but for baſe ſinful duſt and aſhes to Rebel and lift up himſelf againſt his Maker whom all the Angels adore, to abuſe the God of Goodneſs who renews his mercies to us every morning, is the highth of villany.

Omne peccatum eſt Deicidium. See Mr. *Burroughs*, Sin the Evil of Evils.

11. Conſider the *Multitude* of thy ſins how they are for number numberleſs and our backſlidings have been increaſed, *Jer.* 5. 6. It was an aggravation of Iſraels ſin that they *oft* provoked him in the wilderneſs, *Pſal.* 74. 40. The *Angels* ſinned but once and they were caſt out of Heaven, *Adam* ſinned but once and he was caſt out of Paradiſe, but to multiply tranſgreſſions and relapſe again and again and again into ſin, argues an habit and cuſtom of ſin which is very dangerous.

The School-men make 15. Aggravations of ſin. *Aggravat ordo, locus, mora, cauſa, ſcientia, tempus, Lucta puſilla, modus culpæ, genus & ſtatus alius; Conditio, numerus, ætas & ſcandala, ſexus.*

12. It aggravates ſin, when it is committed *againſt Vowes and Reſolutions* of better obedience. The more bonds are broken in ſin the greater is the ſin. To ſin after a Vow againſt ſin increaſeth ſin, *though the Act may be the ſame for Matter yet this Circumſtance heightens it*, and puts an accent upon it, it makes it cry louder and gives Satan a ſtronger Plea againſt the Soul, Lord here is a man whom nothing can reſtrain no bonds nor Vowes Sacramental, Perſonal, National can keep him from ſin, Lord let him be mine by Juſtice ſince he will not be thine by grace.

13. When ſins are *Spiritual* ſins, it aggravates ſin. Spiritual ſins in their own nature (*Et cæteris paribus*) are greater and more diſpleaſing unto God (who is a Spirit and pondereth our Spirits) then carnal aud bodily ſins. Fleſhly ſins make men *like beaſts*, Drunkenneſs, Fornication, Gluttony, Murder, make a greater noiſe and bring more reproach on men from the world, but ſpiritual ſins (all things conſidered) are moſt dangerous, for theſe make men like Devils. The Devils ſins are not fleſhly ſins for he hath no body, but they are ſpiritual ſins, hence they are called ſpiritual wickedneſs in high places, *Epheſ.6.* 12. They are full of Pride, Envy, Blaſphemy, Hereſy, Hypocriſy. Many bleſs themſelves that they are no Theeves, Whores, Drunkards; when they are drunk with Pride, and full of Atheiſm, Unbelief, Hypocriſy and Heart-Idolatry. Theſe are inviſible ſins, the world takes no notice of them, ſo much the more dangerous, inward diſeaſes are moſt dangerous, and hardeſt to be cured. Publicanes and Harlots that are given to carnal ſins, are ſooner converted, then ſpiritually proud ſelf-conceited Phariſees, *Matth.*21. 31. 2. They are Radical, fundamental ſins, they are the root and cauſe of all carnal ſins. They are the Quintiſſence of wickedneſs, the wickedneſs of wickedneſs, *Hoſ.*10. 15. the very ſpirits (as I may ſay) of ſin, the evil of evils, and the fooliſhneſs of madneſs, *Eccleſ.*7. 25. As *Sampſons* ſtrength lay in his locks, ſo the ſtrength of outward ſins lyes in the heart; cleanſe that and cleanſe all. It is theſe inward luſts which war not onely againſt the Peace, but againſt the Salvation of the Soul, 1 *Pet.*2.11. Remove the cauſe and the effect well ceaſe, lay the Ax to this root and the fruit will wither. This makes the Saints ſo much to lament that ſin and corruption within them, *Job* 25. 4. *Pſal.* 51. 5. *Iſay* 6. 5. *Rom.* 7. And God calls on his people to waſh not onely their hands, but their hearts from wickedneſs, and though vain thoughts will be creeping in yet they muſt not ſuffer them to lodge there, *Jer.* 4. 14. Rooks (ſaies *Luther*) may fly over my houſe, but I will not ſuffer them to rooſt there. The great work of Regeneration lyes within, it is not ſufficient that a wicked man forſake his wicked wayes & words, but he muſt alſo forſake his *Thoughts*, Iſay 55. 7. *Let the wicked forſake his way, and the unrighteous man his Thoughts.* A moral man may ſhun evil acts, but a gracious man hates even vain thoughts, *Pſal*119. 113. A man may be * far more wicked in his thought then he can in his Acts; men may act that wickedneſs in their thoughts which either through want of opportunity, or want of ſtrength, or for ſhame they dare not do. They are the buds and bloſſoms, the ſeeds and principles of all ſin, and what they want in weight they make up in number, *Gen.*6. 5. *Acts* 8. 22.

Sunt minoris ſcandali, ſed majoris culpæ.

Let us now according to theſe thirteen conſiderations aggravate our ſins, ſin ſeparately and ſingly conſidered is odious, but ſin circumſtantiated will appear exceeding ſinful. A ſore may be loathſome in it ſelf, when

but when it comes to be ſearched then the filth and rotteneſs appears. That which keeps men from Repentance is their lightning and leſſening of ſin, they ſay of it as *Lot* did of *Zoar*, Is it not a little one? Or elſe they lay it upon the weakneſs of youth, or the bad counſel of *others, *Adam* layes his ſin on *Eve*, *Saul* on the people, others lay it on the Devil, ſome way or another they hide their ſins which hinders the proſperity of the ſinner, *Prov.* 28. 13. And therefore when the Spirit of God would effectually convince men of ſin, and ſet an edge upon it that it might wound and humble us to purpoſe, he ſets it before our eyes in its proper colours with all its aggravating circumſtances. So all the ſervants of God in their Humiliations for ſin to ſhew their hatred and Holy indignation againſt it, they have heightened their ſins by all its hainous Circumſtances and Heart-humbling Aggravations. Their bittereſt enemies could not ſpeak ſo much againſt them as they have againſt themſelves. *Job* (40.4.) cryes out *I am Vile*, Iſay (6. 5.) *I am undone. David cryes out of his folly and beaſtlineſs*, 2 Sam. 24. 10. Pſal. 73. 2. *Agur* in his own apprehenſion was more brutiſh then any man, *Prov.* 30. 2, 3. See what Heart-breaking expreſſions *Ezra* 9. *Neh.* 9. *Dan.* 9. 5, 6. have uſed.

Dyke Deceit of the Heart. *chap.* 13.

1. We have ſinned and committed iniquity.
2. We have done wickedly.
3. We have rebelled againſt thee.
4. We have departed from thy Precepts.
5. We have not harkned to thy Servants.
6. We have not onely ſinned our ſelves, but even our Princes and Superiours have rebelled againſt thee.

But eſpecially *Paul* puts up many Bills of Inditement againſt himſelf, and cryes out *I am the Chief of ſinners* (and in his own apprehenſion he eſteemed himſelf ſo) *the leaſt of Saints*, not worthy to be called an Apoſtle, and as if this were not ſufficient, he goes on, *I was a Perſecutor, a Blaſphemer, and injurious to Chriſt and the Saints*, 1 Cor. 15. 9. Epheſ. 3. 8. 1 Tim. 3. 13, 15. But eſpecially *Acts* 26. 10, 11. the better to humble himſelf, and to magnify free-grace he ſets down eight Aggravations of his ſin. *Many of the Saints did I ſhut up in Priſon*, &c.

1. They were not lewd men that he impriſoned, but they were Saints.
2. It was not for any wickedneſs that they had done that he thus uſed them, but for profeſſing the Name of Chriſt.
3. He did not caſt a few, but many Saints in Priſon.
4. He kept them cloſe Priſoners, he ſhut them up and gave them no liberty.
5. He ſtaies not here, but he helped to put them to death.
6. As if this had not been enough he doth not onely kill their bodies but he hurts their Souls alſo. *He compelled them to Blaſpeme.* Not much unlike an *Italian* which I have read off, who ſet upon a man to kill him, the poor man begged for his life, the *Italian* told him if he would renounce his God he ſhould have his life, which when he had done he killed him, ſaying, now he was fully revenged on him, for he had killed both body and Soul.

With Torments and Threatnings he compelled them to deny Chriſt, yea, even to curſe him, as was the manner of the Heathen in perſecuting the Chriſtians. *Dutch Annot.*

7. Yet he ſtaies not here but *he was mad*, exceeding mad with rage and fury againſt the poor Saints of Chriſt. *So Luther* confeſſeth that in the dayes of his ignorance he was a mad Papiſt. *Inſaniſſimus fui Papiſta.* Luth.

8. Such as he could not catch and kill them he perſecutes to ſtrange cities,

cities, he made them out-run their houſes, wives, children, &c. and ſhift for themſelves.

Thus *Paul* like an hungry Wolf worries the poor Lambs of Chriſt, till Chriſt meets him in his Ruff, unhorſes him, humbles him, and makes him of a Perſecutor to become a Preacher of the Goſpel. St. *Auſtin* after his converſion how doth he lament the robbing of an Orchard in his youth, and aggravates it by five Circumſtances. Let us imitate theſe Saints, and beſeech the Lord to convince us of the Vileneſs of ſin and then of the excellency of Chriſt, *John* 16. 9. Firſt that he would give us the * Spirit of bondage to fear and tremble under the ſight and ſenſe of our ſins, and then the Spirit of Adoption whereby we may cry Abba, Father. A pardon is not prized till the Priſoner is caſt and condemned. Never will Chriſt be wonderful Chriſt nor Pardoning-grace be prized till ſin be wonderful ſin and experimentally felt out of meaſure ſinful, till ſin be ſeen and ſorrowed for as the greateſt evil, Chriſt can never be rejoiced in as the greateſt good.

Auguſt. Confeſſ. l. 2. c. 4. 6, 7. *V. Boltons* little Treatiſe of Humil. pag. 28.

See Mr. *Fords* Treatiſe of the Spirit of Bondage.

See more Aggravations of ſin, in D. *Bolton* on 1 *Sam.* 24. 10. folio. Ser. 1. p. 27. to 31. Mr. *Ant. Burgeſs* Spi. Refining 1 Part. on *Pſal.* 19. 13. Ser. 7. 25. 30. *D. Goodwins* Aggravations of ſin. Mr. *Strong* 31. Serm. p. 434. &c.

Creſcens is gone to *Galatia*, *Titus* to *Dalmatia*.

Obſervation 8.

8. *Good men will be doing good where ever they are.* *Paul* was now a Priſoner, yet he preached conſtantly in Priſon, and there converted *Oneſimus*. Philemon 9. Though he were bound yet the Word of the Lord ſhould not be bound, though he cannot go abroad himſelf, yet he will ſend others; *Creſcens he ſends to Galatia, Titus to Dalmatia, and Tychicus to Epheſus.* Thus like a Spirtual *Hannibal*, *Aut viam inveniet, aut faciet*; *He will either find a way or make one to promote the Goſpel.* Good men have publick ſpirits, and though they be confined to Priſons yet are they not idle there. Though the Apoſtle was now neer his end and ready to be Martyred, yet doth he not neglect his duty, but labours ſtill (what in him lay) to ſpread the Goſpel, and had a care not of one or two but of all the Churches. As in nature the neerer things come to the center the ſwifter is their motion, ſo *Paul* the neerer his end the more active is he. We Miniſters eſpecially ſhould write after this Coppy, and quicken our ſelves thereby in the work of the Lord.

Quantum terra ſol percurrit propios emittens radios, tantum & hic beatus ſolicitudinem & curam habebat. Chryſoſt.

Motus naturalis velocior eſt in fine quàm in principio. Ariſtot. l. 2. *de cœlo.*

Obſervation 9.

Though ſome may forſake us and the truth, yet God hath others that are faithful. What if *Demas* be gone, yet *Creſcens*, *Titus*, *Timothy*, *Mark* and *Luke* abide conſtant, no ſtorms nor tempeſt can beat them off; if *Saul* oppoſe *David*, yet *Jonathan* will ſtick to him. *Though Iſrael play the Harlot yet Judah is faithful with her God*, Hoſ. 4. 15. and 11, 12. Defections in the Church are not ſo Univerſal but ſome remain faithful, *Rev.* 17. 14. *God hath a Joſeph in Pharaohs Court. An Obadiah in the Court of wicked Ahab. A Nehemiah in the Court of Heathenish Artaxerxes. Some Saints there were in that bloody Tyrant Nero's houſe*, Philip. 4. 22. And ſome in Babylon, elſe God would not call them to *Come out of her*, Revelat. 18. 4. Where the Devil hath his throne and raigns in all manner of wickedneſs, yet even there hath God ſome names, *Rev.* 2. 13.

See *Atterſol.* on *Philemon* 24. p. 467.

VERSE

VERS. 11. *Onely* Luke *is with me.*

HE onely of all my ordinary Aſſociates continues with me. Many unworthily deſerted him, others were diſperſed abroad by him, ſo that he wanted aſſiſtance to carry on the work of Chriſt. This *Luke* was the Evangeliſt who wrote the Goſpel and the Acts of the Apoſtles, he was a Phyſitian (*Coloſ.* 4. 14.) an excellent Græcian, *Pauls* choice and ſole Companion at this time, no perſecutions nor troubles could ſeparate them. He was *Pauls* Regiſter, (as appears by his recording *Pauls* courſe of life in the Acts) his counſellor and his comforter, whoſe praiſe is in the Goſpel through all the Churches, 2 *Cor.* 7. 18. He lead a ſingle life, was 84 years old when he died, and was buried at *Conſtantinople*, ſaith St. *Jerom.* Now if *Luke* onely were with *Paul* at *Rome where then was Peter?* And why is there no mention made of him? A Lapide and others fly to the Tradition for want of Scripture and tell us that *Peter* was Priſoner with *Paul* nine Months, and both martyred in one day. This is ſaid, but not proved; and his evaſion is as vain, when he ſaith *Luke* onely is with me, *viz.* at freedom to help me in my affairs. We may not thus diſtinguiſh where the Scripture doth not diſtinguiſh. It is ſad to ſee what ſilly evaſions learned men will invent to pleaſe a party. It appears by this Text that *Simon Peter* was not yet at *Rome*, and whether ever he was there is doubtful, but that *Simon Magus* was and is ſtill there is paſt queſtioning. Beſides *Paul* ſending Salutations to many men and women at *Rome* yet never mentions *Peter*, and receiving many from thence yet not a word of him.

An Petrus fuerit Romæ ſub judice lis eſt; Simonem Romæ nemo fuiſſe negat.

3. The Ignorance which *Paul* found at *Rome* when he came thither cannot ſtand with *Peters* being ſo long Biſhop there, *Acts* 28. 22.

4. To be an Apoſtle and a Biſhop in their See are not coincident, becauſe to be an Apoſtle is to be unlimited as to people and place; but a Biſhop is limited to both.

Take Mark *and bring him with thee for he is profitable to me for the Miniſtery.*

Now he tells *Timothy*, 1. Whom. 2. What he muſt bring with him.

1. He muſt bring *Mark*, not *Mark* the Evangeliſt, but *John Mark* of whom we read *Acts* 12. 12. and 15. 37. and *Coloſ.* 4. 10. He was Nephew to *Barnabas*. *Mark* was his Sir-name and *John* was his Chriſten-name.

2. Here is the Reaſon why he ſends for him, not for reſt or recreation but to aſſiſt him in the Miniſtery that he might inſtruct the Churches; and that he might be helpful to the Apoſtle in writing and other offices of love. But the former ſenſe ſeems moſt genuine, for the Apoſtles care was more for the Churches then for himſelf.

OBSERVATIONS.

Obſervation 1.

1. *A faithful friend will not forſake us in our deepeſt diſtreſs.* A faithful friend (and ſuch a one was *Luke*) loves at all times, *Prov.*17. 17. Though *Paul* be a Priſoner and ready to be martyred yet *Luke* keeps with him ſtill, though all forſake him yet he will ſtick to him, *Onely Luke is with me.* It was an high commendation of *Aquila and Priſcilla* that *to ſave Pauls life* (when he was in danger by tumults, Acts 18. 12. and 19. 24.) *they ventured their own*, Rom.16. 3,4. As Chriſt laid down his life for us ſo muſt we be ready (when occaſion requires) to lay down our lives for our Brethren, 1 *John* 3.16. * Pot-friendſhip will vaniſh, eſpecially in adverſity. *Job* (6. 15.) complains of his friends *that they had deceived him like a brook*, they were not like a river which is fed by a ſping and hath a perennity of flowing; but like a brook which runs in moiſt times when there is leaſt need of it, but in a drought it fails. Like *Swallows* which flie about us in Summer, but in Winter they leave us and hide themſelves in hollow trees or the like. Such vermine abound which run to full barnes, but out-run them when empty. Moſt worſhip the riſing, few the ſetting Sun.

Hence it is that Chriſt ſent not his Meſſengers ſingle but by pairs, and that for eight Reaſons. *V. Adams* on 2 *Pet.*3. 15. p.1441.

Olla amicitia. Proverb.

Bring Mark with thee.

2. Obſervation.

2. *Good men are eaſily reconciled to good men.* There was formerly a ſharp contention between *Paul* and *Barnabas* about this *Mark* who for * fear forſook *Paul* and left him in *Pamphilia*, (Acts 13. 13. and 15. 37,38. 39.) which made *Paul* that he would not ſuffer him to viſit the Brethren. The Apoſtle ſhewes himſelf ſtrange unto him the better to humble him who had put his hand to Gods Plow and was now looking back; yet ſince this *Mark* fell through weakneſs and now repented labouring faithfully in the Preaching of the Goſpel, the Apoſtle taking notice of this his induſtry and uſefulneſs ſends for him, reckons him amongſt his Coadjutors, receives him into favour and commends him to the *Coloſſians* 4. 10. *Philemon* 24. The Godly are men of wiſdom and ſo have cool Spirits, as the Original renders it, *Prov.*17. 27. Their diſcretion teacheth them to moderate their anger, and they count it their glory to paſs by an offence, *Prov.*19. 11. Anger in the Godly is like fire amongſt thorns, it is ſoon extinct, but anger in the wicked is like fire in iron it abides long. *Jacob* was angry with *Laban*, but ere the Chapter ends it was gone, *Gen.*31. 36. *David* was offended with *Nabal* but a wiſe *Abigail* eaſily appeaſeth him. It is ill in any to be hard to be reconciled, as God forgets and forgives the wrongs we have done to him, ſo muſt we the treſpaſſes of our repentant Brethren, *Coloſ.*3. 13. To up-braid a man with his ſins after he hath repented of them is to be like the Devils in Hell, not the Angels in Heaven.

Obſerv. Such as are fearful and faint-hearted at firſt, may after become Valiant and Courageous for the truth, as *Nicodemus*; *Joſeph* of *Arimathea*, &c.

See more *Atterſol* on *Philemon* 14 p 478. to 484. *Eyſield* on *Coloſ.* 4. 10.

3. Obſer-

3. Obſervation.

3. *It is a great mercy to have good Parents.* This *Mark* whom *Paul* commends was the ſon of good Parents, which were well acquainted with the Apoſtles whom they received into their houſe, by which means *Mark* was converted to the faith and choſen for a fellow-helper to them, and travailed with them; their houſe was as an Inne to lodge the Saints, and as a Church for the people of God to pray there, *Acts* 12. 12. and they were no looſers by it, for God bleſt them with a ſon that proved a zealous Preacher of the Goſpel. It is true a wicked man may have a good child, wicked *Ahaz* may have a good *Hezekiah*; and Idolatrous *Amon*, a pious *Joſiah*, but he hath no promiſe for it: the promiſe runs to the godly and their ſeed; and therefore uſually (though not alwayes) good men have good children, a godly *Abraham* hath a godly *Iſaac*, a gracious *Hannah* hath a gracious *Samuel*, a pious *Zachary* and *Elizabeth* have a gracious *John*. And wicked men uſually have children like themſelves. God puniſheth the iniquity of the fathers upon the children to many generations. Moſt men labour to make their children great men rather then good men, and learned rather then religious; whereas we ſhould ſtrive rather to have them gracious that ſo they may improve their Riches and their Parts to right ends, elſe their children will complain at them as *St.* * *Auſtin* did ſometimes of his father that he was at great coſt to make him a Schollar, but never cared to have him gracious.

Malus corvus malum ovum; niger corvus niger pullus. Prov.

Cum interrè non ſatageret idem pater qualis crescerem tibi, aut quam caſtus eſſem; dummodo eſſem diſertus vel potius deſertus à cultura tua Deus. Aug. Confeſ. l. 2. c. 3.

4. Obſervation.

4. *Superiors in gifts and grace may ſometimes have need of the help of Inferiors.* A *Paul* may ſend for a *Mark* to help him. An *Aquila and Priſcilla* poor tent-makers may ſotimes inſtruct an eloquent *Apollos*, Acts 18. 26. One man is no man, God diſpenſeth his gifts ſeverally and hath ordained the ſtrong to help the weak, and the * weak (according to their meaſure and in their places) to aſſiſt the ſtrong. Some are Eyes in the Church, ſome are hands, ſome Feet, ſome little Toes in the feet, yet all uſeful in their place and ſerve for ornament to the body. The weakeſt may be helpful to the ſtrongeſt by their Prayers eſpecially; which made *Paul* that man of men and great Apoſtle ſo earneſtly to beg for the Prayers of the Brethren, not onely for ſome ſtrong and eminent ones, but of the Brethren indefinitly, even the weakeſt widow and pooreſt Saint that can help us no other way yet may help us by their Prayers; and therefore no ſtarved beggar could beg more importunately for an Almes, then the Apoſtle doth for a Collection of Prayers, *Rom.* 15. 30. *Now I beſeech you Brethren for the Lord Jeſus Chriſt his ſake, and for the love of the Spirit, that ye ſtrive together with me in your Prayers unto God for me.* Let no man then deſpiſe the day of ſmall things.

* See *Childs* Portion, Preface.

VERS. 12. *Tychicus have I ſent to Epheſus.*

Bonum nomen, bonum omen.

THE Apoſtle here by prolepſis prevents an Objection which *Timothy* might make. But who (who might he ſay) ſhall ſupply my place in my abſence? why *Tychicus* (ſaith the Apoſtle) have I ſent to *Epheſus*. *Tychicus* is a Greek name and ſignifieth Fortunate or Happy, and as his name is, ſo was he. *Paul* gives him many high Encomiums. He calls him *a faithful Miniſter of Chriſt*, Epeſ. 6. 21. Coloſ. 4. 7. *His Companion*, Acts 20. 4. *His dear Brother*, Epheſ. 6. 21, 22. *Whom he ſent to the Coloſſians* (4. 8.) *To Titus* (3. 12.) *and now from Rome to Epheſus.*

Obſervation. 1.

1. *Good men are careful that the Church be not left deſtitute of Paſtors*; If *Timothy* come from *Epheſus* to *Rome*, *Paul* will ſend *Tychicus* to his place. Good men know the Subtilty of Satan and the activity of his Inſtruments to deſtroy the Church eſpecially in the abſence of their faithful and vigilant Paſtors. If *Moſes* be abſent but fourty dayes in the Mount the *Iſraelites* will preſently fall to Idolatry, *Exod.* 32. 1. If theſe Shepherds be wanting the Sheep will ſtraggle, and the Wolves will ſoon devour them. *Non datur vacuum*, there is no vacuity nor emptineſs in a Spiritual as well as in a Philoſophical ſenſe. Where good Miniſters are wanting, there by ſad experience we find that Anabaſtick-Quaking-Libertines - and - other-inſtruments-of-the-Devil are preſently at hand. When *it is night then look for the beaſts of the Forreſt to come forth, but when the ſun of the Goſpel ariſeth then they fly to their Dens*, Pſal. 104. 20, 22.

See more *Taylor* on *Tit.* 3. 12. p. 726.

Deficiente lumine oriuntur tenebræ. Ariſt.

Sad then is the condition of theſe Miniſters that leave their Churches at ſix and ſevens, ſo they can have the fleece they care not what becomes of the flock, nor who comes there. Let ſuch read, *Ezek.* 34. 2. to 11. and if they be not paſt feeling it will awaken them.

VERSE 13. *The cloak which I left at* Troas *with* Carpus, *when thou comeſt bring with thee, and the Bookes, but eſpecially, the Parchments.*

HE cometh now in the ſecond place to tell *Timothie* what he ſhould bring with him from *Troas*, *viz.* his cloak which he left there, with his Book and Parchments. About this cloak there is much tugging amongſt Interpreters.

1. Some would have the word to ſignifie a Book.

2. Others would have it to be a Coffer of Books; both theſe would make the Apoſtle guilty of a groſs Tautology. *q. d.* Bring the Books, or the Coffer of Books and the Book and Parchments.

3. Others would have it to be a *Senatorian garment* which his Father left him. But what ſhould a poore priſoner and Eccleſiaſtical perſon now ready to die do with ſuch a Veſtment? the word will not bear it, nor the perſon of the Apoſtle.

4. Others think it was ſome *Sacerdotal Garment*, as a Palle, a Coape, or Surplice, but this is an odd Popiſh crotchet. What ſhould a poore priſoner doe with ſuch gawds? which ſheweth the vanity of the Popiſh Painters who picture the Apoſtles in long Gownes, when their ordinary guiſe was Cloakes. But the word properly and genuinely ſignifieth a *Cloake* to defend one from the cold; the Apoſtle was like to ſpend the Winter in priſon, and therefore he ſendeth for ſuch a Garment to keep him warm. So poore was the Apoſtle that he was fain to ſend for a garment which he left at ſuch a diſtance, for *Troas* was a City in leſſer *Aſia* far diſtant from *Rome*; to which place *Paul* went thrice, *Acts* 16. 8. and 2 *Cor.* 2. 12. and *Acts* 20. 5,6. in which laſt voyage he is ſaid to have left his Cloake there, with *Carpus* his beloved Diſciple and careful Hoſt, whom *Paul* entruſted with his Books and cloaths.

The word is φαιλὴν, *penula*, tis not φαινὴν *thecalignea*, nor φαιλόνιον *indumentum Sacerdotis.*

This variety of Opinions came from the miſtaking and falſe Printing of the Original word, as you may ſee in *Beza in locum, and* Maſter *Leighs Crit.* 5.

Penula idem quod Pallium ad frigus & pluviam arcendam. à Lap.

Pallium quo multum uſi ſunt (*tanquam ſimplici ac facili*) *Chriſtiani olim.* Sculter.

Queſtion, *Why doth the Apoſtle ſend for ſo mean a Garment as a cloake?*

Anſwer, The Apoſtle was of an ingenuous diſpoſition and loved not to be craving or burdenſome to any, but made his own hands miniſter to his neceſſities.

2. Winter was now approaching as appeareth, Verſe 21. Beſides he was accuſtomed to this Garment, it fitted him beſt, and therefore he deſireth it may now be ſent him.

And the Bookes.

Theſe Bookes were no profane Bookes, but they are conceived to be

* *Litera ſacræ ſunt liber ſacerdotalis,* Ambroſe.

the Bookes of the * *Old Teſtament* with interpreters on it, wherewith he might comfort himſelf and others. He had but a little time to live, yet he deſires to improve every Inch of it in reading, ſtudy, Prayer and ſpreading the Goſpel.

But ſpecially the Parchments.

Theſe were either Note-bookes of his own making and collecting which are highly prized by ſtudents as being the cream and Quinteſſence of their ſtudies. *Julius Cæſar* being forced to ſwim for his life, held his Commentarys in one hand above water, and ſwam to Land with the other. In theſe Parchments he had written many things for the help of his memory, and the good of the Church, and therefore he mentions theſe with a *μάλιστα but ſpecially* the Parchments.

Major fuit cura Cæſari libellorum quàm purpuræ.

Per τὰς μεμβράνας intelliguntur ſchedæ pellicæ in quibus Paulus quædam ſcitu digna ad jucundam memoriam annotaverat, unde de iis ſingulariter ſolicitus dicit, & maximè membranas. Gerhard in Locum.

Queſtion, *But what doth the Apoſtle mean to ſend for Bookes and Notes now he is dying?*

Anſwer, To ſhew his love to learning and ſtudy, that he might quicken others to be induſtrious to the laſt.

2. There might be that in his Parchments which might be of great uſe to the Church of God after his departure. That they might not be loſt or falſified, he ſendeth for them that he might commit them to faithfull hands to be kept as a pledge of his Love to the Church when he was gone.

Obſervations.

1. Obſervation.

1. *Wearing of Cloaks, or Long-Robes for Gardement or Ornament is lawfull.* I obſerve this the rather becauſe of the *Quakers*, who call the Miniſters of Chriſt Antichriſtian, becauſe they weare Cloakes and Gownes. If this were a true and full definition of an Antichriſtian Miniſter, then Saint *Paul* was one, for he wore a Cloake, a long Cloak (it is very probable) for it was a winter Garment. As for that place in *Luke* 20. 46. which they urge againſt us, where our Saviour condemneth the *Scribes and Phariſees for wearing long Robes*: It maketh nothing againſt us; For firſt onr Saviour *doth not there condemne long Robes, but the Vain-glorious deſire to walke in ſuch Robes out of Pride and Oſtentation.* Chriſt doth not *Simply and Abſolutely* condemne *the uſe* of ſuch Garments, but the *abuſe* of them.

Penula quaſi pendula, a long hanging cloak ſaith *Minſhew*

As he doth not ſimply condemne the being called *Father*, but the ambitious ſeeking of that Title; ſo it is here. The Eaſterne people did uſe, and ſtill doe uſe long Robes, and the Prophets had a kinde of Mantle or proper Garment diſtinguiſhing them from other men, and it was meet for the Teachers to be ſo cloathed, that in their habit there might

might appear more then vulgar gravity: but the Scribes abuſing this to Pride and ſelfe prayſe, placing Religion chiefly in the outward appearance wherewith they veiled their deteſtable impieties, upon this account it is that our Saviour condemneth them, and biddeth us beware of them.

Now ſee what *Quakers* Logick here is, becauſe ſome abuſe long Robes to pride and oſtentation, *Ergò*, none muſt uſe them. By this Argument we muſt neither eat, nor drink, nor pray, nor Preach, &c. For all theſe are abuſed. But what doe I ſpend time in anſwering ſuch fooliſh Saints?

2. Obſervation.

2. *If the Apoſtle doe give* Timothy *an injunction to bring his Cloke, ſurely he would not forget to give him in Precept how he ſhould behave himſelfe in the Church of God.* He that mentioneth ſo mean a thing as an old Cloake, would not be wanting to direct him in Doctrine and Diſcipline, in Subſtantials and Circumſtantials. I mention this the rather, becauſe there are ſome which give out that we have no platform of Diſcipline ſet forth to us in the New Teſtament. That is ſtrange that matters of ſo ſmall moment (comparatively) be ſo oft mentioned there, and matters of ſuch great conſequence ſhould be neglected. It is therefore a meere fancy which the * Libertines of our time have invented (as they have done many more) that they might have the more freedome to play their game at pleaſure. That Chriſt hath laid down a perfect and a ſufficient Rule for the Government of his viſible Church under the New Teſtament, which all the Members of the Church ought to obſerve and ſubmit to till the end of the World: this is ſo clearly & ſatisfactorily proved by the *London* Miniſters in their *Jus Divinum Regiminis Eccleſia* (Cap. 4, 5.) that *I* cannot ſee what malice it ſelfe can juſtly except againſt it.

Amat Deus diſciplinam, perverſâ autem & falſa innocentia eſt Lazare habenas peccatis. Valdè pernitioſè filium ſentiet patris lenitatem, ut juſtè poſtea Dei ſentiat ſeveritatem; idque non ſolus, ſed cum diſſoluto patre ſuo.

Ob. fortè negligit malus filius monita patris

Sol. *Tu imple perfidum tuum, Deus deſe & de illo exigit ſuum.* Aug. in Pſalm 50.

This may fitly be applyed to Spirituall Fathers.

3. Obſervation.

3. *Good men love not to be burdenſome to any.* *Paul* might have begged or borrowed a Cloake, but he had rather ſend for his own. Good men are ingenuous men, and love not to be craving, Grace raiſeth and enobles their Spirits, ſo that they count it *a more bleſſed thing to give then to receive*, *Acts* 20.35.

Seducers and falſe Teachers are alwayes craving, they are all for their bellies, *Philippians* 3. 19. but *Paul* could never endure to be chargeable unto any, but kept two Callings (in theſe times of the Churches neceſſity) and made his own hands miniſter to his neceſſities, that ſo he might not be burdenſome to the then poore and diſtreſſed Churches, but might be an Example of Induſtry and heavenly mindedneſſe to all. *Acts* 20. 34. 35. 2 *Corinthians* 12.13, 14. 1 *Theſ.* 2.6. 9. and 2.3.8.

4. Obſervation,

4. Obſervation.

4. *Good men are frugal men.* As they are not ſordid on the one hand, ſo they are not prodigal on the other, but they keep the golden mean. *Paul* contenteth himſelfe with ordinary apparel, *Bring my Cloake*; It is not, Bring my Silkes, Satins, Pluſh, Velvets, Copes, Rochets, Palls, &c. and other furniture enough to load a Cart; but bring my Cloake and Bookes, this is all the Apoſtles Houſe-holdry. If good men have food, (though it be but bread and water) and rayment, though it be never ſo courſe, yet they reſt contented with it. Our happyneſſe doth not lie in the Pomp and pleaſures of this World.

It is ſaid of *John the Baptiſt* that he was *Tota Vox, All voyce*: His Diet, his Dwelling, his Apparel, his doing and his ſuffering all preached mortification and ſelfe-denial: So this our Apoſtle was All Voyce. Though a great part of the World was his Dioceſs, yet he never affected nor once ſought great things for himſelf. He was * poore in Temporals, though rich in Spirituals, 2 *Corinthians* 6. 10. *Silver and Gold he had none*, All his riches were a few Bookes and writings, and a few old Cloathes to keep him warme. 'Tis ſaid of that laborious and judicious *Calvin*, that all the goods which he left behind him (his Library being ſold very dear) came ſcarce to three hundreth Florens which is about ninety pound of our money. It becometh not Gods People who are ſtrangers and Pilgrimes here to ſeeke great things for themſelves, *Jeremiah.* 45. 5. *How* unlike then is *Pope Paul* and his ſucceſſours to *Saint Paul* here, and *Saint Peter* who cryed Silver and Gold, I have none, *Acts* 3. 6. when Pope *John* the two and twentieth had two hundred and fifty Tunnes of Gold found in his Treaſury. What Palaces, Revenewes, Attendance, charge of coſtly Rayments have theſe men of ſinne had, which plainly ſheweth that they are the Devils Vicars, and not Chriſts.

Vide pauperta tem tanti Apoſtoli, qui rem tantillam tam longè reliſtam inter damna cenſuerit. Grotius.

O ſupellectilem Apoſtolicam! Penulam non purpuram, & Libellos non tabellas quarit. Eſpencæus.

Si tranſeuntes videas, Dominos eſſe caſtrorum, non Patres Monaſteriorum, Provinciarum Principes, non animorum Rectores. Bern. ad Guliel. Abbatem.

5. Obſervation.

5. *Whileſt we live in this World we muſt have a moderate care of our health.* When winter approacheth *Paul* ſendeth for his winter Garment to keep him warm.

The body is the ſouls Organe and Inſtrument by which it acteth, and therefore it muſt be kept (what in us lieth) in tune for the ſervice of the ſoul. He that forbiddeth us to kill our ſelves commandeth us inclusively to preſerve our lives by all good and lawfull meanes, ſuch as neceſſary Cloathing, wholeſome Diet, and convenient Lodgeing: and therefore thoſe *Quakers*, that attempt to faſt fourtie dayes as our Saviour did, and thereby ſtarve and famiſh themſelves, (as ſome of them have done) are no better then ſelf-murderers.

Fateor inſitam eſſe in nobis Corporis noſtri Charitatem, fateor nos hujus gerere tutelam, non nego indulgendum illi, ſerviendum nego. Hujus nos nimius amor timoribus inquietat, ſollicitudinibus onerat, contumeliis objicit; Honeſtum ei vile eſt cui corpus nimium, &c. eſt Charum. Seneca Epiſt. 14. a 6. to 66. Ubi Plura.

Caution

Caution.

Onely, we muſt beware of exceſſive carking and caring for the body, remembering it is but the outſide and the carkaſſe, the ſoul is the man, that is the Jewel which calleth for our ſpecial care, *Deuteronomy*, 4. 9. *John* 6. 27.

6. Obſervation.

6. *Good men are humble men.* They diſdain not to ſtoop to the meaneſt ſervices, for the good of others. If *Timothy* were a Dioceſan Biſhop (as ſome Biſhop-Would-bee would fain have it) ſurely he was a very humble one, ſince here he diſdaineth not to bring *Pauls* old cloake with his Bookes and his Parchments after him; Pride can ſtoop to nothing but Humility maketh a man become all things to all men (ſo far as he can with a good Conſcience) that he may win ſome.

Bring the Books with thee, *Paul* was now old, in priſon, and ready to dye, yet he calleth for Books.

7. Obſervation.

7. *The Miniſters of Chriſt muſt be ſtudious men.* They muſt be much in Reading, Writing and collecting even in their old Age and to their dying day.

Though a man have made a good proficiency in Learning, and have extraordinary gifts of the Spirit; ſo had *Paul* who was taught the myſteries of ſalvation more immediately by God himſelfe, and was wrapt up into the third Heaven, and had been an Apoſtle ſo long, yet ſtill he calls for *Bookes and Note-Bookes.* His dead Counſellours were his * beſt Companions. And if the Apoſtle who had ſuch extraordinary gifts uſed Bookes and Notes: 'tis no diſhonour to the beſt man in the World now to uſe them, eſpecially ſince we are commanded to give our ſelves to Reading, 1 *Timothy* 4. 13. and we amongſt the reſt muſt more eſpecially ſearch into the Scriptures, *John* 5. 39.

O dulce otium honeſtumque ac omni penè negotio pulchrius, ſecum tantùm & cum libellis loqui. Pliny Epiſt. Lib. 1.

Away then with that Pride and folly of the Anabaptiſts and Enthuſiaſts who cry down Books and reading, boaſting that they have attained to ſuch extraordinary gifts of the Spirit that they can Preach (Prate they ſhould ſay, Non-ſenſe and blaſphemy) without Books.

To theſe I briefly anſwer, (for I love not to ſpend much time about theſe Bruits.)

1. Let us ſee thoſe extraordinary gifts you ſpeake off. I muſt profeſſe ſeriouſly, I could never yet finde ordinary gifts, in theſe extraordinary Braggadoco's. I have divers of their Letters by me, *wherein there is neither good matter, good Language, good Senſe, nor true Engliſh.*

2. Admit theſe men had theſe extraordinary gifts which they ſo boaſt off; yet are they better then *Paul*, *Timothy* or *Daniel* (9.2.) for all theſe uſed Bookes? Who knoweth not that the Spirit of God worketh by means, and as he that will be rich muſt work for it, ſo he that will be rich in knowledge muſt reade and ſtudy for it? *Solon* a wiſe *Heathen*, when he was old, yet gloried that he ſtill learned ſomething; and ſhall we that are Chriſtians come ſhort of Heathens?

Let theſe young men then that thinke themſelves ſo full that they need no more, remember old *Paul* who ſtill was learning and ſtudying the Scriptures even to his dying day.

The Word of God is a great deepe, and we know but in part, being clogged with our corrupt Nature, and the miſts of the fleſh that hinder us from ſeeing the wonderous things which are in Gods Law.

Eſpecially the Parchments.

8. Obſervation.

8. *We ſhould extract ſomething out of that we reade and treaſure it up for our owne uſe and the good of the Church.* Our memories are weake, and ſince the fall they are woefully crazed, and become very deceitful to us, and therefore we had need to uſe all good means to help them; if *Paul* uſed Parchments for ſuch a uſe (as the learned conceive he did) it is then no diſparagement to the beſt to doe it.

VERS. 14, 15.

VERSES 14, 15. Alexander *the Copper-Smith did me much evill, the Lord reward him according to his workes.*

VERSE 15. *Of whom be thou ware alſo, for he hath greatly withſtood our words.*

IN theſe words we have a relation of the injuries and oppoſitions which *Paul* met withall from *Alexander* an open and profeſt enemy to *Paul* and his Doctrine, where we have.

1. A Narration or Complaint ſet forth in an entire propoſition, *Alexander the Copper-ſmith hath done me much evil.*

2. An Imprecation, *The Lord reward him according to his workes. Alexanders* Oppoſition ſpringing from the extremity of malice to the power of Godlyneſſe, he curſeth him in the Name of the Lord, and not out of any private revenge, but in a holy zeal to Gods glory.

3. Here is a Caution to *Timothy* to ſhun him, *of whom be thou ware alſo. q. d.* Thou ſeeſt what an enemy he is to me thy Father, truſt him not for he will betray the ſon too.

4. Here is the Reaſon of this Caution, why he ſhould ſhun the ſociety of *Alexander*, *viz.* becauſe of his deſperate condition, he being one that openly and maliciouſly oppoſed the Truth of God, *and greatly withſtood* Pauls *words.*

Alexander the Copper-ſmith, &c.

There is a great Controverſie amongſt Interpreters who this *Alexander* ſhould be, and it is conceived by the moſt judicious that it was that *Alexander* mentioned, *Acts* 19. 33.

Who was a Jew, and dwelt at *Epheſus*, who was on *Pauls ſide* at the firſt, and ſought to appeaſe the tumult ſtirred up at *Epheſus* againſt him, where he had like to have loſt his life for appearing on his ſide; yet now he maketh ſhipwrack of the Faith, and oppoſeth the People of God, reviling and traducing them, which the Apoſtle calleth blaſphemeing, 1 *Timothy* 2. 20.

The Copper-ſmith.

A man of a mean Condition, one that got his living by his hammer, and hard labour in an inferiour Calling. He was ſometime *Pauls* Diſciple and profeſt the Truth, but now the ſcales are turned, and of a Profeſſour, he is become a perſecutor. χαλκεὺς, *faber æarius.*

Hath done me much evil.

Πολλὰ μοι κακὰ ἐνεδείξατο. *Mala multa mihi* oſtendit. Vulg.

ἀποδείκνυμι, oſtendo, demonſtro.

The word which we render hath done, in the Original ſignifieth to *ſhew*. It is an Hebraiſm, they put ſhewing for doing, *Pſal.* 4. 6. Who will ſhew us any good (*i.*) who will effect our deſires in that kind, ſo *Pſal.* 60. 3. thou haſt *ſhewed* thy people hard things (*i.*) thou haſt cauſed them to ſee and endure hard things probably he might by his agents and friends ſtir up *Nero* againſt him as a ſeditious perſon, a broacher of ſtrange doctrine, and and enemy to the Jewiſh religion which was then tolerated at *Rome*. What this evil was he ſhewes in the next Verſe, He reſiſted our words and oppoſed the truth which *Paul* delivered.

The Lord reward him according to his works which he hath done and ſtill endeavours to do againſt me and the truth of God which I profeſs. He now delivers him up to the Juſtice of God who is a righteous Judge, and will reward every man according to his works. The Vulgar to mollify this Imprecation have put the word in the future Tenſe, and ſo would make it a * Prediction and not an Imprecation. The Lord ſhall reward him, but the * word is Optative in the Original, and implyes a heavy Imprecation. The Apoſtle by a prophetical Spirit ſaw manifeſt ſignes of reprobation in this man and thereupon denounceth this curſe againſt him.

Eſt Votum non Vaticinium.

It is not ἀποδώσει reddet, ſed ἀποδῴη reddat.

Optat non affectu vindictæ, ſed zelo juſtitiæ impium Alexandrum puniri à Deo. à Lap.

Queſt. But how doth this Imprecation agree with that Apoſtolical ſweetneſs and mildneſs which was in the Apoſtle?

Anſw. The Apoſtle ſpake not theſe words out of any private ſpleen, but out of Prophetical zeal he deſires the Lord to execute his Juſtice on this incurable Apoſtate. So that it was an Imprecation darted by a particular motion of the Holy Ghoſt, and ſo not to be imitated by us who have not that extraordinary meaſure of the Spirit as *Paul* had.

Of whom be thou ware alſo.

φυλάσσω, *ſignificat obſervare, devitare, cavere.* Acts 23. 25. 2 Pet. 3. 17. 1 John 5. ult.

Obſerve him and take heed of him * for he goeth up and down ſtirring up the Jews againſt the Goſpel. *q. d.* The reaſon why I mention him at this time is that thou maiſt ſhun him as an excommunicate perſon and one delivered up to Satan. Since then he is an incurable Apoſtate, avoid him as the Peſt and Poyſener of humane Society.

For he hath greatly withſtood our words, much more will he withſtand thine. *q. d.* He hath not onely reſiſted us, but which is worſe he hath Violently and * Vehemently reſiſted the truth which I have preached to the world. The one is but a perſonal perſecution againſt charity, the other is a doctrinal offence againſt piety and ſo far more hainous.

Alas ἀντέστησαν. *Vehementer reſtitit.* Beza.

Obſer-

Obſervations.

1. *Great Profeſſors may become grievous Perſecutors.* This *Alexander* was a noted Profeſſor and within the pale of the Church elſe the Apoſtle could not have excommunicated him and caſt him out of the Church if he had never been in; and if he had not profeſt the faith, he could not have made ſhip-wrack of it, 1 *Tim.* 1. 19,20. Yea, this man was neer to Martyrdom (as * *Calvin* conceives) yet now he turns a deſperate oppoſer of the truth. The beſt things when corrupted become the worſt. The moſt generous wine makes the ſharpeſt vinegar, and the fineſt fleſh when putrified becomes moſt fulſom. Theſe Apoſtates know the ſtate of the Church better then others, and ſo are able to do it more miſchief; beſides God in judgment gives them up to a reprobate ſenſe, and the Devil comes with ſeven worſe ſpirits and re-enters, which makes the latter end of theſe men worſe then their beginning. *Nicholas* a great profeſſor and one of the ſeven Deacons yet at laſt fell into foul errours, pleading for community of wives, and the lawfulneſs of adultery; hence came the Sect of the Nicolaitans, *Rev.* 2. 6. *Judas* went far yet at laſt ſells his Maſter.

Calvin. Comment. on *Acts* 19. 33. *Corruptio optimi eſt peſſima.*

V. Mr. *Ant. Burgeſs* on *J.* 6. 17. 12. Ser. 70, 71, 72.

Be not then offended when you ſee Profeſſors turn Blaſpemers, and Preachers Perſecutors, it ſhould grieve us, but not diſcourage us. It was ſo in the Apoſtles time, it is ſo now, and it will be ſo to the end of the world. There will be ſome ſuch Tares mixt with Gods wheat, and a *Judas* amongſt the very Apoſtles. We muſt look to be hooted at as *ſignes and wonders, as mad-men and Monſters* and that in Iſrael, *Iſay* 8. 18.

Queſt. But doth not this prove the Apoſtaſy of the Saints ſince *Alexander* is ſaid to make ſhip-wrack of the faith?

Anſw. Not at all. There is no arguing from the ſhadow to the ſubſtance, from the Meteor to the fixed Star; becauſe Hypocrites, temporary beleevers and carnal profeſſors fall away, therefore real Saints and ſuch as are effectually called may fall away, is a manifeſt *Non ſequitur.*

But of this more fully in my Theſis *de perſeverantia Sanctorum.*

2. Obſervation.

2. *It is lawful ſometimes and in ſome caſes to name men.* *Alexander* a malicious, incorrigible enemy is named that every one may ſhun him. But of this before in Verſe 10.

3. Obſervation.

3. *The enemies of Gods people many times are ſordid men.* *Alexander* a Smith, a man of no learning, of mean education, by profeſſing not a Gold-Smith nor a Silver-Smith but a Copper-Smith, and by diſpoſition an open enemy to the truth: This contemptible man oppoſeth the Preaching and Practice of choſen veſſels an eminently learned *Paul.* Thus it pleaſeth God to exerciſe and humble his choiceſt ſervants by vile and worthleſs men. *Job* complains of ſuch, *Job* 19. 10. and 30. 1. *David* complains that the abjects and dregs of the people made head againſt him, *Pſal.* 35. 15,16. So *Acts* 17. 5. And this was propheſied longe ſince by

by *Iſay* (3.5.) that ſuch diſordered times ſhould come that every boy ſhould behave himſelf proudly againſt the Ancient, and the baſe againſt the Honourable and men of worth. It is a trouble to ingenious natures to be moleſted by ſuch diſingenuous ones who want common humanity. To fall by the hand of an Achilles or ſome eminent perſon for Learning and Valour, is ſome honour. But to be vext by ſuch Hows and Haggards, ſuch Coppingars and Colliars, as are famous for nothing, but Ignorance and Impudence, but malice and wickedneſs, is a great burden. But it may comfort us that Chriſt himſelf was thus exerciſed before us, *He endured the* * *contradiction of ſinners.* (Heb. 12. 3.) If we be contradicted by wiſe men we can the better bear it, but to be contradicted by fooliſh rebellious ſinners, goes hard; yet ſuch is the vanity of the Vulgar, that one ſuch an ignorant and brazen faced ſot (eſpecially if he have liberty and a little ſucceſs) is cryed up by them as the onely man, and one ſuch a *Demetrius* though but a Smith pleading for gain, ſhall be heard before a *Paul* pleading for Chriſt and Heaven, *Acts* 19. 24, 25.

Æneta magni dextrâ cadis. Virg.

V. Bohemus Medit. 27. p. 71.

Talium hominum improbitas ſemper fidem in mundo invenit, ut interdum plus difficultatis & negotii exhibeat maligna & impudens inſcitia, quàm ſummam acumen cum doctrina conjunctum. Calvin.

Hath *ſhewed* me much evil.

4. Obſervation.

4. *Wicked men that oppoſe Gods truth and people do but labour in vain,* They do but * *Shew* what they would do, they cannot bring their wicked deſires into acts according to their intents. Their intent is to root up the Name of Iſrael, and to deſtroy the Goſpel, and by oppoſing them they increaſe the one and ſpread the other, *Acts* 8. 1. Wicked men ſerve Gods will though againſt their own wills. Their deſigns *Accidentally*, though not *Intentionally* fulfil Gods will. *Joſephs brethren* little thought to have advanced him by ſelling him, yet God had ſo decreed it & their ſelling him furthers it. *Pharaohs* daughter thought little to Nurſe up one that ſhould be ſo ſignal an oppoſite to her father. Thus God catcheth the wiſe in their own craft, he makes their * Plots to become their plagues, and their own doings to become their undoings, he ſnares them in the work of their own hands, *Job* 5. 12,13. *Pſal.* 9. 16.

Oſtendit, dixit, non fecit, quòd impii adverſus pios animum magis oſtendere, quàm explere poſſint. Aquinas *in locum.*

Plures efficimur quoties metimur. Tertul.

V. M. Marſhalls Ser. on Iſay 8. 9. preacht 1668.

The Lord reward him according to his works.

5. Obſervation.

5. *Imprecations againſt the malicious and incurable enemies of the Church are lawful. David* a man of Prophetical Spirit frequently uſed them againſt ſuch men, *Pſal.* 69. 22. to 29. and 10. 9,6. to 22. So did *Moſes* and others, *Deut.* 27. *Judg.* 5. 23. *Jer.* 17. 18. *Lam.* 3. 64,65,66. So did *Paul*, 1 *Cor.* 16. 22. *Gal.* 5. 12. Theſe men had a Prophetical Spirit and ſaw into the final eſtate of thoſe whom they curſed and ſo might better do it then we who want that extraordinary gift of the Spirit.

Object. Chriſt commands us to bleſs our enemies and not to curſe them, *Matth.* 5. 44. and ſo doth *Paul*, *Rom.* 12. 14.

Anſw. We muſt diſtinguiſh of enemies. 1. Some are *Private* enemies and

and onely wrong us. 2. Others are *Publick* enemies and ſuch as oppoſe the truth of God, of theſe alſo there are two ſorts:

1. Some are *Curable*, and they are ſuch as perſecute the truth and people of God out of Ignorance and blind ſuperſtition; for ſuch we muſt pray, ſo did *Chriſt*, Luke 23. 34. and *Steven*, Acts 7. 60. Many have been converted by ſuch Prayers, as thoſe *Jews*, Acts 2. and *Paul* by *Stevens* Prayers.

2. There are malicious and *incurable* enemies who wittingly and wilfully oppoſe the truth of God out of malice, ſo did *Alexander* here and therefore the Apoſtle curſeth him; and ſuch we may pray againſt. Yet leaſt any ſhould offend in Imitating the Saints in their Imprecations, theſe *Rules* muſt be obſerved.

1. Imprecations againſt particular perſons muſt be rarely uſed. We muſt not with the * men of the world fly preſently to curſes.

Primaſemper iraram tela ſunt maledicta, & quæ non poſſamus imbecilles, optamas irati. Votis malis pro armis utimur. Salvian.

1. Becauſe we now want that Spirit of Propheſy to diſcern who are incurable enemies, which the Saints then had.

2. It is very hard to keep a right meaſure in theſe Imprecations, and not to mingle our own private affections with them.

3. It is ſafer to pray Indefinitely againſt the enemies of truth in generall, as againſt Antichriſt, the *Turk*, and thoſe profeſt enemies of Gods truth and people.

4. It is ſafer praying againſt the *Plots* of wicked men then againſt their *perſons*. So did *David* (2 Sam. 15. 31.) he prayes againſt the plots and counſel of *Achitophel* ſo *Peter and John* pray againſt the threatnings of wicked men, *Acts* 4. 29. Now Lord behold *their Threatnings*.

5. Pray not *abſolutely* but *conditionally*. 1. That if they belong to Gods Election he would be pleaſed to call them. 2. If this will not do but they perſevere in their perſecuting the people of God, then beſeech him to * correct them, and to lay ſome temporal chaſtiſement on them for their amendment; ſo *David*, Pſal. 83. 17. *Fill their faces with ſhame that they may ſeek thy Name.* 3. If it appear to us that they are incorrigible and incurable enemies to God and his truth, then we may deſire as *Paul* doth here that God would glorifie his Juſtice in their deſtruction. It is not for us by open force and violence to reſiſt them, Prayers and Tears are our beſt Weapons; and therefore *Paul* goeth to God by Prayer for aid. *The Lord render to him according to his works*: This is the beſt revenge when we call on God, and bring him in to our help, committing our cauſe to him who judgeth Righteouſly.

This may ſtand well with Charity becauſe it is no more then what we may deſire for our ſelves, viz. That God would rather correct us then ſuffer us to go on in ſin.

Simpliciter licet imprecari alteri malum, non ſub ratione mali, ſed juſti. Aquinas 22. Q. 15.

Si apud Deum depoſuerit injuriam ipſe eſt ultor; ſi damnum reſtituitur, ſi dolorem medicus eſt, ſi mortem reſuſcitatur. Tertul.

6. Obſervation.

9. *God obſerves all the wayes of wicked men, and firſt or laſt he will reward them according to their works.* So much is implyed in this Apoſtolical Imprecation. He eyes all the wayes of men, and they ſhall have according to their doing, *Pſal.* 28. 4, 5. *Jer.* 32. 19. 2 *Cor.* 11. 25. *Rev.* 18. 6. Be not then offended at the proſperity of wicked men, for *though a ſinner do evil an hundred times and his dayes be prolonged, yet in the end it ſhall not be well with him*, Eccleſ. 8. 12, 13.

VERSE 15.

Vers. 15. *Of whom be thou ware.*

1. Obſerve,

WE *muſt ſhun the ſociety of incurable ſinners.* Whileſt men are hopeful and curable we muſt try all means to win them. But when we perceive that men are obſtinate and incurable we muſt leave them leaſt we be infected by them, *Rom.* 16. 17. *Tit.* 3. 10. 2 *John* 10. But of this at large on 2 *Tim.* 3. 5.

For he hath greatly withſtood our words.

2. Obſervation.

2. *Oppoſing of the truth is very grievous to a gracious Soul. Paul* doth not complain of any perſonal trouble (though he were now in Priſon) but that which afflicted him was that *Alexander* ſhould thus maliciouſly reſiſt the truth and hinder the Goſpel. God hath but two things which are dear to him in this world. *viz.* His Truth and his People and theſe ſhould be dear to us. Our Zeal for them ſhould conſume us, as it did Chriſt, *John* 2. 17. Gods people are baptized with fire as well as with water, and muſt be hot and not luke-warm or indifferent in the things of God.

3. Obſervation.

3. *Wicked men do not ſo much oppoſe our perſons as our Preaching*, They hate us not as men, but as Miniſters, becauſe we publiſh the truth that condemns their wicked practiſes. The truth hath many oppoſers. 1. Sometimes *Learned* men oppoſe it by their wit, diſputing and writing againſt it. 2. *Tyrants* labour to ſuppreſs it by cruelty, and great men by their authority. Never was power yet in the hands of men, but for the moſt part it hath been turned againſt the beſt men, for whoſe ſake Government was principally ordained. 3. *Inferiour perſons* by railing on the Preachers and Publiſhers of it. Truth hath a ſearching, diſcovering, condemning power which makes the wicked ſo to hate it.

VERS. 16. *At my firſt anſwer no man ſtood with me, (or no man aſsiſted me) but all men forſook me, I pray God that it be not laid to their charge.*

V. 17. *Notwithſtanding the Lord ſtood with me (or aſsiſted me) and ſtrengthened me that by me the Preaching might be fully known, &c.*

WE are now come to the *Third Part* of this Chapter wherein the Apoſtle complains of the timerouſneſs of weak Chriſtians; before he complained of *Alexander* and open enemies, now he complains of a deſertion by faint-heartd friends. Where we have:

1. The carriage of weak Chriſtianss toward *Paul. viz.* They deſert him in his diſtreſs, and dare not own him before *Nero*'s tribunal.

2. We have the Number of theſe Deſertors, it is not two or three, but *all men*, all forſake him, not a man durſt ſtick to him or ſtand by him, (i.) very few if any.

3. Here is the *Time* when they forſake him, it was at his firſt anſwer before *Nero*.

4. Here is *Pauls Carriage* towards them, He prayes for them, that ſince they did not ſin as *Alexander* did maliciouſly, but of infirmity, that he would not lay this ſin to their charge.

At my firſt anſwer. Or, at my firſt Apology and defence of my ſelf and the truth before *Nero* (or before ſome of his Officers which he had appointed) againſt the malicious accuſations of the Jews.

This his firſt defence was not the firſt which he made when he was firſt Priſoner at *Rome* about nine years before; but he ſpeaks of his firſt defence which he made before *Nero* when he was Priſoner the ſecond time at *Rome*. This defence he made about nine months before his death, neer the end of *Nero*'s raign when he wrot this ſecond Epiſtle to *Timothy*.

*No man ſtood by me, or was * preſent with me.*

To aſſiſt or aid me, to comfort or counſel me.

But all men forſook me.

Even my deareſt friends who might have helped me by their power and pleading left me in the brias as a forlorn man. Thoſe that formerly came to viſit him in Priſon, now durſt not ſhew their heads for fear of ſuffering with him, ſuch was *Nero*'s out-rage now in his laſt dayes againſt the Saints. *Chryſoſtom* makes this the ground of *Nero*'s rage againſt *Paul, viz.* becauſe he had confounded *Simon Magus* whom *Nero* highly prized, and had converted his Butler and ſome of his Concubines, whereat he being enraged, cauſed him to be beheaded; for fear of *Nero* his friends, out of weakneſs generally forſake him. Yet the Univerſal Particle would ſeem to admit of ſome reſtriction. All (i.) all moſt

Ἐν τῇ πρώτῃ μου ἀπολογίᾳ. *In prima mea defenſione.* It is not ἀπόκρισις *reſponſio*, but ἀπολογία; an anſwer with a defence whereby he defends his innocency.

Συμπαραγένομαι, *ſimul adſum.*

moſt all, very few excepted; for *Luke* did not leave him. V. 11. So the word *All* is taken in Scripture, *Philip.* 2. 21. *All men ſeek their own.* (i.) The moſt and greateſt part are ſelf-ſeekers.

I pray God it be not laid to their charge.

Μὴ αὐτοῖς λογισθείη, *non iis imputetur ſcilicet in culpam* (i.) *ignoſcatur, remittatur.* Meioſis.

q. d. I pray God forgive them this great ſin of forſaking me in my neceſſity, *I wiſh it be not imputed to them for ſin.* *Alexander* that ſinned maliciouſly him he names and curſeth; but theſe weak Chriſtians who failed for want of ſome meaſure of Spirit and courage retaining ſtill a hidden love to the cauſe of Chriſt; their names he conceals, with prayer that God would not lay this ſin to their charge.

Obſervations.

1. *Chriſtians muſt be able in ſome meaſure to Apologize for the truth.* They muſt be ready not onely πρὸς ἀπόκρισιν, to give a bare anſwer, but they muſt be ready πρὸς ἀπολογίαν, to make an Anſwer with a defence of the truth, 1 *Pet.* 3. 15. Thus *Iob* oft Apologized for himſelf againſt the falſe accuſations of his friends. So doth *Peter*, Acts 2. 14. &c. and *Steven*, Act. 7. and *Paul* often, Acts 22. 1. and 23. 1. and 24. 10. and 25. 8. and 26. 1. Philip. 1. 7. Thus *Iuſtin Martyr*, *Tertullian*, *Athenagoras*, *Lactantius* and *Minutius Felix* apologized for the Chriſtians againſt their ſlanderous enemies. And *B. Iewel* Apologizeth for the Reformers againſt the Papiſts. As wicked men are ſubtile to deſtroy the truth, ſo we ſhould be wiſe as ſerpents to defend it.

Ἀπολογία *non ſimplicem reſponſionem denotat, ſed defenſionem & conſiſtit ea vel in verbis, vel in ſcriptis quibus reſpondetur adverſariorum calumniis.* Laurent. in Pet.

2. Obſervation.

2. *All men forſook me.*] *Peter* was not then ſurely Biſhop of *Rome.* Had he been there in ſuch high authority he would have ſaid ſomewhat doubtleſs for *Paul*. *Paul* lived in *Rome* two years in his hired houſe, *Acts* 28. 30. And when he writes to the *Romans* he ſaluted many, yet not one word of *Peter* there. *Rom.* 16. It is not probable then that *Peter* was Biſhop of *Rome* ſeven years as the Papiſts without any Scripture-grounds affirm. But on this ſee more before. V. 11.

See more *Paraus* in *Rom.* 16. *Dub.* 2. *Baldwin* in 2 *Tim.* 4. 16. *Brochman. CC. de Pontif. Rom.* T. 2. Sect. 3. p. 814. &c.

3. Obſervation.

3. *Gods deareſt Servants muſt expect many times to be left alone.* They are oft hopeleſs and helpleſs in reſpect of worldly help and creature-ſupplies. It is no ſtrange thing to ſee a good man forſaken of all his friends. *Iob* complains of ſome ſuch dealing from his friends, *Iob* 6. 15, 16, 17. and 12. 4. and 19. 2, 3. And ſo doth the Church, *Lam.* 1. 2, 19, 21. *David* oft complains that his acquaintance ſtood aloof when he was in trouble, *Pſal.* 31. 11. When *Chriſt* was apprehended all the diſciples fled and forſook him. Good men are men ſtill, and ſo are ſubject to Paſſions, fear and faint-heartedneſs, and have not the ſame courage at all times, even in their own trials much leſs in others, as we ſee in *Elijah* that now tells *Ahab* to his face of his abominations, yet anon flyes from *Ieſabel* and is in a Pet. So *David* one while he will not fear though ten thouſand compaſs him about; yet another while he cryes, I ſhall one day periſh by the hand of *Saul*. This is a very hard leſſon (for man is a ſociable creature) to be content to go alone in duty, and though

V. Bohemus Mediat. 14.

though all men forſake Chriſt yet not to forſake him then, this is Heroick and noble indeed. Thus did *Elijah*, *Athanaſius* and *Luther* when they had all the world againſt them. God hath ſo ordained it in his wiſdom to wean us from the world and to make us ſee the Vanity of creature-comforts, that we may not confide in them, but may ſay with repenting *Ephraim*, *Aſſur ſhall not ſave us, for with thee the fatherleſs find mercy*, Hoſ. 14. 3. and with *David*, *Help Lord, for vain is the help of man*, Pſal. 60. 11. By this means he drives us out of the creature to himſelf; hence *Job* complains that *God himſelf* had yet his brethren far from him, *Job* 19. 13,14. The like complaint makes *Heman*, Pſal. 88. 8. *Thou* haſt put mine acquaintance far from me, *Thou* haſt made me an abomination to them. Proſperous rich men have many friends, but the poor and diſtreſſed is ſcarcely owned by his own Parents, *John* 19. 21, 22. The blind mans Parents were afraid to own their ſon for fear leſt the Jewes ſhould do them a miſchief. Be not then offended when 'tis thus with you Chriſt was ſo ſerved and the diſciple is not above his Maſter, we muſt be made comformable to him if we will raign with him. Truſt not in Humane helps, they are mutable and will fail you. * *Micah* 7. 5. *Truſt not in a friend*. But truſt in God and make him your friend, he is an Almighty everlaſting friend. Be your condition what it will (whilſt you walk in wayes of obedience) he will never leave you nor forſake you, *Heb.* 13. 5. As you may ſee in the next Verſe. As *Elkanah* ſaid to *Hannah*, Am not I better to thee then ten ſons? So the Lord is better to us then ten thouſand friends, he is the fountain, get him and you get all, even when you have loſt all, yet you have it ſtill in the living God. When thoſe Ciſterns are broken, yet this Spring abides, and when thy friends are dead, yet this friend lives for ever, *Pſal.* 18. 46.

Tempora ſi fuerint nubila, ſolus eris. Ovid.

See more before on V. 10. Obſ. 1.

V. Bohemus Medit. p. 40.

Habent omnia, quia habentem habent omnia. Aug.

I pray God it be not laid to their charge.

4. Obſervation.

4. *We muſt pitty and Pray for ſuch as offend through weakneſs. Demas* and *Alexander* ſinned wilfully and therefore the Apoſtle brands the one, and curſeth the other. But theſe that ſinned through fear and infirmity he conceals their names, and prayes for them; ſo did *Chriſt* and *Steven* they praid for ſuch as perſecuted them Ignorantly, and were heard. It is a great part of a Miniſters wiſdom to diſtinguiſh between ſinners, and to obſerve who ſin *through infirmity* and with the Spirit of Meekneſs to reſtore ſuch, *Luke* 22. 32. *Gal.* 6. 1. *Rom.* 15. 1. *Iames* 3. 1,2. And who ſin obſtinately, and to be ſharper with them. A hard knot muſt have a hard wedge; and tough humours ſharper Phyſick. It is *Iude* his adviſe, *Iude* 22, 23. *Of ſome have compaſſion making a difference, and others ſave with fear, pulling them out of the fire.*

5. Obſervation.

5. *Sins of Omiſſion may deſtroy us as well as ſins of Commiſſion.* Theſe weak brethren did not hurt *Paul*, yet becauſe they did not help him they were liable to guilt, for in deſerting him they did in a manner deſert the truth which he maintained, therefore the Apoſtle praies that this ſin may not be laid to their charge. So *Moroz* is curſed not for hindring, but for not helping the people of God againſt the

Turpiſſimè fecit Eccleſia Romana quæ Apoſtolum ſuum ſic deſeruit. Mirum itaque non eſt ſi hoc Paulo doluit plurimum, ſique gravit ne illis imputetur. Pet. Martyr.

Occidiſti ſi non paviſti. Auguſt.

mighty, *Iudg.* 5. 23. *Dives* is ſent to Hell not for robbing but for not relieving *Lazarus* in his miſery. See what a large bill of Inditement is put up againſt ſins of omiſſion, *Matth.* 25. 42, 43. And if their condition be ſo ſad that onely through fear forſake Gods people, how ſad is their condition that oppoſe them, and impriſon and perſecute them.

See the danger of ſins of Omiſſion, *Gataker* Serm. on *Ames* 6.6. pag. 51. 2 Part. folio. and *Scudder* Daily Walking. c. 16. Sect. 3. p. 551.

2. See here the tenderneſs of God to his people, he knows that two are better then one, and that a ſolitary man which is alone is left to a Temptation, and therefore he hath provided the counſel and company of friends to refreſh us in our ſtraits, and by their words ſpoken in ſeaſon to incourage us in the paths of Piety againſt thoſe diſcouragements which will meet us in that way.

6. Obſervation.

6. It would be ſad with us if God ſhould lay but one ſin to our charge. The Apoſtle prayes that God would not impute this one ſin (which yet the world accounts no ſin) to them. God charged *Cain* with this Murder, and *Judas* with his Treaſon, and it ſunk them, they were not able to bear it, indeed a wounded ſpirit who can bear? no man by his own ſtrength, *Prov.* 18. 14. A man may ſooner bear the weight of the whole world on his back, then the weight of one ſin; for that is but the weight of creatures, but this of an infinite Creator; and if one ſin be a burden unſupportable, oh! how ſad would it be with us if God ſhould charge all our ſins upon us? If ſins of Infirmity lye ſo heavy, what are enormities? If ſins of weakneſs be thus grievous what are ſins of wilfulneſs? Great then is the folly and madneſs of thoſe that make a mock at ſins that make it their *Recreation* and paſtime to do wickedly, *Prov.* 10. 23. That make it their *meat and drink*, Prov. 4. 27. They eat the bread of Wickedneſs and drink the wine of Violence that make it their *cloathing*, Pſal. 73. 6. Pride compaſſeth them like a chain, and Violence covers them as a garment. Can the hands of theſe men be ſtrong, or their hearts endure when God ſhall viſit their ſin ppon them, *Ezek.* 22. 14. This will certainly be bitterneſs in the latter end.

See the Burden of ſin. *Cudworth* on *Gal.* 6. 5. pag. 375.

VERSE 17.

VERS. 17. *Notwithſtanding, the Lord ſtood with me and ſtrengthened me, that by me the Preaching might be fully known, and that all the Gentiles might hear; and I was delivered out of the mouth of the Lion.*

VERS. 18. *And the Lord ſhall deliver me from every evil worke, and will preſerve me to his Heavenly Kingdome; to whom be glory for ever and ever, Amen.*

HEre we have. 1. *Pauls* Commemoration of that experience which he had of Gods love to him in his deliverance paſt: But the Lord aſſiſted me; though I had but cold comfort on Earth, yet I had comfort enough from Heaven.

2. Here is the end for which the Lord aſſiſted and delivered him, *viz. That he might preach the Goſpel to the Nations.*

3. Here is the greatneſs of the danger from which he was delivered, *viz. From the mouth of the Lion,* (i.) from the hands of *Nero* that cruel Tyrant.

4. Here is *Pauls* confidence and full aſſurance built upon this Experience for time to come, v. 18.

1. That the Lord will deliver him from every evil work.

2. That he will preſerve him to his Heavenly Kingdome. *Q.d.* Though the Lord will not deliver me from ſuffering, yet I know he will deliver me from ſin, and that not from ſome few, but from every evill work: and though he will not preſerve me from death and danger, yet I am ſure he will preſerve me beyond them to a ſtate of everlaſting glory, *even to his Heavenly Kingdome.*

5. He concludes with a ſweet Doxology, his heart being inflamed with the ſence of Gods Love to him in his deliverance paſt, and mercies to come, he taketh nothing to himſelf, but aſcribeth all to God. *To him be Glory, and that for ever.* And this he ſealeth up and confirmeth with the uſuall Particle of Aſſeveration and Ratification. Amen, ſo be it.

The Explication.

But the Lord ſtood with me, or * by me, and aſſiſted me. Againſt the deſertion of men he oppoſeth the aid and aſſiſtance of Chriſt, though he was forſaken of all and had no comfort nor help from man, yet Chriſt aſſiſted him by the gratious preſence of his

* Παρέστη *adfuit imò aſſitit, ut Act.* 27. 23. παρέστη *aſſitit mihi hac nocte Angelus Dei.* Gerhard.

Spirit

Spirit, and ſtrengthened him (that he might not faint in his trials) according to that promiſe, *Luke* 21.14,15.

Queſtion, *Who is the Lord here?*

Anſwer, By Lord here is meant the Lord Jeſus appeareth plainly if we compare this Text with *Acts* 23. 11.

Queſtion, *But what doth Chriſt do for his?*

Anſwer, He doth not ſtand by as a meere Spectator of their conflicts, but he is with them to aſſiſt them with wiſedome, Prudence, and Courage, and to * *ſtrengthen* them under all their burdens that they be not deſpondent, nor ſink under them. *That by me the * Preaching might be fully known, and that all the Gentiles might hear.*] *Q. d.* I was ſtrengthned by God, for this end that the Goſpel preached by me might be more fully and freely known to the world. *Rome* at that time was the Queene of the world, and in its moſt flouriſhing condition; people flockt thither from all parts, and when they heard and ſaw *Pauls* * conſtancy and boldneſs in confeſſing and profeſſing the Goſpel before the Tyrant, it muſt needs work on them, and the fame of the Goſpel thereby be ſpread over all the world.

* Ἐδυναμωσε, *Corroboro, confirmo, confirto.*

Τὸ κηρυγμα, *praconium*, κατ' ἐξοχὴν *vocat Evangelii pradicationem*, Beza.

De V. πληροφορεῖν. *V. V.* 5.

Erat non vulgaris Miniſterii ejus confirmatio, quid cum totus mundus furioſe in eum inſaniret, & humana omnia præſidia ipſum deſerent, invictus tamen ſteterat. Calvin. in locum.

And I was delivered from the mouth of the Lion.

Some conceive theſe words to be a Proverbial ſpeech, noting ſome eminent, preſent, devouring danger. *Q. d.* I was delivered from the extremeeſt hazard of death, even as a man that is reſcued out of a Lions mouth, and pulled from between his teeth. This is true, but moſt genuinely and properly *by the mouth of the Lion, is meant Nero's* rage and cruelty, who for his Potency in preying on the flock of Chriſt, is here fitly compared to a Lion which devoured and deſtroyed the ſheep of Chriſts Paſture. Tyrants and potent enemies of the Church are frequently ſo called in Scripture, *Pſalm* 35.17. and 91. 13. *Jer.* 2. 15. *Ezekiel* 19. 2.

Queſtion. *How dares* Paul *call* Nero *a Lion, when the Scripture condemns ſpeaking evil of dignities,* Jude 8. *and forbids us reproaching them,* Exodus 22.28. *it telleth us that all Power is ordained of God,* Rom. 13. 2. *and that even Tyrannical Magiſtrates and Hypocritical Rulers are ſent in wrath by him for the ſinnes of a people,* Job. 34. 30. *and Chriſt telleth* Pilate *that he had no power but that which was given him from above,* John, 19.11. *How then dares* Paul *give* Nero *ſo harſh a Title.*

Qui dedit regnum Mario, ipſe & Cæſari; qui Auguſto, ipſe & Neroni, qui Conſtantino *ipſe & Apoſtatæ.* Juliano. Aug. De Civitate Dei, Lib. 5 Cap. 21.

Anſwer, 1. *Paul* was a Miniſter of Chriſt, and Miniſters by vertue of their Office may and muſt doe that which a private perſon who wants that call may not do.

2. *Paul* had an extraordinary meaſure of the Spirit, he knew the haunts and courſes of men and ſo might the more boldly reprove them. Thus Chriſt calleth *Herod a Fox. David* calls cruel men *Dogs and Lions, Pſalm* 22.13,21.22, *Solomon* calls a wicked Prince, *a hungry Bear, Prov.* 28.15.

Obſervations.

Obſervations.

1. *All men forſooke me, But the Lord ſtood by me.* Hence, Obſerve, *That mans extremity is Gods opportunity, or when mans help faileth then God appeareth.* He then cometh in as an Auxiliary. So he did to *Paul* when he was in priſon, *Acts* 23. 11. and ſo he hath promiſed to be with his Miniſters eſpecially to the end of the world, *Matthew* 28. 20. Chriſt is a friend that ſticketh cloſer then a Brother. He goeth with *Paul* to the Bar, and ſtands by him and ſtrengthens him there. God doth never totally and finally forſake his people, leave them he may for a time to try them, but never ſo as to forſake them.

He may delay to help them, but it is for their good to bring them into nearer communion with himſelf, *Hoſ.* 5. 15. Call over the Catalogue of the Saints, and they will all tell you that God never failed them in their diſtreſſe. Aske *Noah*, *Lot*, *Abraham*, *Job*, *Daniel*, *Paul*, and they will all tell you that nothing hath failed of all the good which God hath promiſed, *Joſhua* 23.14. Creature-comforts indeed are vain, and will fail and forſake us in our troubles. *Deſerit ne deſeratur.*

In time of War Riches will leave us, in time of ſickneſſe health will leave us, in time of Famine bread will faile, and in time trouble Friends will fail. The Lord onely is immutable, he never faileth his at their need.

Gods people are never leſs alone then when they are moſt alone; never leſs forſaken then when then are forſaken of all. When *Jacob* hath nothing but ſtones for his pillow, then hath he the ſweeteſt Viſions of God, *Geneſis* 28. 11, 12. 13. when the *Prieſt and the Levite* paſt by us, then comes the good Samaritan with his Oyle and Wine to comfort us; when *Father and Mother* forſake us, then is Gods time to take us up, *Pſalm* 27. 10. when the Phariſees excommunicate and caſt out the blinde man, then Chriſt receives him, *John* 9. 34, 35. when the Diſciples could not doe the cure then cometh Chriſt and doth it, *Matthew* 17. 17. *Solus non eſt cui Chriſtus.*

God could deliver his people without this deſerting of them, but he is pleaſed to let things come toextremity that he may have more praiers and prayſes from us. He could have delivered *Iſrael* as ſoon as ever they came into *Egypt*, but he lets them lie ſome hundreds of years in deep diſtreſs, that ſo his Glory might be the more perſpicuous in their deliverance, *Exodus* 14.13,14. When Gods people lie in captivity ſo long till they are as ſo many dry bones without life, then God comes and breaths upon them, *Ezekiel* 37. 11. to 15. When it is Evening with Gods people, and we can expect nothing but night to follow, then God cauſeth light to appear, *Zach.*14.7. *At Evening it ſhall be light.*

When Creatures fail in point of Prudence, and cannot adviſe and in point Power and cannot help, then is a time for God to help, *Pſalm* 60. 11. All the fenced Cities muſt be taken, and the enemy come even to the walls of *Jeruſalem*, then and not till then doth God appear, 2 *Kings* 18. 13. 17. ſo *Micah* 5.5. when the *Aſſyrian* is entered the Land, and is ready to deſtroy all, then Chriſt brings Peace to his People. When *Iſhbibonob* the Gyant is ready to ſeiſe on weary, fainting *David*, then God ſends *Abiſhai* to his ſuccour, 2 *Samuel* 21.16,17. *Jonah* muſt lye three dayes and three nights in the Whales belly (till in all humane probability he was drowned) and then he is ſaved, *Lazarus* muſt lie till he ſtink before Chriſt will raiſe him. *Cum duplicantur labores venit Moſes.*

Pine

Pine not then away ye ſeed of *Jacob*, there is yet corn in Egypt, there is help enough in God, onely doe him the honour now to truſt him. *Bleſſed is he that believeth, and hath not ſeen*, John 20. 29. What ever then the diſtreſs be, whether it be Perſonal, Domeſtical, or National, yet command thy ſoul to wait on the Lord, who though he come not at thy time, yet he will never fail his own; In the mount will the Lord be clearly and wonderfully ſeen, *Gen.* 22. 14.

Si vides, ubi Fides?

Raah is not ſimply to ſee or looke as *Nabal*, but it ſignifieth to ſee plainly and wonderfully even to raviſhment and admiration.

[See more Doctor *Preſton*, and Maſter *Mocket*, on *Geneſis*, 22.14. *Maſon* his Cure of Cares, c. 4.p.41. *Dyke* on *John* 4.46. p.341. *Brinſly* on *Exodus* 14.13. p.100. *Hicks* faſt Sermon on *Iſay* 28 5.p.5.&c. Preached 1644. *June* 26. *Burrogubes* on Contentment, p. 311. Maſter *Bridge* his Sermon, 2 Vol. page 154.174. 192. Doctor *Reynolds*, on *Hoſ.* 14. 2,3. 2 P. p. 62.63.

The Lord aſſiſted me.

2. Obſervation.

2. *Chriſt is the Lord.* He is the Lord, the *Jehovah*, the true and the living God, coeſſential and coequal with his Father. Neither is the Title of God and Lord given to Chriſt Secundarily, Improperly and Metaphorically as they are given to Angels and Magiſtrates as the *Socinians* affirme, :) yea Catachriſtically and abuſively, Idols, Devils and mens bellies are called their gods. But the Title is given to Chriſt Primarily and properly as the Creator and Preſerver of all things, the Lord Paramount of all the World, the King of Kings, and Lord of Lords. But of this at large before. V. 1.

And ſtrengthned me.

3. Obſervation.

3. *Strengthning grace is the gift of God.* He doth not onely give us *Renewing grace* and then leave us to our own free-will, but he giveth us *perſevering grace* alſo. As he is the Author of our grace by Vocation, ſo he is the finiſher of it by preſervation. He confirmeth and eſtabliſheth us unto the end, 2 *Cor.* 1. 21. Hence *David* calleth God his *Rocke*, *Pſalm* 18.2. and we are commanded to be *ſtrong in the Lord and the power of his might*, *Epheſ.* 6.10. It is he that doth enable us and ſtrengthen us with all might in our inward man, 1 *Coloſs* 1. 11. 1 *Timothy* 1. 12. A little ſtrength will not doe, becauſe we have no little enemies to encounter, but we muſt be ſtrengthned with *all* might, and with all Patience, that we may doe all the good we can, withſtand all the evil we can, and patiently ſuffer when we can withſtand no longer. Reſt not content that you are Babes in Chriſt and have grace begun, but grow till you become ſtrong men in Chriſt. To this end we muſt be * ſenſible of our own exceeding weakneſs, nothing ſtronger then Humility that goeth out of it ſelf, nothing weaker then Pride that reſts on its own bottom.

* *Multos impedit à firmitate præſumptio firmitatis, nemo erit à Deo firmus niſi qui à ſeipſo ſe ſentit infirmum.* Auguſt.

See the Excellency of Spirituall ſtrength. Doctor *Preſton* on *Epheſians*, 3. 16. and Doctor *Hill*.

That

That by me the Preaching might be fully known.

4. Obſervation.

4. *Whileſt God hath any work for his ſervants to doe, he will aſſiſt and upbold them in deſpite of all oppoſitions.* Though *Nero* rage againſt *Paul*, and all men forſake him, yet God will aſſiſt him that he may preach the Goſpel to the world. We need not fear the Foxes and Furies of the times, we have our day and to morrow to work in, and till that time which God hath allotted us be expired all the *Devils* in Hell, and all the *Dogs* in the world, cannot remove us, *Luke* 13. 32. How long was *David* vext with ungodly men yet he ſlept not till he had ſerved his generation, *Acts* 13. 36. *Herod* ſought to kill *Peter*, but at the Prayers of the Church the priſoner is reſcued out of his hands, yet when he had finiſhed his work and was ripe for Martyrdome then he falls with eaſe, *Ahab* and *Jezabel* ſeek the life of *Elijah*, yet was he preſerved till he had finiſht his work, and then was he tranſlated.

Luther, was oft curſed by many Popes, yet he finiſht his courſe and died in Peace. Queen *Elizabeth* was alſo curſed by many Popes, but God turned the curſes of thoſe *Romiſh Balaams* into bleſſings, for ſhe outlived nine or ten of them, and at laſt died in her bed full of dayes, riches and honour.

Our comfort is, that our times are not in our enemies hands but in the hands of a gracious God, who beſt knows how long it is good for us to live, and when to die, *Pſalm* 31. 15. when we have finiſht our courſe he will take us to himſelf in glory, *John* 17. 4, 5. Let us then faithfully diſcharge the duties of our ſeveral places, and commit the ſucceſs to God, in whoſe hand is our life, and all that we poſſeſs.

And that all the Gentiles might hear.

5. Obſervation.

5. *God would have his Truth revealed to the ſons of men.* He would have the Goſpel known, fully known to the Gentiles, to all the Gentiles, yea to all Nations whether Jewes or Gentiles, *Mat.* 28. 19. Truth is good, and the more common it is, the better; where it getteth ground, Satans Kingdome falleth like lightning from Heaven ſuddenly and irreſiſtably, *Luke* 10. 18.

Bonum quo communius eo melius.

Let none then hide their Talents, but as the Sun freely communicateth its light and heat to us, ſo let us freely impart our gifts unto others. See eight quickning conſiderations to this duty.

Mr. *Anthony Burgeſs*, on *John* 17. 17. *Lect.* 93.

And I was delivered out of the mouth of the Lion.

6. Obſervation.

6. *The Churches enemies oft times are Lions.* Lions for Potency, Lions for * Policy, *Pſal.* 17. 12. Lions for cruelty, Lions for Terror. Hence they are ſo oft in Scripture called Lions, *Pſalm* 10. 9. and 22. 13. and 35. 17. *Prov.* 28. 15. *Jer.* 2, 15. *Ezek.* 19. 2. Such we are all by Nature (in our places and degrees) till grace change us, *Iſay* 10. 7. and then we ſhall be Li-

* *Aſſuta ingenium vulpes imitata Leonem.* Horat. Sermon 2.

See eight excellent reſemblances between a Lion and a Tyrant in Maſter *Caryll* on *Job* 4. 9. p 62, 3, &c. and *Franzius De Animalib.* l. 1. c. 6. Tis an excellent little Tract of the Nature of moſt Creatures.

ons for Chriſt (i.) magnanimous and couragious in his cauſe, *Prov.*28.1. *the righteous are bold as Lions*, which good in the Creature we ſhould imitate, which evil ſhun. Be Serpents for Policy and not for poyſon, Lions for proweſs and not for rapine.

2. Be not familiar with theſe Lions, come not near their dens leſt they make a prey of you, have no fellowſhip with ſuch unfruitfull works of darkneſs, but reprove them rather.

7. Obſervation.

7. *God many times ſuffers his deareſt children to fall into the mouths of theſe Lions*, ſo that to a carnal eye they ſeem hopeleſs and helpleſs, even as a Lamb that is in the pawes and jawes of a hungry Lion is given up for loſt. This was *Pauls* caſe, he was not onely in the den, but in the vere jawes of *Nero* that proud Potent, furious Lion, who killed his Maſter, ſlew his Mother, crucified *Peter*, made foul havock of the Church, and at laſt to ſave himſelf from the fury of the people, he ſlew himſelf ſaying, *Dedecorosè vixi, turpiùs peream.* My life was baſe, and my death ſhall be anſwerable.

Conſule Tacitum l.15. Ubi plura Neronis *flagitia reperias.* Et Pezelii Melliſ. Hiſt. p.2. De *Nerone.p.335.&c.*

This was the caſe of *Iſrael* in *Egypt*, the Jewes in *Babylon*, the Primitive Chriſtians in the dayes of the perſecuting Emperours, and ever ſince by Antichriſt, yea ſince the dayes of *Abel* to this day the people of God have been as ſo many Lambs encompaſſed with rageing Lions, who on all occaſions have laboured to make a prey of them, yet the Lord maketh a Treacle of this Viper, by this means he purgeth his people from their droſs, and fits them for his Kingdome, as *Ignatius* ſaid ſometimes, *Dei frumentum ſum*, &c. *I am Gods corn, and I muſt be ground with the teeth of wild beaſts, that I may be pure Manchet for my Lord and Maſter.* Gods wayes to his Church are myſterious wayes, *Iſay* 45. 25. He hath a wheel in the wheels, and when we think they go backward and all makes againſt the Church, yet he makes them go forward and promote their intereſt, *Ezekiel* 1. 16.21.

V. Irenæum adverſus. Hæreſ. l. 5.c.28.

See Maſter *Strong* 31.Ser. p.657.

8. Obſervation.

8. *That God will deliver his from this great danger.* He that brought thee into the mouth of the Lion will bring thee out again, *Dan.*6.22. God is omnipotent and omniſcient, he hath both skill and will to deliver his people, though we know not which way, yet it is ſufficient that he doth, 2 *Peter* 2. 9. *to him belong the iſſues from death, Pſa.* 68.20. when we be in extreme danger and in the jawes of death, yet he hath many ſecret paſſages and back doores to conveigh us out at.

He hath a thouſand wayes to deliver us, by Means, without means, by weak means, by contrary means. Sometimes *he changeth a Lion into a Lamb, as Saul into Paul*, or elſe he ſtops the mouths of theſe Lions by *reſtraining* their cruelty: Or by ſetting *one Lion againſt another*, as the Philiſtines againſt *Saul*, 1 *Samuel* 23. 27. The Turks againſt the Papiſts, he divided the Phariſees and Saduces amongſt themſelves whileſt *Paul* eſcaped, *Acts* 23.6,7. Or elſe he makes *his children Lions to their enemies.* So that the dread of them falls upon them, *Heſter* 9. 23. or elſe he *breaks the teeth of theſe Lions*, So that they cannot do the miſchief they intended, *Pſ.*3.7. This may comfort Gods people in their deepeſt diſtreſs, though theſe Lions may be too ſtrong for us, yet there is a ſtronger then they, *Iſa.* 31.43. There is no Protector like this great Protector of us all. He is *El-ſhaddai, God Almighty and Allſufficient* to ſupply our wants, and help us in our ſtraits: though

though others may forſake us, yet he hath promiſed that he will never do it, *Heb.* 13. 5. There are five Negatives to aſſure us of the truth of that promiſe. *q.d. I will not, no I will not, I will in no wiſe leave thee, nor forſake thee.* And it is worth obſerving, that in Scripture there is ſome Title or other of Gods that anſwers to all our neceſſities. *Ergo* are our enemies fierce as *Lions*, why God will come as a *Lion* againſt them, *Iſay* 31.4. Do they come upon thee as a mighty *ſtorm*? why he will be a *covert* to thee? are they as a ſcorching *heat*? he will be a ſhadow. *Iſay* 4.5,6. and 25.4. Art thou a poore ſhiftleſs *ſheep*? why, he will be *a ſheepherd* to defend thee, *Pſalm* 23.1. Art thou a Dove and in danger of Birds of prey? Why God will be a *Rocke* to hide thee from them, *Cant.* 2.14. *Iſay* 33,16. The Church is Gods *Vineyard*, and he will keep it night and day, *Iſay* 27.3. 'Tis his City & he will be for walls and bulwarks to it, *Iſay* 26.2. His *Houſe-hold*, and he will provide for it. His *children* and nature teacheth us to defend them, and will the God of Nature think you leave his? *The Members of Chriſts myſtical body*, and never any yet hated his own fleſh. The Apple of his Eye which is guarded with a five-fold covering, *Zach.* 2. 8. *Pſalm* 17. 8. Chriſt is King over his Church, *Ad domandum & dominandum*, to ſubdue his enemies, and make them his footſtools *Pſalm* 110.1.

Let the wicked plow long furrows on our backs, yet God will cut their Treaces that they ſhall plow in vain, *Pſalm* 129. 3,4. The rod of the wicked may be on the back of the Righteous but it ſhall not reſt there; ſufferings may be their condition, but * deliverance is their Portion; *Jehovah jirel* the Lord ſeeth and is ſeen in the Mount both Actively and Paſſively for the help of his people, *Geneſis* 22. 14.

οὐ μὴ σε ἀνῶ οὐ μὴ σε, *Nequaquam te deſeram.*

'Tis as if God had repeated the ſame promiſe five times over, I will not leave thee, and again and again I tell thee over and over for thy comfort, that I will not forſake thee. *Bohemus Moſes*, 16. *p.*46. *Vbi plura.*

See Doctor *Hall's* Ser. on *Lament.* 3.26. Preach. 1646. *Barlows* Sermon on *Pſal.* 40.17. at the end of his Comment. on *Timothy*, p.38.

VERS. 18: *And the Lord will deliver me from every evil worke, and will preſerve me to his Heavenly Kingdome; to whom be glory for ever and ever, Amen.*

q. d. THat God which hath been with me hitherto, will not now forſake me, but will keep me by his aſſiſting grace, ſo that I ſhall not for fear of ſuffering run into ſin, nor do any thing unworthy of my holy Profeſſion. He will preſerve me from all ſinful revolts till he have wrought me to his heavenly Kingdome.

2. Others give this ſenſe of the words, The Lord will deliver me from the Violent practiſes of evil men, and will not ſuffer them to hurt me. But the Text ſaith not, The Lord will deliver me from every evil worker, but which is more comfortable and fully. *He will deliver me from every evil work.* So that the former ſenſe is moſt genuine and agreeable to the Context. God will keep me pure from all wickedneſs and ſo preſerve me to his heavenly Kingdome. As he hath delivered me from the jawes of Metaphorical Lions, ſo I am aſſured that he will deliver me from Spiritual Lions (*i.*) from the Tyranny of ſin and Satan, till he hath brought me ſafe and ſound unto his heavenly Kingdome.

ρύζο ſerva. ἀπὸ παντὸς ἔργου πονηροῦ. ſatis.

To whom be glory for ever and ever, Amen.

Being aſſured by Gods Spirit of his Divine manu-tenency till he came to glory, he concludes with a ſweet Doxology and Thankeſgiving to the Lord Chriſt his Saviour and Preſerver, where we have,

1. The perſon to whom praiſe is given, it is to him (*id eſt,*) to the Lord Jeſus, V. 17.

2. What the praiſe is that is given to him, *viz.* the praiſe of his Glory. *To him be Glory,* (*i.*) let him onely have Honour, Worſhip, Praiſe. δόξα here ſignifieth Praiſe increaſed and abundantly publiſhed. So *Luke* 2.14. *Glory be to God on High,* (*i.*) Let the praiſe of his Wiſedome, Power, and goodneſſe be abundantly ſpread abroad, who of his Tranſcendent love hath redeemed the ſonnes of men. Hence the *Geneva* Tranſlation renders it praiſe: *To him be praiſe for ever.*

This Doxology was frequently uſed by the Apoſtle, as you may ſee, *Romans* 11. 36. and 16. 26. *Philippians* 4. 20. 1 *Timothy* 1. 16. *Heb.* 13. 21. 1 *Peter* 5. 11. *Jude* 25.

3. Here is the duration of this praiſe, it muſt not be for a day or two, but for ever and ever. By which phraſe the Scripture ſetteth forth Eternitie. The doubling of the word hath an Emphaſis and alwayes ſignifieth an everlaſtiug continuance without any date or end at all.

εἰς τοὺς αἰῶνας τῶν αἰώνων. (i.) *in ſecula ſeculorum.*

4. Here is the fervour of *Pauls* affection in this duty of glorifying Chriſt, teſtified by the word *Amen,* (*id eſt,*) So be it, or ſo it ſhall be, *q. d.* I heartily wiſh it may be ſo.

I finde

I find a threefold Amen in Scripture { 1. Aſſevering. 2. Aſſenting. 3. Aſſuring.

Sometimes it is prefixt, ſometimes it is affixt; when it is prefixed, it is an Amen of Vehement Aſſeveration, *John* 6. 26. But the Amen in the Text is both Aſſenting and Aſſuriug, and is uſually affixt and added at the end of Prayer, as *Matth.* 6. 13. *Rom.* 15. 33. *Gal.* ult. ult.

Amen deducitur ab Hebraico vocabulo, Aman, *quod in Hiphil ſignificat credere, in Niphal ſignificat firmum & fidelem eſſe. Eſt itaque confirmantis & certificantis particula.* Davenant in Coloſ. 4. 18.

Obſervations.

1. *The Experience of Gods former deliverances muſt make us reſt upon him for future.* He hath delivered me formerly (ſaith the Apoſtle) and therefore I am confident that he will ſtill deliver me till he have brought me ſafe to his Kingdom. This is Scripture Logick, and God loves to have us argue thus, *Pſal.* 4. 1. and 86. 13, 16. and 77. 10. When *David was delivered from the Lion and the Bear, he thence concludes that God would alſo deliver him from that Uncircumciſed Philiſtine*, 1 Sam. 17. 36, 37. So *Paul* argued, 2 *Cor.* 1. 10. *Who delivered us from ſo great a death and doth deliver, in whom we truſt that he will yet deliver.* He hath delivered us that we know, he doth deliver that we experimentally ſee, and therefore we confidently conclude that he will ſtill deliver. So *Iſay* 51. 2, 3. One * Bleſſing is a pledge of another, he that hath ſubdued ſuch a luſt for me, will do it ſtill; he that helped me in ſuch a ſtrait will do ſo ſtill he that hath been *with us in ſix troubles in the ſeventh he will not leave us*, Job 5. 19, 20. We ſhould therefore treaſure up our deliverances and record and file up our former experiences that they may be as Mannah for us to feed upon when we come into the Wilderneſs of New troubles, *Pſal.* 74. 14. *He ſmote the head of the Leviathan*, (i.) He broke the power and policy of *Pharaoh* and his army and drowned them in the Sea; and why ſo? *That he might be meat for his people in the Wilderneſs.* (i.) That he might be food for their Faith to feed upon, they were to paſs through many difficulties in the Wilderneſs, but God gave them this mercy as a pledge to aſſure them that he would alſo caſt out the *Canaanite* and bring them to the poſſeſſion of that good Land. How quietly and comfortably might we live did we but take this courſe! The Victories of old Souldiers encourageth them for a new conqueſt. By this reſting on God we ingage him to help us ſtill; if a man will not deceive his truſt much leſs will the God of Heaven; hence *David* uſeth this as an Argument to move the Lord, *Our fathers truſted in thee, and thou didſt deliver them*, we alſo truſt in thee and therefore deliver us alſo, *Pſal.* 22. 4, 5. hereby we bring much honour to God, then indeed we make him our God when we make him our onely ſtay and truſt. God knowes and acknowledgeth ſuch for his, *Nahum* 1. 7.

V. D. Tayler on Pſal. 32. p. 255 Mr. *Strong* 31 Ser. p. 375, 376 and Mr *Burroughs* his Goſpel Reconciliation, pag. 378. &c.

From every evil work.

2. Obſervation.

2. *Though God doth not ſave his people from ſuffering, yet he will ſave them from ſin*; and though he leave in them infirmities, yet he will free them from enormities, and from total Apoſtaſy. He will keep them from evil, from every evil work that may any way be ſcandalous or a reproach to their profeſſion. He convinceth them of the Vileneſs of ſin, and diſcovers to them the ſnares of Satan, he plants his fear in their hearts that they may not ſin againſt him, and inclines their hearts to an Holy Obſervation of all his Precepts.

And he will preſerve me to his heavenly Kingdom.

3. Obſervation.

3. *God is the Preſerver of his people.* He doth not onely preſerve their lives and eſtates with a general preſervation and ſo is ſtiled *the Preſerver of men*, Job 7. 20. But eſpecially he keeps their Souls in an Holy Frame till he bring them to glory. All Beleevers are preſerved and *kept as in a Garriſon by the mighty power of God through faith unto Salvation*, 1 Pet. 1. 5. And this is called ſpecial preſervation, peculiar to the Godly, 1 *Sam.* 2. 9. *Pſal.* 41. 12. *Jude* 1. It is not ſufficient that we light a Lamp, but there muſt be a continual ſupply of Oil elſe the light will go out: So it is not ſufficient that we have *Preventing, Preparing, Renewing grace*, but we muſt alſo have *Subſequent, Conſerving, Perfecting, Perſevering grace* daily given in to preſerve us from Apoſtaſy. We have alwaies need of a Divine manu-tenency till we have finiſht our courſe, *Pſal.* 73. 23. As he calls us out of ſin, ſo he muſt keep us from ſin and confirm us to the end. 1 *Cor.* 1. 8. And this he will do in deſpite of all our enemies; if any thing deſtroy us it is ſin, and for that we have Gods hand here that he will deliver us from every evil work that might any way ruine us, and ſo preſerve us till he have brought us to Heaven. He keeps Heaven for the Saints, and the Saints for Heaven.

See this point more fully cleared by M. *Ant. Burgeſs* on *John* 17. 11. Lect. 55. Mr. *Caryll* on *Job* 29. 2. pag. 430. &c.

4. Obſervation.

Gods Goodneſs to his people is wholly free. All his diſpenſations to his are free-grace and pure mercy.

1. By his Preventing Grace he keeps us from evil works.

2. By his ſubſequent grace he preſerves us to his Kingdom. Where then is our Merit if all be grace? But of this before on V. 8.

5. Obſervation.

5. *God is a good and bountiful Maſter to his people.* None like him, for 1. He delivers them from ſin which is the greateſt evil. 2. He preſerves them (maugre the malice of all their enemies) till he have brought them home to himſelf who is the chiefeſt good. Who would not ſerve ſuch a Maſter who firſt enables us to do our work and then payes us for it. Can the ſon of *Jeſſe* give you Olive-yards and Vine-yard? (ſaid *Saul* to the followers of *David*) So ſay I, can the World, the Devil and Sin give you grace and glory? They cannot do it, they can bewitch you and

and deceive you in promiſing pleaſure and giving pain, in promiſing liberty and bringing you into bondage, in promiſing you life, yet bringing you to death. Come away then from the Garlick and Onions of this Egypt, aſcend out of the wilderneſs of this world, and like ſpiritual * Eagles ſoare aloft in your Meditations and deſires after things above (i.) Grace and glory, *Coloſ.*3. 2.

Aquila non capit muſcas.

6. Obſervation.

6. *In our deepeſt diſtreſs we ſhould have an eye to the Heavenly Kingdom.* So doth *Paul* here. What ever thy ſorrows or ſufferings be here, yet remember there is a Heavenly Kingdom will pay for all. This will raiſe our ſpirit and uphold our heart in the midſt of the greateſt troubles, *Rom.* 8. 18. 2 *Cor.* 4. 17. *Heb.* 10. 34. and 11. 35. But of this ſee more on V.8. Obſ.3.

Our glory to come is ſo glorious that the worſt we can ſuffer here is but as a flea-biting in compariſon of it.

Quid ſentit crus in nervo quando animus in cœlo? Tertul.

7. Obſervation.

7. *God will bring his people to a Kingdom, to an Heavenly Kingdom.* It is not a * Millenarian earthly kingdom (that fancy was not heard of in St. *Pauls* time) yet *Paul* was an eminent Martyr, and *Piſcator* and *Alſtead* make this Millenarian raign moſt proper (if not peculiar) to the Martyrs. But the Scripture generally makes the Reward of the Saints and Martyrs to be in * Heaven and not on earth, *Pſal.*73. 24. *Matth.* 5. 12. *Philip.*3. 20. 1 *Pet.*1. 4. The Godly long to be with Chriſt in Heaven, 2 *Cor.*5. 1. *Philip.*1. 23. In this heavenly Kingdom we ſhall enjoy everlaſting Communion with God, and ſhall be for ever with the Lord, which is the heaven of Heaven, 1 *Theſ.*4. 17. God himſelf will there *be all in all*, 1*Cor.*15.28. *Rev.*21.3. There we ſhall keep *an Everlaſting Sabbath*,Heb.4.9.and ſhall be for ever free from ſin and from the very poſſibility of ſinning. There *we ſhall have light without darkneſs, health without ſickneſs, peace without war, joy without ſorrow, ſtrength without weakneſs, and life without death.* This ſhould ſet our Souls a longing to be there. As S. *Auſtins* Mother ſaid when ſhe heard of the Joyes of Heaven; *What then make I here?* Onely we ſhould labour to be fitted and * qualified for this heavenly Kingdom. Heaven is a Pure place and none but pure ones can come there, all unclean dogs are ſhut out, 1 *Cor.*6. 9. *Rev.*21. ult. there is no room for the workers of iniquity, *Matth.*25. 41. He muſt walk in the way of *Holineſs* who deſires happineſs. *Without it there is no ſeeing God to our comfort*,Heb.12.24. Grace is the ſuburbs of glory, 2 *Pet.* 1. 10. We muſt begin our heaven here before we come to Heaven, *Phil.* 3. 20. he that hopes to come there muſt purify himſelf here, 1 *John* 3. 2,3. We muſt deny our ſelves Univerſally and ſell all for this heavenly Inheritance,you may buy gold too dear,but you cannot buy Heaven too dear, what ever you part withal for it, you have made a good bargain, and with the wiſe Marchant you may go away Rejoicing, *Matth.*13. 44.

Againſt the Millenar. See my *Homeſius enervatus.*

It is not βασιλεία ἐπιγείου but ἐπουρανίου, non terreſtre, ſed ſupercœleſte regnum.

Non eſt via ad regnum ſine primitiis regni, nec ſperare poteſt cœleſte regnum, cui neque ſuper ſuo proprium regnare contuiſcentiam adhuc datur. Bernard.

See more *Burroughs* Moſes Choice, c. 44. to 53. *Baxter* Saints Reſt. *Nortons* Orthodox Evangeliſt.

To whom be glory for ever and ever, Amen.

8. Obſervation.

8. *Chriſt is God.* He to whom Divine Glory, Worſhip and Praiſe is due, he is God. But to Chriſt Divine Glory, Worſhip and Praiſe is due, as appears by this and other places, To whom be Glory. But of this largely before on V. 1.

9. Obſer-

9. Obſervation.

9. *The praiſe and glory of all our mercies muſt be given to God* whether the bleſſings be corporal or ſpritual, temporal or eternal, *Paul* had all theſe, and here he aſcribes the praiſe of them only to Chriſt. As Chriſt had aſſur'd him of an heavenly Kingdom, ſo now he begins his heavenly Imployment. This Sacrifice of praiſe coming from a gracious heart is more pleaſing to God then any legal ſacrifice, *Pſal.*50. 14,15. ult. It is not thouſands of Rams nor rivers of Oil that he delights in, but the praiſe of an Holy heart is that which he requires, *Pſal.*33. 1. *Coloſ.*4. 2. *Philip.*4.7. 1 *Theſ.* 5. 18. *Heb.*13. 15. As all we have comes from him, ſo there is all the Reaſon in the world that all the praiſe ſhould be given to him, *Rom.*11. ult. It is God in Chriſt that doth all, of him as the Efficient Cauſe; through him as the Adminiſtring Cauſe, and to him as the Final Cauſe are all things. His glory muſt be the *Terminus reductivus* to which all our actions are to be reduced, 1 *Cor.*10 31.

Do not then rob God of that which is ſo neer and dear to him. His grace and mercy he lets others ſhare it, but his glory he will not give to another, *Iſay* 42. 8. Say therefore as *Joſeph* did in another caſe, God hath kept nothing from me but this, how then can I do this great wickedneſs and ſin againſt him? *Herod* paid dear for aſſuming Gods glory to himſelf, *Acts* 12. We never looſe our ſelves more then we ſeek our ſelves moſt in this kind, which hath made the Saints and Angels ſo ſharply to rebuke thoſe that have gone about to give Gods honour to them, *Acts* 3.12. *Rev.*19. 10. and 22. 9.

See more in Dr. Gouge on the Lords Prayer. ſect. 215. pag. 295. &c.

For Ever and Ever.

10. Obſervation.

10. *Gracious men deſire that God may have glory from generation to generation, even to Eternity.* They thinke it not ſufficient that they praiſe him themſelves, but they deſire he may be praiſed in the Churches throughout all ages for ever, *Epheſ.*3.21. *Jude* 25. Grace enlargeth the heart towards God, as his thoughts are thoughts of love to his people, and his purpoſe is to do them good for ever; ſo they deſire that God may have glory for ever, not onely whileſt this world ſtands, but after this world is ended even to Eternity for ever and for ever, *Pſal.*106. 18. Let us then be careful to glorify God in our generations, and do what in us lyeth to Eternize his praiſe. Let us teach our childrens children his wayes, promote his Goſpel with all our might, and like living coals ſet all on a flame about us. If we be thus careful to glorifie God here, it is a good Evidence that he intends to glorifie us with himſelf for ever.

Amen.

11. Obſervation.

11. *We ſhould earneſtly deſire and heartily conſent to what we pray for.* When we pray we ſhould not be like thoſe that *draw nigh to God with their lips when their hearts are far from him*, Iſay 29. 13. Our hearts and our tongues muſt agree in Prayer. Many in our dayes have got *a gift of Prayer* and beg an hundred things which their hearts never affect, as appears by the looſeneſs and Unrighteouſneſs of their lives. Oh! that ſuch would *get the Grace and Affections of Prayer.* That their hearts, words

words and works might be once harmonious. If we pray for Gods glory, let us ſtudy how we may actually advance it. If we pray for his Church, let us ſtudy the good of it every way; that when we ſay, *Let thy Name be ſanctified, and thy Kingdome be enlarged*, we may cordially and ſincerely ſay, *Amen, Amen.*

See this word *Amen*, Largely opened by Doctor *Gouge* on the Lords Prayer. S S. 241. Page 330. and Acutely by Maſter *Perkins*, on *Jude* 25.

VERS. 19. *Salute* Priſca *and* Aquila, *and the houſhold of* Oneſiphorus.

WE are now come to the fourth and laſt part of this Chapter, which conſiſts of particular Salutations, he concludeth this Epiſtle with them according to his cuſtome, where we have,

1. The perſons whom *Paul* would have *Saluted* in his Name. Theſe are *Priſca* and *Aquila*, with the houſe of *Oneſiphorus*, V. 19.

2. Here is a *Prolepſis* or prevention of a *Quere*, if *Timothy* ſhould aske what is become of *Eraſtus* and *Trophimus*, why *Eraſtus abideth at Corinth and Trophimus is ſick at Miletum*, V. 20.

3. Here is the Apoſtles inference, ſince ſome are abſent and others are ſicke, therefore *Timothy* muſt be carefull to *come before Winter to him.* Verſe 21.

4. He names thoſe that ſalute *Timothy*. Firſt Particularly, *viz. Pudens, Linus, Claudia*. Secondly, Generally, Not onely they, but *all the brethren at* Rome.

5. He concludeth with *Prayer*.

1. For *Timothy* in particular, Verſe 22. *The Lord Jeſus Chriſt be with thy Spirit.*

2. For the Church in General *Grace be with you.*

3. This he ſealeth with that uſual concluding Particle,

Amen.

Salute *Priſca* and *Aquila*.

1. Here is a dutie enjoyned, *Salute*.

2. The Perſons to be ſaluted, *Priſca* and *Aquila*.

Salute.] This is done many wayes. Sometimes *by Letters*, ſometimes *by Geſtures*, ſometimes *by Words*. Thoſe that wee meet we ſalute with good words, *as God be with you*, Ruth 2. 4. or, *God bleſſe you*, Geneſis 43. 29.

2. Thoſe that are abſent we ſalute by Letters, wiſhing them all happineſſe from the Fountains of Happineſſe. So that the Apoſtle oft ſaluteth the Churches with *Grace and Peace* be to them, *Coloſſians*, 1, 2. *Jude* 2.

Obſervations.

1. *Salutations are lawful.* The Apoſtle would never have enjoined them if there had been any thing of ſin or folly in them; as the *fooliſh Quakers* imagine. That they are not ſinful I prove.

1. In that *Chriſt* himſelf in whom was no ſin, commanded them, *Matth.*10. 12,13. *When you come into an houſe* (be they good or bad that dwell in it) yet *Salute it.* So *Luke* 10. 5. Into *whatſoever houſe ye come, Salute it.* Which ſerves to take off that Cavil, that Saints may ſalute Saints, but they may not ſalute profane men. Whereas our Saviour commands his diſciples to ſalute even ſuch as be wicked and unworthy *againſt whom they muſt ſhake off the duſt of their feet.* Yea, Chriſt would have us not onely to ſalute our Friends anſt Brethren, but our foes alſo, that we may excel Publicans, *Matth.*5. 47.

2. We have the Example of Chriſt uſing them; he oft uſed this Salutation, *Peace be to you,* Luke 24. 36. John 20. 19.

3. The *Angels* have uſed them; an Angel ſalutes *Gedeon, Judg.*6. 12. and the bleſſed Virgin, *Luke* 1. 28.

3. The *Saints* have uſed them; the Apoſtle in the beginning and ending of his Epiſtles, ſalutes the Churches. *Rom.* 16. *Coloſ.*4. 10. &c. *Moſes* made obeiſance to *Jethro* and kiſſed him and asked him of his welfare, *Exod.*18.7. and this they uſed not onely to Saints, but even to wicked men. *Jacob* ſalutes *Pharaoh,* Gen. 47. 7. *David* ſends greeting even to a profane *Nabal,* 1 Sam.25.5.

5. Not onely Saints but even *Heathens* by the light of nature uſed them. They had their χαῖρε and their *Ave,* God ſave you and God ſpeed you.

Credebant hoc grande nefas & morte piandum. Si juvenis vetulo non aſſurrexerat. Juven. Sat.13.

And there is great *Reaſon* for them, for they do not onely expreſs, but they help to increaſe that mutual * love which ought to be amongſt Chriſtians; and as they are fruits of faith and love ſo they are very pleaſing to God and to our Brethren, and are Teſtimonies of our love and reſpect to them, and the omiſſion of them argueth either that there is ſome grudge in our hearts againſt our Brother, or that our love is but cold and little towards him. By our amiable, affable walking, we may win men, when by a ſoure ſurly ſelf-conceited carriage, we bring a reproach upon Religion and diſcourage men.

Officium ſalutandi eſt amicitiæ Symbolum. Muſculus.

Mos ſalutandi non ſolùm vetuſſimus eſt, ſed & utiliſſimus ad conciliandam & confirmandam charitatem. Lavater.

Objection, *Chriſt forbiddeth his Diſciples to ſalute any man by the way,* Luke 10. 4.

Anſwer, 1. If you ſtick to the Letter of the Text, you muſt not ſalute Saints, for the words are general. *Salute no man*; nor muſt you take ſhoes or purſes with you when you travel.

2. 'Tis an *Hyperbolical ſpeech,* and ſuch as the Hebrewes uſe when they would have a man doe any thing ſpeedily, and without delay, as 2 *Kings* 4. 29.

Fuit perſonale aut ſpeciale præceptum. non generale. Later.

3. 'Twas *a Temporary command* which Chriſt gave to the ſeventy at that time onely, he doth not *ſimply and abſolutely* forbid them (for then Chriſt ſhould contradict himſelf, *Luke* 10.4.) but *comparatively, viz.* ſo for as they might hinder them in the ſpeedy diſpatch of their weighty affairs they muſt omit them, elſe when they came to remain at a place Chriſt bids them then ſalute, *Luke* 10.5.]

Chriſt blamed the Phariſees Affectation, not their Affection; he tax't their Ambition, not their Gratulation. *Matthew* 23. 9. *Adams on* 2 *Peter* 1.2.

Objection,

Object. We know not the man nor what he is going about.

Anſw. Nor doth he know thee nor what thou goeſt about; and yet thou lookeſt to be ſalured, why then wilt not thou ſalute thy Brother?

Object. Mordecai is commended for not bowing the knee nor ſhewing any reſpect to *Haman*.

Anſw. The Anſwer is eaſie.

1. The Perſian Princes exacted more then Civil reverence, they had a kind of divine honour given them; now *Mordecai* ſeeing more honour was required then was fit for a man, bowed not.

2. He knew that *Haman* was an *Amalekite* and one of that race which was expoſed to the hatred and revenge of *Iſrael*, they muſt have no Peace with *Amalek* for ever. It is true, if we meet an obſtinate Heretick or one that we know is a blaſphemer and a broacher of falſe doctrine, we muſt ſhun him and not bid him God ſpeed, *Rom.* 16. 17. 2 *John* 10. (i.) we muſt not be familiar with him, ſo as to give the leaſt approbation to his wicked opinions. We may ſalute our own private enemies, but not the profeſt enemies of God. *Polycarp* meeting *Marcion* the Heretick refuſed to ſalute him, *Marcion* askt him whether he knew him, I (ſaith he) I know thee to be the Devils firſt born; yet this doth not follow that therefore we may ſalute no man; for till we know them to be ſuch open offenders: we may ſalute them, (*Matth.* 10. 13.) for there is a common ſalutation and civil reſpect which is due from every man to every man. *Piety is no enemy to curteſie*, Religion doth not aboliſh but rectify civil behaviour. It doth not make men rude and clowniſh, inhumane and hoggiſh, but teacheth men to give honour to whom honour is due, and to ſalute heartily not hollowly, knowing that an hand full of love is better then an arm full of flattery. The wiſdom that is from above is gentle, peaceable and full of good fruits, (*James* 3. 13.) teaching us to practice the things which are of good report and tend to love (*Phil.* 4. 8.) and to make conſcience of ſmall duties as well as great ones. Good conſcience and good manners go together, *Acts* 23. 5.

See more fully Mr. *Jackſons* Annot. on *Hiſt.* 3. 2.

Simus ab illis tam ſeperati, quam illi ſunt ab Eccleſia profugi. Cyprian. *V. Euſeb.* l. 4. c. 14.

A particulari ad Univerſale non valet argumentum.

See more *Aſterſol* on *Philemon* 23 *p.* 472. and *Clapham* againſt the Quakers Sect. 12. *p.* 66.

2. Obſervation.

2. *Good men forget not their abſent friends.* The Proverb is, Out of ſight and out of mind, it is not ſo with *Paul*, though himſelf were in Priſon and far diſtant from many of the Saints, yet was he preſent in Spirit with them, and ſhews that he hath not forgotten them, by ſending Salutations of health and happineſs to them.

Priſca and *Aquila*.

This *Priſca* in other places is called *Priſcilla* (which is a diminutive of *Priſca*) *Acts* 18. 2. ſhe was wife to *Aquila*, they were both Jewes very tender and hoſpitable to *Paul*, they ventured their lives for him (probably in reſcuing him out of ſome tumults as Acts 19. 22.) beſides ſuch was their zeal for Chriſt that they aſſiſted *Paul* (in their own Sphear) in ſpreading the Goſpel, and inſtructed *Apollos* in the way of God more perfectly. This makes the Apoſtle ſo oft to ſalute them, and to mention their names with ſome additional Encomiums, *Rom.* 16. 3. 1 *Cor.* 16. 19. And to take them with him as his boſom companions when he ſailed into Syria, *Acts* 18. 18. Though they were Tent-makers by profeſſion, yet having ſo good an houſhold gueſt as Saint *Paul* (for he ſojourned with them at

Corinth and probably at *Rome* and *Epheſus*, Acts 18. 2,3. 18,19. they profited very much in the Chriſtian Religion.

3. Obſervation.

3. *It is a ſingular mercy to enjoy good company.* By their Prayers, counſel and good example they will exceedingly quicken us in the way of the Lord. *Aquila* and *Priſcilla* by familiarity with *Paul* come at laſt to inſtruct an eloquent *Apollos* and ſhew him ſomewhat that he had not ſeen before, *Acts* 18. 26. They had a Family ſo well ordered and taught that the Apoſtle calls it a Church, *Rom.*16. 5. 1 *Cor.*16. 19. and *Paul* honours them with the Title of his *Coadjutors and Helpers* (in their places) *in the work of the Lord*; and for ſuch as *the whole Church was bound to bleſs God for them in making them the Inſtruments of his preſervation*, Rom.16. 4. Thus we ſee to what a heigth of Piety, Knowledge, Fame and Excellency inferiour perſons may come by being acquainted with ſome Holy and Zealous *Paul*.

Queſt. But why is the wife ſet before her husband both here, and *Rom.* 16. 3.

Id factum propter egregium ſtudium Evangelii promovendi quod fuit in Priſca. Chryſoſtom.

Anſw. The Reaſon is uncertain, but it is conceived to be this, becauſe the wife excelled the husband in Piety and Zeal.

2. *Lyranus* gives this Reaſon, *viz.* becauſe ſhe was firſt converted, and the order of Grace is to be preferred before the order of nature.

3. Others ſay it was becauſe ſhe was better knowen to Believers. But there is no great matter in this placing of their names, for in other places the husband is named before the wife, as *Acts* 18.2, 26. 1 *Cor.* 16. 19.

And the Houſhold of Oneſiphorus.

Oneſiphorus (i.) *utilitatem afferens.*

This *Oneſiphorus* was a good man and anſwered to his good name. He was very loving and conſtant to *Paul* even in his bonds at *Rome*. 2 Tim.1. 16,17,18. As the Apoſtle before Chap. 1. 16. praied for the houſe of *Oneſiphorus*, ſo here he ſalutes them. By *houſe* here is meant (by a Metonimy of the ſubject very frequent in Scripture) the people in the houſe, as wife, children, ſervants; which may ſerve as an anſwer to that Cavill of the ſottiſh illiterate Quakers who revile us for calling the place where the Church meets, *The Church*; when this Metonimy is ſo frequent in Scripture, The houſe for the people in the houſe, and the Church for the people that meet in the Church. The Apoſtle uſeth the very word Church in this very ſenſe, 1 *Cor.*14. 28,35. *It is a ſhame for a woman to ſpeak in the Church.*

4. Obſervation.

4. *Good Governours bring a bleſſing on their Families.* *Oneſiphorus* is not onely praied for himſelf and ſaluted ſingly, but all his houſhold alſo. When *Zacheus* was converted he was not onely bleſt himſelf, but Salvation came to his houſe alſo, *Luke* 19. 8. When *Lydia and the Jaylor* were converted themſelves, their Families were brought into Covenant with them, *Acts* 16. 14, 15, 33, 34. *Rahab* the harlot by believing preſerved her family alive; Yea, *Lot* was a bleſſing to all *Sodom*, the Angel could not deſtroy it till he was gone out, *Gen.* 19. The Reaſons are theſe:

1. The Covenant of Grace is made to the godly and their ſeed, *Gen.*17.7. So bountiful a Maſter do we ſerve that he will not only ſhew mercy to the godly

godly themſelves, but alſo to thouſands of Generations of them that love him, and keep his Commandements, *Pſalm* 112. 2.

2. God loves ſuch as reſemble him in the beauty of Holyneſſe; now love is of a diffuſive Nature, it extendeth it ſelf not onely to the party beloved, but to all about him; If we love a man, we will love his Children, Servant, Beaſt, yea his dog for his Maſters ſake. If this be in the drop what is in the Ocean? If this be in the Creature whoſe love is imperfect, finite, mixt, what is in the Creator who is love it ſelfe? 1 *John* 4. 8.

3. In reſpect of the near Union that is between Maſter and Servants, Parents and children. They all make as it were but one body, ſo that if it goe well with the Head, it muſt needs be the better for the Members.

As the Dew that falleth on the mountains runs down to the Valleyes, and the precious Ointment that was poured upon the head of *Aaron*, ran down to the skirts of his clothing, *Pſalm* 133. So the bleſſing which God powers on Governours, extendeth it ſelfe to ſuch as are under them.

4. They will endeavour the converſion of ſuch as belong to them. It is promiſed as a bleſſing to ſuch as live under the good mans ſhadow that they ſhall return, (*Hoſea* 14. 7.) and grow up fruitfully as the corn in a well tilled field, and flouriſh in the wayes of God like the moſt generous Vine, to the great joy and contentment of themſelves and others.

5. As an evil man is a publike evil, the Family, the City, the Nation, the World, yea even his beaſts fare the worſe for him. *The wicked Egyptians bring a curſe on their cattle*, Exodus 9. 3. when *Achan* had ſinned, his ſons and Daughters, his Oxen, Aſſes, ſheep and all he had periſhed and fell with him, *Joſhua* 7. 24, 25. *Vir malus commune malum, ſicut noſtri cattle.*

But it is good being a good mans Childe, ſervant, yea beaſt, *Exodus* 9. 4. *But the Lord ſhall ſever between the cattle of Iſrael and the cattle of Ægypt, there ſhall nothing die of all that is the children of Iſrael's.* God bleſſeth their very cattle for their ſake; and if the creatures could ſpeak, they would deſire to be ſervants to thoſe that are ſervants to God.

Let all Superiours then labour for grace, that they may be a means to diffuſe it to thoſe about them, for true grace is communicative, *Paul* that was converted himſelfe, deſireth that others were like himſelfe, *Acts* 26. 29. *Bonum eſt ſui diffuſivum.*

When the woman of *Samaria* had found Chriſt, ſhe bringeth her neighbours to him, *John* 4. 28. when *Andrew* had found Chriſt, he bringeth *Peter* with him, and *Philip* bringeth *Nathaniel*, *John* 1. 41, 45. They are like a ſweet perfume, or like Carbuncles and ſtones of fire which ſweeten and enlighten all that are about them, *Ezekiel* 28. 16. The proſperity and welfare of the Church lieth much in the well-ordering of Families, they are the Nurſeries and Seminaries of the Church, and therefore Governours of Families ſhould walk before God *in their own houſes*, (as well as in Gods houſe) *with upright hearts*, *Pſalm* 101. 2. 2 *Samuel* 6. 20. he returned to bleſſe his houſhold (*i.*) to pray and praiſe God with them, See *Pſalm* 30. the Title, and *Acts* 10. 1. 2. *Job* 1. 5. To this end therefore muſt be the morning and the evening ſacrifice there, *Numbers* 28. 4.

Our Prayers are our ſacrifices. This bleſſeth all, as the Arke when *Orationem jugem, jugia poſtulat neceſſitas.* Drexel. See the Excellency of Family duties, Maſter *Philip Calwin* Domeſtick duetie. Page 57, &c. *Calvin* on Prayer, lib. 1. Cap. 4. Page 88. *Frasers* Catech. page 76.

it came to the houſe of *Obed Edom*, brought a bleſſing with it; ſo where duties be ſet up in their power; they are a means to bleſſe our labour, reſt, and children.

2. The Word muſt be *Read* there *Deut.* 6.6,7. it muſt dwell in us not onely *ſufficiently*, but *Abundantly*, *Col.*3.16.

3. Thou muſt *Catechiſe* and teach thy children the way of the Lord betimes, *Proverbs* 22. 6. and if *David* and *Bathſheba* a King and a Queen taught *Solomon* when young (*Proverbs* 4. 21.4. and 31.1.) who ſhall think himſelf too good for this duety?

4. There muſt be *ſinging of Pſalmes* in our houſes, it is not onely our Duty, but our Glory thus to glorifie God.

See Mr. Philip Goodwin. Domeſt. Duties. p.172, &c.

5. Let none be idle in thy family, but ſee that every one have ſome imployment wherein to ſerve God, for of idleneſs comes no goodneſs as I have ſhewed before on v. 7.

6. Be well adviſed whom you receive into your Family. If a man be to plant an Orchard, he will get the chiefeſt grafts, elſe as one ſcabbed ſheepe infecteth the Flocke, ſo one diſordered perſon may diſorder a whole Family.

7. There muſt be a *Grave* yet *amiable carriage* towards inferiours, remembring that we alſo have a maſter in Heaven. Many Maſters are ſo high and lordly, ſo pettiſh and perverſe that no ſervant can pleaſe them, no ſervice content them.

They uſe their ſervants like dogs rather then Chriſtians, ſuch ſhould remember the meekneſs of *Job* 31.13. and how Superiours are called *Fathers* in Scripture becauſe they ſhould carry a fatherly affection towards their Inferiours, *Exod.*20.12.

Many prune their Plants, break their Horſes, train their Hawkes, yea teach their dogs, yet never inſtruct their children.

8. There muſt *be Diſcipline*. As in the Arke there was the Rod of *Manna*, ſo in every well ordered Family there muſt be the *Manna of Inſtruction, and the Rod of Correction*. There muſt be no Toleration of ſin, it muſt be put far from our Tabernacles, *Job* 22. 23. leaſt it bring a curſe upon all, *Zach.* 5. 4, 5. *Proverbs* 12. 7. God will protect no Families but ſuch as glorifie him, *Iſay* 4.5.

9. There muſt be *Repetition* and godly conferring on the Word *in our particular Families*. We Miniſters muſt plant in publick, but unleſſe you that are Governours water in private, we can expect but ſmall increaſe. Hence the Lord commands us to whet the Word (as the mower doth his ſithe) by going over it again and again, and often inculcating it to our children (*Deuteronomy* 6.7.) at our own houſes by a perſonal and particular examination of them, and harrowing in of that good ſeed which hath been publickly ſowen, that it be not loſt.

I cannot therefore ſo well approve of that confuſed kinde of Repetition (which is uſed in many places) when immediately after the Evening Sermon, the Governours of Families with others get all into one houſe to Repetition. Though the duety ſuits well with my Principles and practice, yet (with ſubmiſſion to better judgements and men of more experience) I conceive the dutie is not rightly circumſtantiated; for,

1. If the Miniſter be put upon this duty (as he is in moſt places) to pray and repeat both his Sermons and that immediately after his publick pains, though ſome may commend his zeal, yet I queſtion his diſcretion.

I hold it no point of wiſedome for a man to tire out himſelfe and his Auditours, and make the Ordinances nauſeous, which rightly timed and performed would be very profitable and delightfull; for God in his Wiſedom hath ſo ordered the variety of holy Duties on the Sabbath, that

if

if we be wiſe to obſerve the due timing of them they be not tedious: But this kind of Repetition muſt needs be tireſome, both to Paſtours and People.

2. Paſtor and People (ſpending ſo much time as many doe in theſe publick Duties) are deprived of that time which ſhould be ſpent in a private digeſting and meditating of what they have heard. For I conceive (ſtill with ſubmiſſion to better judgements) that the time immediately after the Evening Sermon, is moſt proper for private meditation, and applying what we have heard to our ſelves.

I ſhould adviſe every Governour of a Family to goe home immediately from the publick Ordinances, and to ſet his Family in order, and ſet every one (according to his ability) ſome taske either in the Catechiſe, or to learn a Pſalm, or a Chapter, and ſuch as can write to review and digeſt their notes. Elſe whileſt the maſter of the Family is at the Publick repetition the Children and ſervants will be in diſorder at home.

It is this private Meditation, ſelf-examination and application of the word to our ſelves which is the duty of duties, and all the Repetitions in the world without this will doe us no good. One *Sermon* eaten and digeſted, and made our own will bring more ſolid joy then a thouſand Repetitions, *Jer.* 15. 16. This private retiring and refreſhing on our wayes comparing our hearts with the Rule is the principal duty, and what ever be neglected this muſt not be neglected if we looke to be ſaved. If ever we would get ſound wiſedome, we muſt ſeparate and ſequeſter our ſelves from crouds, *Proverbs* 18. 7. Other things muſt be done in their proper time. but this of all duties muſt not be left undone.

It is true, this publick repeating maketh a greater noiſe and ſhew in the World, but it runneth up into ſtraw, into formality, cenſoriouſneſſe, ſpiritual Pride (as is experimentally ſeen in the moſt) for want of this ſecret, Soul-humbling, Soul-affecting work.

This is indeed hard worke, it is plowing, ſelf-denying worke which our formal *Ephraims* like not, *Hoſea* 10. 11. It bringeth not that popular applauſe with it as the publicke meetings doe where their gifts may be more taken notice off.

The Devil can be content we ſhould hear a thouſand Sermons, yea, and repeate them too, when we have done, ſo he can but keep us from this private worke of making them our own by ſerious Meditation and Prayer, Repeating our Sermons in our lives (which is the beſt Repetition of Sermons) the Devil hath his deſire, and I appeale to the Conſciences of thoſe who ſpend ſo much time in publicke and private Repetitions.

For, I ſuppoſe theſe perſons Repeate in their * Families when they come home, (elſe I am ſure they trangreſſe againſt the Rule, *Deuteronomy* 6. 6, 7.) Whether they doe not omit this private dutie which I ſpeake of, the wayes and walking of too many Profeſſors ſheweth it.

* We ſhould bring the Word publickely taught home to our children by repeating it to them, and requiring it of them. *Philip Goodwins* Family. Relig. p. 401.

Queſtion. *Would you have the duty of repeating wholly omitted?*

Anſwer. By no meanes, for it is a duety which God commandeth Parents to practice in their particular Families; But I would have it rightly

rightly Circumſtantiated for Time and Place, and ſo performed as may be moſt for Gods Glory and the benefit of us and ours. Were I worthy to counſel Chriſtians, I ſhould adviſe them.

1. To retire in private (as before) having ſet their Families in Order, till the Evening repaſt.

2. After that, to call all the Family together, examining every one what they have learned that day, and putting an edge upon it by applying it to them.

Objection.

But ſome people cannot pray nor Repeat themſelves.

Anſwer.

That is their ſinne and negligence, eſpecially if they be Governours of Families. Yet I ſhould adviſe ſuch perſons to doe in this caſe as they do by their meat, if they cannot dreſſe it themſelves, they will deſire their neighbours to help them. So goe to thy Miniſters houſe (if he be nigh thee) or elſe to thy Godly neighbour, joyne with him till thou canſt do it thy ſelfe.

For ſtill I ſay, it is moſt proper, profitable and convenient to have this duty performed in every particular Family where there is any number eſpecially.

Now this keepeth Duties in their order; Here is time for private preparation, then for publicke duties, then for workes of neceſſity, then for private Meditation, and laſtly, for Family duties.

Thus you have my judgement, I ſhall not confine any one to it, I give you in onely what I finde Experimentallie moſt beneficial to my ſelf and others: and if any can experimentally finde out a more profitable way to promote Godlyneſſe in its power, I can well permit every one to abound in his own ſenſe, and to take his own way. My Record is on High that I have no deſigne againſt the perſons, parts or performances of any, I rejoyce to ſee Gods work goe forward in any place; my onely deſire is, that the power of Religion may proſper in the Land, and the efficacy of it may appear in holy and mortified converſations.

5. Obſervation.

5. *We muſt not deſpiſe any in whom we can ſee any thing of Chriſt.* Be they poore Artificers and Tradeſmen, and ſuch as are contemptible in the Worlds eye, yet if they be precious in Chriſts eye they muſt be ſo in ours too; yea, be they weak women, yet if they be good women, we muſt honour them. So doth this great Apoſtle, here, he ſendeth his ſalutations and beſt reſpects to *Aquila* a Tent-maker, and his wife *Priſcilla*, and is not aſhamed to own them as his coadjutors, *Romans* 16.3. The Church of Chriſt in this world for the moſt part conſiſteth of meen and obſcure perſons, as appeareth by thoſe men and women whom the Apoſtle ſaluteth, *Rom.* 16.1. to 16. *not many wiſe, not many noble, not many mighty, but God hath choſen the fooliſh things of the world to confound the wiſe, and the weake to confound the mighty,* * 1 Cor. 1.26, 27.

En Pauli modeſtia, qui ſe multò inferiores pro adjutoribus ſuis & ſymmiſtis agnoſcit. Gualter in Rom. 16.3.

* See Maſter *Robert Bolton*, and Maſter *Francis Taylor* on that Text.

Salute

Salute { *Aquila*, *Priſcilla*, *Oneſiphorus*.

And why ſo? becauſe of their Piety and Zeal for Gods glory. We had doubtleſſe never heard of theſe perſons, but for that.

6. Obſervation.

Hence Obſerve, *Piety bringeth praiſe*. It begetteth a good name, and maketh a man famous to poſterity. Such honour God, and therefore he honoureth them, and ſetteth an *Ecce* of Admiration on them, *John* 1. 47. *Behold an Iſraelite indeed*. What hath made *Job*, *Nehemiah*, *David*, and all the good Kings of *Iſrael* ſo famous to all Generations but their Piety? Wicked men by fine fare, fine cloaths, *&c.* may beg a little praiſe; but Piety commandeth Eſteem even from thoſe that cannot practice it themſelves.

The intemperate man cannot but commend the Temperate, though he cannot imitate him; and the time-ſerving Polititian cannot but commend the ſincere and conſtant man that ſticks to his Principles, though himſelfe like a Wethercock cannot but turn with every wind.

VERS. 20. Eraſtus *abode at* Corinth, *but* Trophimus *have I left at* Miletum *ſicke*.

Eraſtus is a Greek name, and ſignifieth Amiable and lovely. He was Chamberlain of the City of *Corinth*, *Romans* 16.23. he was one that attended on *Paul*, when he ſent with *Timothie* into *Macedonia*, *Acts* 19. 22. Whileſt *Paul* was priſoner at *Rome* he did abide at *Corinth* (as appeareth by the Text) waiting on his publick Office, it ſeemeth he was a great man, the Treaſurer of the City, yet neither his riches nor his great place could keep him from loving the Apoſtle and the people of God.

1. Obſervation.

Hence Obſerve, *There are ſome great men that are good men*: not many, yet ſome, 1 *Corinthians* 1.26. *Lot and Abraham*, two great men and yet good men, *Geneſis* 13. 2,5,6. and 24.35. So was *Job* (1. 3.) and *Zaccheus*, Luke 19.2. *David* died full of riches and honour, 1 *Chronicles*, 29.28. *Nehemiah* a Courtier and Cupbearer to a King, yet one that feareth the God of Heaven. *Neh.* 1. *ult.* So in the New Teſtament we read of a noble *Theophilus*, *Luk.* 1. 3. and of an Elect Lady that loved the Truth, 2 *John* 1. 2. and of a *Joſeph* of *Arimathea* and *Sergius* that embraced the Goſpel.

Pauci, non quod Evangelium ullius ſortis hominet à ſe abjiciat, ſed quod arctam viam facilius ingrediamur minus ſarcinati. Grotius.

Κυρία, *matrona dives & honorata.*

1. The Lord hath ſo ordered it to ſtop the mouths of wicked men who are ready to ſay as the Phariſees (*John* 7. 48.) do any of the Rulers or

great ones believe in him? *q.d.* there are none that follow Chriſt but a few ſimple people, and illiterate fiſhermen, &c. Yet God hath ſome Kings and Queens, ſome Lords and Ladies, ſome of the great ones, and ſome of the fat of the earth that worſhip him, *Pſalm* 22. 29. He hath a learned *Nicodemus* and *Paul* with an eloquent *Apollos* to defend his truth.

2. The Lord calleth ſome ſuch that they may draw on others, who are apt to be led by great ones. They are the Looking-glaſſes of the Countrey by which many dreſs themſelves.

3. For the greater conviction of wicked men, when they ſhall have the light of ſuch and ſuch great men who have broke through great temptations, and denied themſelves many lawful liberties that they might be the fitter for Gods ſervice, when many that had not the Tythe of theſe Tentations and hinderances, yet would not ſerve him.

4. For the greater manifeſtation of Gods Almighty Power, though it be a very hard thing for a rich man to be ſaved, and with men it is impoſſible, by reaſon of the many ſnares and impediments which lie in their way, hence the Apoſtle telleth us that none of the Princes of this world have known Chriſt, (*id eſt*,) almoſt none, very few, 1 *Corinthians* 1. 8. yet Chriſt can pare off this Camels bunch, and ſo untwiſt this cable rope that it ſhall goe through the eye of a needle.

Trophimus *have I left ſick at* Miletum.

This *Trophimus* was a Citizen of *Epheſus*, a Diſciple of *Pauls*, and his companion in his travels, *Acts* 20.4. and 21.29. *Paul* travelling through many places after his firſt impriſonment at *Rome*, leaveth this *Trophimus* ſick at *Miletum*, a City in *Aſia* not far from *Epheſus*, famous for its wooll and cloathing.

Queſtion, *But would not the Apoſtle work a miracle, and ſo heal him as he had done other ſick perſons:*

Anſwer, It was not in the Apoſtles power to work Miracles when they pleaſed, but onely when there was a neceſſity for the conviction or converſion of unbelievers, then the Holy Ghoſt enabled and excited them to it, *Acts* 3. 12.

2. Obſervation.

2. *Sickneſs may ſeize even on good men.* As they are ſubject to death, ſo to ſickneſs alſo which is the fore-runner of death. *Epiphraditus* a good man (whoſe recovery *Paul* ſo greatly rejoyced in) yet was very ſick and nigh unto death, *Phil.* 2. 27. and ſo was *Paul* himſelf, 2 *Cor.* 1. 8. *Hezekiah* and *David* two holy men, yet ſick of the Plague (as it is conceived) the *Corinthians* were chaſtned by the Lord with the ſame violent diſeaſe (as 'tis conceived) that they might not be condemned with the world 1 *Cor.* 11. 30. But this needs no proof, for we experimentally ſee that all things come alike to all, and ſickneſs is the portion of good men as well as bad; only the wicked are puniſhed in wrath, their ſickneſs and pains here are but *præludia futuri judicii*, fore-runners of greater pains, beſides they are hardned and made worſe by them, as *Pharaoh* and *Ahaz* 2 *Chron.* 28. 22. God rains *ſnares* on wicked men, if they be in health, 'tis a ſnare to them, *Pſal.* 69. 22. *Prov.* 1. 32.) if ſick 'tis a ſnare to them, their ſin is drawn out, diſcovered and ripened by it.

'Tis

'*Tis* Luthers *Obſervation, that after long journeyes, and long ſickneſſes few were better* : Caſt a ſtinking weed into the fire, and it ſmelleth worſe; but caſt a ſweet Herb into the fire, and it ſmelleth the better. God puniſheth the wicked as a *Judge*, but he correcteth his children as a *Father* ? For their good to bring them nearer to himſelf, and to fetch home his Prodigalls which wander after the creature; and to bring their ſinnes to remembrance.

In proſperity men cannot awhile to think of their ſinnes, but when ſickneſſe cometh they ſhall have time enough, night and day they ſhall have no reſt by reaſon of their ſinne. We reade of ſome Pſalms whoſe Titles are, *A Pſalm to bring to remembrance*. So we muſt ſay of many diſeaſes, *A Feaver to bring our ſinnes to remembrance, a Conſumption to bring our ſinnes to remembrance*. As *Pharaohs* Butler ſaid ſometimes, I remember my ſinnes this day, *Geneſis* 41. 9. So thoſe ſinnes which lay long forgotten, a ſickneſſe may bring them to your remembrance; God could remove all ſickneſſe and all infirmities from his people, but he is pleaſed for good Ends to exerciſe them therewith, that the Saints might be kept humble in themſelves, and we might not Idolize them, giving the Honour which is due to the Creatour to the Creature.

Hence *Moſes* hath a ſtammering ſpeech, *Paul* a Meſſenger of Satan to buffet him, and *Luther* ſome dreggs of Popery abiding in him.

Vers. 21. *Do thy diligence (or make haſte) to come before Winter:* Eubelus *greeteth thee, and* Pudens, *and* Linus, *and* Claudia, *and all the Brethren.*

Paul being very deſirous to ſee *Timothy* before he dies, reneweth his ſuit to him, deſiring him to make haſte, and to come before winter, when it is dangerous ſayling, and the Seas (in many parts) are ſhut up by the extremity of cold, ſo that there is no ſayling. Beſides, *Timothy* was but ſickly and weak, and therefore the Apoſtle would have him come in Autumne, that the winter ſeaſon might not prejudice his health.

Eubulus, Pudens, Linus, and *Claudia do greet thee.*

The Apoſtle to quicken *Timothy* to come the more ſpeedily to him, haveing told him how ſome had forſaken him, others were ſick, and the reſt ſcattered abroad; now he telleth him what friends he ſhould yet finde at *Rome*, who do ſend ſalutations to him.

1. *Eubulus*, by his name he ſeemeth to be a *Greeke*, he was one of *Pauls* familiar friends at *Rome*, We finde no mention of him but onely in this place.

2. *Pudens* was a noble Senator in *Rome*, who embraced the Faith, and the Chriſtians had frequent meetings in his houſe.

3. *Linus* was one of *Pauls* acquaintance, his firſt Diſciple (ſay ſome) and afterwards Biſhop of *Rome* ſay others, *Anno Chriſti*, 70.

Vide Euſebius lib. 3. cap. 2. *Platina de* Vitis *Pontif.* Pap. 2. p. 18. *Niceph*, Lib. 3. cap. 2. *Baron. Annal.* T. 1. p. 636.

4. *Claudia*, ſhe was a noble Matron, a Brittiſh woman (ſay our Chronologers) who went to *Rome*, was converted by *Paul*, married a *Roman* Senator called *Pudens*. 'Tis thought that ſhe ſent the Goſpel firſt into *England*.

And all the Brethren.

Having named ſome of the choyſeſt Chriſtians in particular, and many of them *Greekes*, and ſo the better known to *Timothy*; he names the reſt in general, and under the name of *Brethren* comprehendeth all the faithful who were at *Rome*, which it ſeemeth were many, and therefore he would not ſtand to name them all. This alſo he might mention to incourage *Timothy* to come the ſooner to *Rome* ſince he had ſo many friends there.

Now ſtrange it is that amongſt ſo many and they of ſuch note that they ſhould all forſake *Paul* at his firſt anſwer. Here we ſee what fear and frailty may be in perſons of choice note for grace in the Church of God. See more on V. 16.

Obſervations.

Obſervations.

1. God hath ſome in all places that ſerve him. At *Rome*, yea, in *Nero's* Court God had his Saints, *Philippians* 4. 22. *The Saints in* Cæſars *houſe ſalute thee.* This *Cæſar* was *Nero* in whoſe Palace *Pauls* bonds were made manifeſt, and God ſo bleſt his preaching and ſuffering that he had many converts there.

* Piety is rare in Princes Courts, yet in this Tyrants Court are ſome Saints. God hath his *two witneſſes* in the worſt of times, *Revelations* 11. 2, 3. Yea, he hath his thouſands which lie hid in the Papacy which ſhall ſhortly come out both in perſon and affection, *Revelations* 18. 4. He hath a faithful *Abraham* in the middeſt of faithleſſe *Canaanites*, and a zealous *Jonathan* and *David* in the Court of a perſecuting *Saul*. God will have a Church in all Ages to glorifie him, *Epheſians* 3. 21. and therefore we ſhould not be diſcouraged when we come to places where we think we are alone, yet God hath his hidden ones there which have not bowed their knee to *Baal*. Palaces and Priſons are oft times the worſt places in the world, yet God hath ſome there. *Oneſimus* was converted in priſon, and the *Jayler* and his houſhold receive the Goſpel. *Erat aula ſpi vult eſſe pars.*

2. Obſervation.

2. *There are ſome good women in the world*: here is a *Claudia* and *Priſcilla* that own the Apoſtle and believe the Goſpel, when *Nero* and the moſt of his Courtiers perſecute him.

We reade of many good women that ſupported Chriſt with their ſubſtance, when *Herod* and the great ones crucified him, *Luke* 8 2, 3. *Lydia* entertained the Apoſtles when others caſt them out of all. Of thoſe 277. Martyrs that died in Queen *Maries* dayes, 55. were women. See more in *Torſhell*, Womens Glory.

3. Obſervation.

3. *God doth great things uſually by weake meanes.* He can make weake women inſtrumental to ſpread the Goſpel: The Apoſtle at firſt had no other Hearers but a few women at *Philippi*, yet after it became a flouriſhing Church, *Acts* 16. 12, 13. *Philip.* 4. 3. God uſually hangs the greateſt weight on the weakeſt wires that ſo his Name may have all the glory. What more violent then the Sea, and what weaker then ſand, yet *he hath made the ſand to bound the Sea*, Jeremiah 5. 22. It is a little *David* and that with a ſling that overcometh a great *Goliah*. *Gideons* three hundred, overcome a great hoſt of Midianites. It is by the mouths of babes and ſucklings that God confounds his enemies, *Pſal.* 8. 2. *It is the Worm Jacob that ſhall threſh mountains.* (Iſay 41. 14, 15.) It is *impar congreſſus*, an unequal match, there is no proportion between a mountain and a worm, one bit of a mountain will cruſh in pieces ten thouſand worms; I, but if theſe worms have God on their ſide they ſhall ariſe and threſh mountains. *God creates ſtrong things in the earth, he makes a woman to compaſs a man*, (i.) though the enemies of the Church be many and mighty and Gods people be low and contemptible, being eſteemed as weak women in compariſon of their manly adverſaries, yet this weak effeminate one ſhall prevail againſt thoſe ſtout and manly Caldeans, *Jer.* 31. 22. Let none then deſpiſe the day of ſmall things, where we ſee any ſparks of

grace let's love it and encourage it, *Rom.*14. 1. and 15. 1. If Chriſt would not break the bruiſed reed, much leſs may we. True grace is little at firſt, it is like a grain of Muſtard-ſeed which is *parvum & humile*, yet *acre & fervidum*, little but full of life and ſpirit. Let not men then be diſcouraged becauſe of their weak beginnings, the greateſt Gyant was at firſt an Infant, the talleſt Oak was once an Acorn, and the greateſt Schollar at firſt in his battle-dor. Onely reſt not in beginning, but improve the means of grace and God will increaſe thy ſtock and make thy little ſtrength hold out (*Rev.*3. 8,9.) when the ſtrong in their own conceits ſhall fall.

2. In the Churches Reformation we ſhould not be deſpondent though it meet with much oppoſition; what though mountains of difficulties lye in the way, yet they ſhall all become a plain before Gods Zerubbabels, *Zach.*4. 6, See how the Lord hath ſubdued *Rome Pagan*, and *Rome Arrian*, and he daily doth, and will not reſt till he have deſtroyed *Rome Antichriſtian*. Wicked men gather themſelves together againſt the Church of God with an intent to ruine and raſe it even to the foundation, theſe are their thoughts, I but they know not my thoughts (ſaith God) why what were Gods thoughts? Why his thoughts were to make their riſing againſt his people to be their ruine, & their own counſels to be their own confuſion, *Micah* 4. 11,12,13. *They ſhall be gathered together as ſheaves in the floor, ariſe and threſh O daughter of Zion. q. d.* Thy enemies thought to come to threſh thee, but thou ſhalt threſh them. The work of God in all ages hath been carried on by weak means. The Apoſtles many of them Illiterate fiſher-men. *Luther* a Monk, King *Edward* the ſixth a Child, Queen *Elizabeth* a Woman; no matter how weak the Inſtrument be if God be the Agent.

See more in Mr *Marſhalls* Serm. on *Pſal.* 8.2. preacht 1646. *Babington* on *Exod.* 8. 4. Mr. *Fan. Taylor* on 1 *Cor.*1. 26.

The Brethren.

4. Obſervation.

4. *All the faithful are Brethren in Chriſt.*

In Scripture we read of three ſorts of Brethren. { 1. By Race. 2. By Place. 3. By Grace.

1. By *Race* ſuch as deſcend from the ſame father and mother, ſo *Jacob* and *Eſau* were brethren and ſometimes kinſmen called Brethren, as *Lot* and *Abraham*.

2. By *Place*, ſuch as are of the ſame Nation, thus the Jews called one another Brethren, *Deut.*23. 20.

3. By *Grace*, and that Common or Special.

1. Common in reſpect of Creation, and ſo all men are Brethren, *Gen.*9.5.

2. Special, in reſpect of Adoption and ſo all Believers are Brethren, *Rom.* 1. 13. and 8. 12. and 12. 1. *Phil.*1. 14. and 4. 21. 1 *Theſ.*1. 4. and 2. 2,1. *James* 1. 2. This muſt needs be ſo, for they have the ſame God for their *Father*, the ſame Church for their *Mother*, the ſame *Houſe* for their dwelling, the ſame *Inheritance* for their portion; They *ſpeak* like one another, and are *cloathed* like one another. They *fight* againſt one common enemy, they *walk* in one path, and eye the ſame *Objects*. Let us then love like Brethren, let it not be Verbal, but an Affective and Effective love, both in heart and deed, *Rom.*12. 10. *Heb.*13. 1. 1 *Pet.*2. 17. We ſhould part with ſome of our right for Peace, and there ſhould be no contention betwern us for we are Brethren, *Gen.*13. 8. 1 *Cor.*6. 5,6. We

See more in Mr. *Fran. Taylor* on 1 *Cor.* 1.16. pag. 22. and *Eſpencæus* in 1 *Tim* 4. Digreſ. 26.

ſhould

ſhould *Sympathize* like Brethren, a Brother is or ſhould be a ſecond-ſelf. We ſhould bear each others ſin and ſufferings; if children of the ſame Family ſee one of their fellowes beaten, all the reſt of the little ones fall a crying about him; So ſhould we weep with them that weep, and remember thoſe that are in bonds, ſince we our ſelves are ſubject to the ſame afflictions, *Heb.*13. 3. *Frater quaſi ferè alter.*

Vers. 22. *The Lord Jeſus Chriſt be with thy Spirit. Grace be with you,* Amen.

THE Apoſtle having finiſht his Salutations cometh now to conclude his Epiſtle with a Compreeation and an Apoſtolical benediction:

1. Of *Timothy* in particular. He prayes that *the Lord may be with his Spirit. q.d.* Be not ſad at my departure, for though I muſt leave thee, yet the Lord ſhall be with thee, and uphold thee with his Grace.

2. He prayes for the reſt of the Brethren with him and commends them to Gods grace. Grace * be with you (.i.) with you all as it is *Heb.* 13. 25. This is *Pauls* concluſion written with his own hand in all his Epiſtles (to prevent falſe Coppies,) 2 *Theſ.*3. 17. Μετ' ὑμῶν, *Vobiſcum.*

3. He ratifies and ſeals up all with that concluding Particle, Amen. Of which ſee more V.17. See this Verſe more fully explained in Mr. *Dyke* on *Philemon* 25.

Obſervations.

1. *Our ſpecial deſire ſhould be that God would be with the Spirits of his people.* By *Spirit* here is meant that noble faculty of mans Soul called the Underſtanding or the Mind with the moſt inward cogitations thereof, *Luke* 1.47. *My Spirit rejoiceth in God my Saviour.* (.i.) My Underſtanding in the apprehenſion of this great mercy ſtirs up all the reſt of the powers of my Soul to glorifie God. We ſhould pray that God would direct our Spirits in thinking, deviſing, judging, chuſing, refuſing, loving, hating. Generally that the Lord would lead us by his Spirit as his children, inclining our hearts to that which is pleaſing in his ſight. So praid *David*, Pſal. 143. 10. and *Paul*, Epheſ.3. 16,17. This inward preſence of Chriſt with the Spirits of his people is one great part of the reward of their love and obedience to him, *John* 14. 21,23. This comforts them under the croſs, and aſſures them of their Salvation. We ſhould therefore alwayes pray that Chriſt by his Spirit would be preſent with our Spirits, and that we may ſo live that he may delight to dwell in us: for if he be not with us ſin and Satan will ſoon prevail againſt us. We ſhould therefore labour to find and feel this ſpecial preſence of Chriſt in our hearts, that we may rejoice in it, and lament its abſence, without it we can do nothing, nor underſtand any thing in the myſteries of Religion, for the wiſdom of the fleſh is not onely an enemy but enmity it ſelf againſt God, *Rom.*8. 7. The natural man for want of the Spirit of

of God perceives not the things of the Spirit of God, 1 *Cor.*2. 14.

Grace be with you.

Thus he begins and thus he ends with Prayer for * Grace (.i.) for the free favour and love of God and all other ſpiritual bleſſings which accompany it, as Pardon of ſin, Sanctification and Glory.

Vnico hoc vocabulo continentur ingens ille acervus beneficiorum qua fidelibus permittuntur in Evangelio. Davenant.

2. Obſervation.

2. Gods favour and grace is principally to be ſought, even above and before all other things. The Apoſtle doth not ſay, *Riches* be with you, *Honours* be with you or the favour of men be with you. But Grace and Gods favour be with you. So in all his Epiſtles he puts Grace firſt, and Peace which denotes Temporal bleſſings laſt, *Rom.*1. 7. *Coloſ.*1. 2. *Rev.*1. 4. *Numb.*6. 25. *Pſal.*4. 6,7. *Matth.*6. 33. In the Lords Prayer we firſt beg for ſpirituals and have ſix Petitions for that, and then for temporals.

Socrates deſired to ſee the Kings countenance rather then his coin. *Aquinas* could ſay *Non Tua ſed Te Domine.*

See more, *Perkins* ℭC. l.1. c.5. *Hicks* Faſt Serm. on *Iſay* 28.5,6.p.10. preacht 1644. June 26. *Church* his Treaſury p.173 &c. and his Miſcellanies p.137 &c.

Amen.

(.i.) So it is, or ſo let it be, or ſo it ſhall be.

3. Obſervation.

3. What is prayed for muſt be believed and earneſtly deſired. So much this word Amen implyes. They ſin then that pray without any underſtanding, fervent deſire, or belief of what they pray for.

POST-SCRIPT.

The ſecond Epiſtle unto *Timothy* ordained the firſt Biſhop of the Church of the *Epheſians*, was written from *Rome* when *Paul* was brought before *Nero* the ſecond time.

See the falſhood of theſe Poſt-ſcripts in *Cudworth* on *Gal.* 6. in the end. p.429. & *Glaſſii* Philolog. l.1. Tract. 4. Sect. 4. *mihi.* p.245.

THeſe Poſt-ſcripts are no part of the Text, neither was this added by the Apoſtle, for it contradicts the Text. The Apoſtle calls Timothy *an Evangeliſt,* 2 Tim.4. 5. *and the Poſt-ſcript makes him a Biſhop; The Evangeliſts were not tied to perſonal reſidence in one place, as Biſhops and Paſtors were: but they were to go from place to place to confirm the Churches planted by the Apoſtles.* Beza *obſerves that this firſt clauſe doubtleſs is ſpurious, it is not extant in divers old coppies, and, which is much, the Vulgar Latin omits it. So do the* Syriack *and* Æthiopick *Verſions. So that this is but a very ſorry foundation to build the Divine Right of Epiſcopacy upon.*

FINIS.

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